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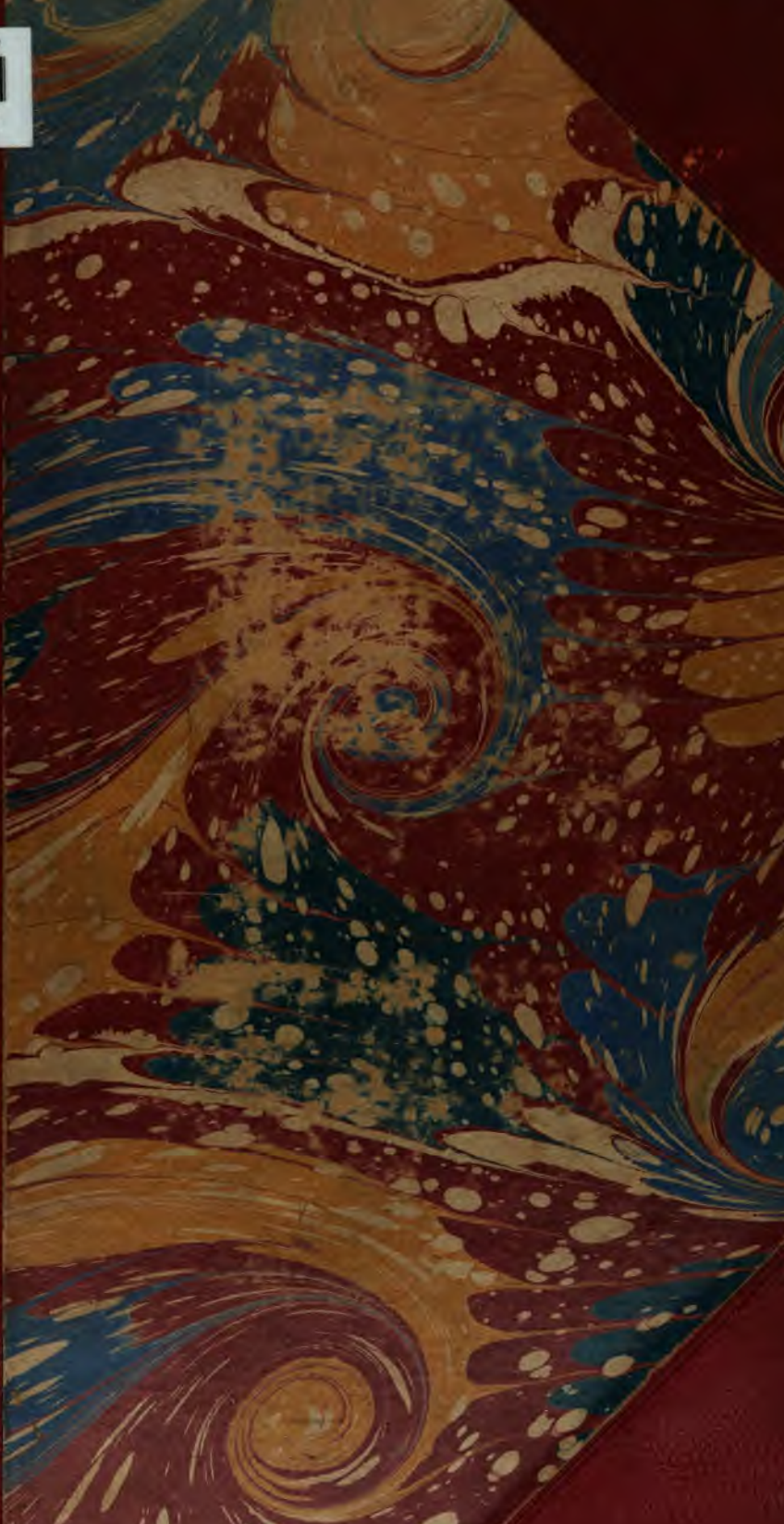
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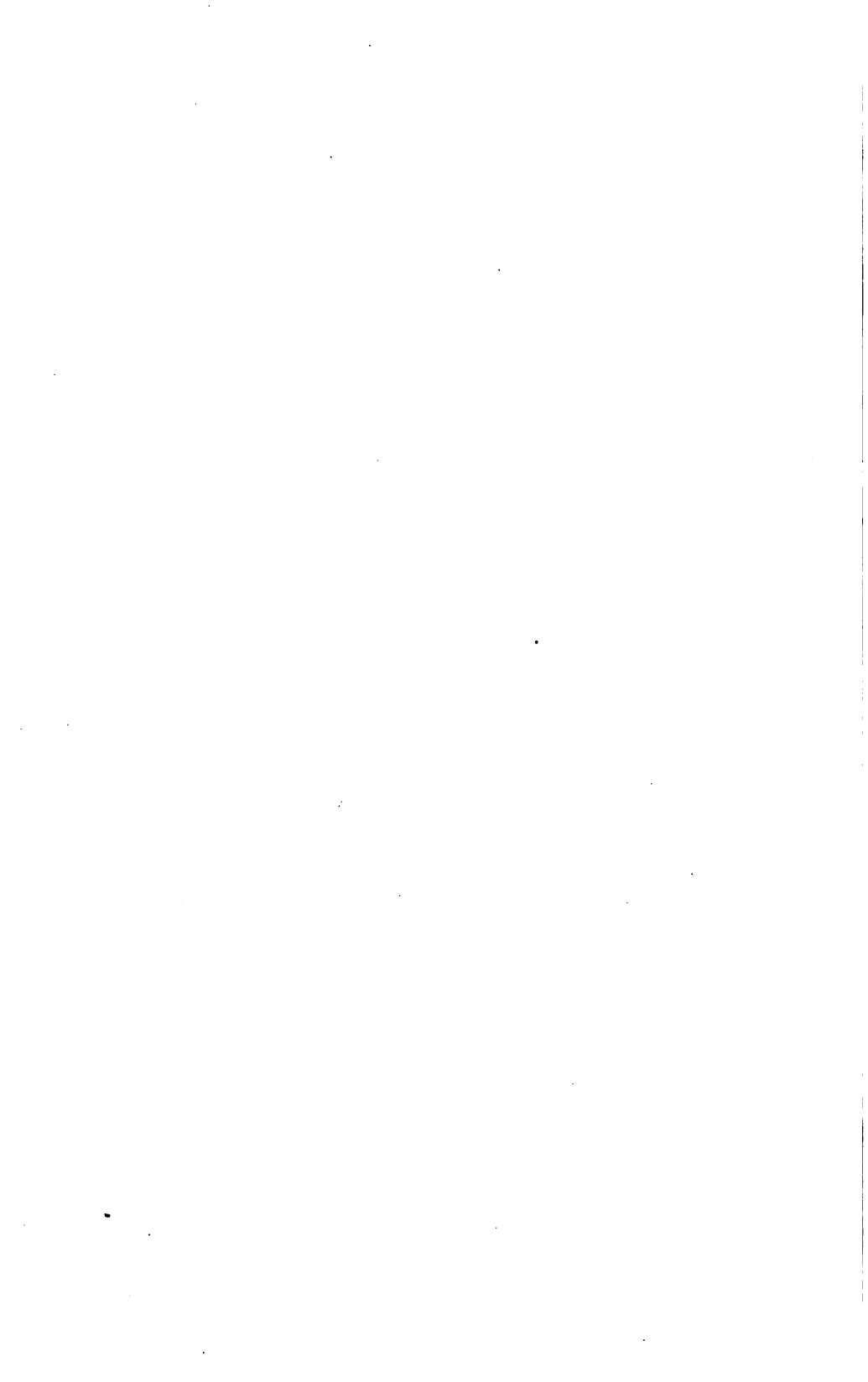
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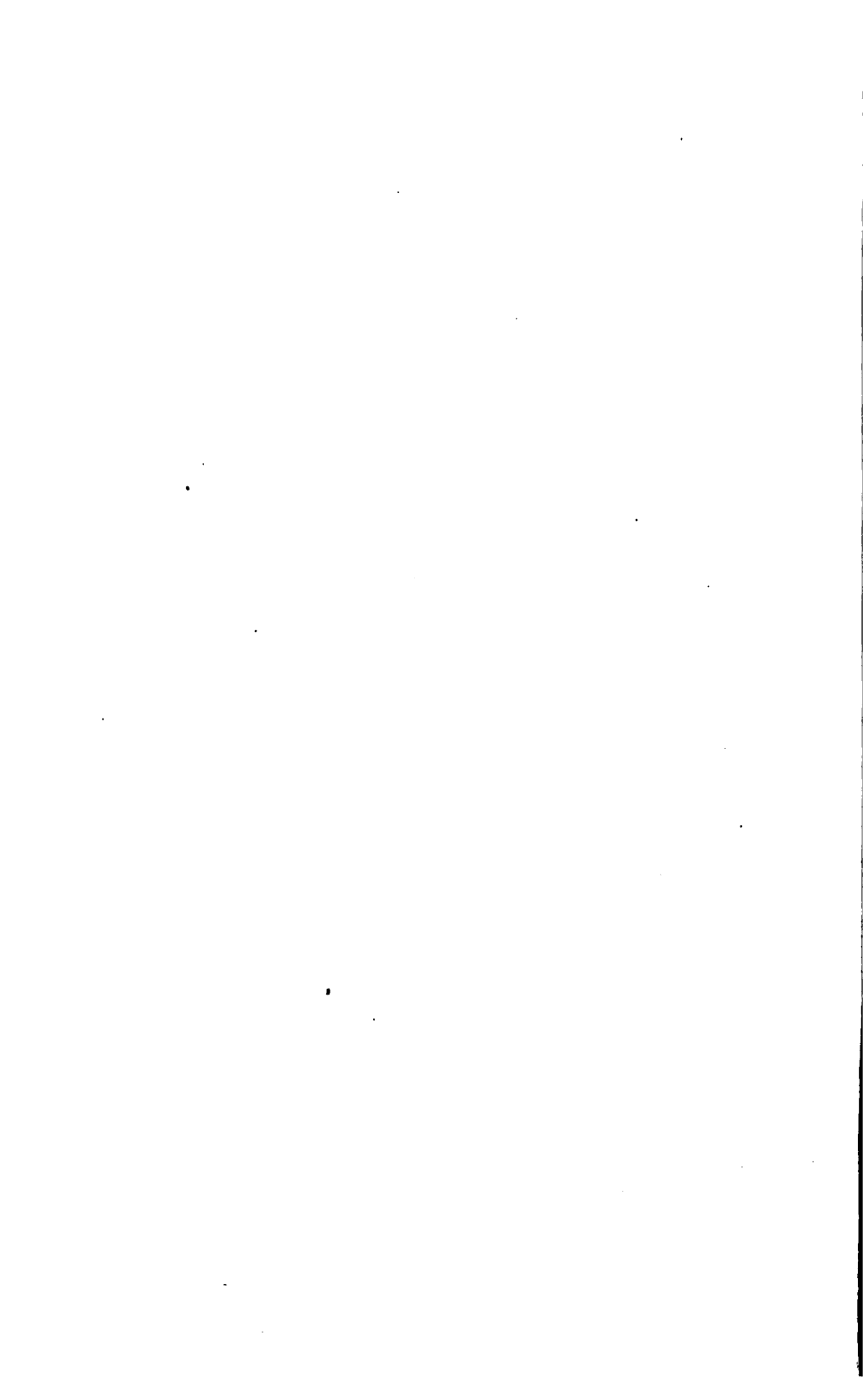
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WITH ENGLISH NOTES.

VOL. II.

EDITED BY

F. A. PALEY, M.A.

EDITOR OF "ÆSCHYLUS" AND "EURIPIDES,"
CLASSICAL EXAMINER TO THE UNIVERSITY OF LONDON.

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S O P H O C L E S,

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PHILOCTETES, ELECTRA, TRACHINIAE, AJAX.

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P R E F A C E.

It has been said by one of the most distinguished of English Scholars that "an adequate Edition of Sophocles remains yet to be achieved in England."¹ And by the term "adequate" he evidently means one which, both in its critical revision of the text and its sound interpretations of it, shall satisfy all the conditions of grammatical accuracy and poetic justice.

The English Editions of Sophocles as a whole are not numerous, although of the separate plays many have been published with more or less success. Mr. Blaydes, who carried through with great pains, and with minute care even in the smallest details of criticism and interpretation, the First Volume of Sophocles in the *Bibliotheca* series, has since completed the other plays with equally conscientious care in separate editions. The three plays contained in Vol. I. (Oed. R., Oed. Col., Antigone) have lately appeared also in Vol. I. of the Clarendon Press Series, with a very full and elaborate Preface on the Language of Sophocles, a complete *apparatus criticus*, and explanatory English notes, by Professor Campbell. It was nevertheless the desire of the Publishers to complete (if possible, in a volume of moderate length) the Edition of Sophocles in the *Bibliotheca Classica*. My own considerable experience in editing Greek Plays induced them to request me to undertake a work, the difficulty of which, even to one who has been familiar with the author for quite half a century, might well deter the most ardent and the most industrious of younger scholars.

This difficulty, which is universally acknowledged, arises not

¹ Professor Kennedy, *Studia Sophoclea*, Part i. p. 1, Introduction.

less from peculiarities in the style of the Author and from the present state of the text, than from the wide difference of opinion which prevails as to what constitutes a good or "adequate" edition. For whereas one school, that of Mr. Blaydes, and to some extent that of G. Dindorf and E. Wunder,² assumes an extensive and deep-seated corruption in all the existing MSS., and regards conjectural emendation as the only chance we now have of restoring the text; the other school, of which Professor Campbell and myself are followers,³ consider it wiser and safer as a general rule to adhere to the written texts, where it is metrically, logically, and grammatically possible to do so. Of course, each of these terms may and does provoke a controversy as to what really is this or that; but I think it may be stated generally, that the moderately and reasonably conservative critic is one who is by no means convinced that anomalies and irregularities in any such points always indicate corruptions. He makes great allowances (of course, within certain limits) for the flexibilities of a very versatile language, the idiosyncrasies exhibited in style and thought, and even for the possible aberrations of genius and the caprices of overstrained art. Hence he regards all emendation which is *merely* ingenious, and not self-evidently either right or necessary (a category which includes the main portion of universally accepted emendation), as at best guess-work, though possessing, of course, various degrees of probability. Such corrections are for the most part temporary and transient, since superior luck or cleverness in guessing may at any time, and not unfrequently does, throw doubt and discredit on conjectural readings which have obtained, even for some

² Dr. Badham and Prof. G. Cobet have also done much in tentative criticism, and indeed, have exhibited the greatest acuteness in the objections they have raised to our vulgate readings.

³ I believe (though I have not his permission to do so) I may add Professor Jebb's name as an Editor of Sophocles on these principles. Mr. Linwood's edition is avowedly founded on the *strictly* conservative method of criticism. This last, as Mr. Blaydes rightly says, has the appearance of a somewhat hurriedly prepared work, based chiefly on Hermann, and passing over without notice many passages of much difficulty.

considerable time, a partial acceptance.⁴ It is clear therefore that the texts of ancient authors reconstructed on such unsafe foundations as a flimsy tissue of guess-work are not likely to prove lasting fabrics. And what notions, we may ask, can young students form of the value of Greek Literature, if they are taught to think that our present texts are little better than fields for the exercise of guessing? Or how comes it that, if so many passages are really unsound, the correction of them by conjecture is so rarely successful, and so many remedies are applied in vain to the healing of them?

"No ancient authors," says Mr. Blaydes,⁵ assuming the very point in dispute, "have come down to us in a more corrupt state than our Tragedian, owing in great measure, I conceive, to the obscure and peculiar style of his language.—So that, after all, our chief hope of restoring the text to something of its pristine purity lies in conjectural emendation." He adds, "And it seems to me that this is a far more rational and profitable mode of editing a confessedly difficult Greek author like Sophocles, than that of following servilely, if safely, in the well-worn track of others." If only ten, or even one, *per cent.* of these guesses are accepted, he says, "in time we may hope to elaborate a text infinitely purer even than what it is now," i. e. after so many successful corrections have been made.

Acting on this principle as an Editor of Sophocles, Mr. Blaydes has altered the text in some hundreds of places, while his conjectures, proposed in the notes only, amount, I think, to some thousands, as he often makes ten or twelve or even more suggestions on a single passage. Every one of these I have read impartially and considered; but I am sure I have not admitted into my recension of the text half a dozen out of the whole. It seems to me that Mr. Blaydes treats Sophocles too

⁴ As an instance, in Agam. 1262, Porson, altering Λ into Δ , read $\text{Αἰδοῦ πύλας δὲ τὰςδ' ἐγὼ προσεννέπω}$, the MSS. giving $\tauὰς \lambdaέγω$. But there are very good reasons for thinking the poet really wrote $\tauὰςδ' ἔχω προσεννέπειν$, as ἐγὼ is hardly ever added without a marked emphasis, and several examples occur of ἔχω and λέγω being confused or interchanged by transcribers.

⁵ Preface to *Philoctetes*, ed. 1870, p. iv.

little as a poet and an early master of the Attic language, and too much as a field for the exercise of ingenious guessing what he *may* have written. He deals with Sophocles as an accomplished master would treat the iambic exercise of an advanced pupil. He would smooth down or eliminate anomalies of syntax which may often be accounted for on more than one plausible theory. Sophocles *may* have adopted a purposely involved and somewhat sophistical style. He *may* have been really destitute of that grammatical finish and precision which came in with the increased practice in a written literature. The obscurities of his style *may* be due, not to the mistakes of transcribers, but to the *pregnant* or somewhat curtailed mode of expression, which leaves words or clauses to be mentally supplied; to a habit of "making his words imply something which people in general would not expect in them;"⁶ or lastly, what is called the "irony" or "disguised phraseology" and habitual *double entendre* of the author may have complicated his meaning, and we may not, at this distance of time, have enough of the Greek genius in us fully to unravel it.

It seems to me, that critics who do not take into account any or all of the foregoing probabilities mistake a mere knack of ingenious guessing, or of trying how many changes can be made in certain given syllables, for that true and high art, that almost intuitive faculty,—so difficult to attain and given to so few,—which knows by an almost infallible tact what might have been said, could have been said, and ought to have been said.

There is, and there can be, no real test of what is sound and what is corrupt in the text of a Greek poet, beyond the matured judgment and the well-formed conclusions and *consensus* of reasonable and well-trained scholars. These, and these only, early educated and long practised in the art of verse-writing, are the *σπουδαῖοι* whose verdict ordinary students must be content to accept. Even grammatical laws, which are but a collection and classification of observed phenomena, can never

⁶ K. O. Müller, *Hist. Gr. Lit.* (cited by Mr. Blaydes, *Pref. Bibl. Cl.* p. xvii.)

form such absolute canons in the earlier stage of a language, that no deviation from them is ever to be tolerated.⁷

Of course, conservative critics are taunted with "defending absurdities." "Plerique" (writes G. Dindorf"), "ut hodie quoque non raro fieri videmus, unam tantum in arte critica fugiebant audaciae et temeritatis speciem, quae in mutandis codicum scripturis cernitur; non fugiebant alteram, quae in e fendendis et explicandis ivtiosis cernitur."

But the reasonable and judicious critic does not tamely submit to such a charge, that of trying to make sense out of nonsense. He retorts, with at least equal plausibility, that the restless emendators by no means unfrequently *alter because they fail to understand*. Their minds, devoted to devising plausible changes, are drawn away from contemplating that versatility of Greek tragedy which is apt, as it is able, to express in recondite terms sentiments and propositions which emendators think to improve by simplifying them. Of course, there is a limit to be drawn somewhere, and it must be admitted that there are very many passages in tragedy which, without being certainly corrupt, seem as it were to hover on the confines of sense and nonsense. These must be dealt with according to circumstances; an asterisk or an obelus in the text, with a corresponding suggestion in the note, is generally better than an uncertain alteration of the MSS. reading.

The canon then of the conservative critic is this: *Let well alone, and alter nothing without some well-established necessity*, or, at least, some *very strong* reason for altering. This is the line which Mr. Linwood⁸ has laid down for himself, and also Mr. Palmer,¹ the editor of the *Oed. Col.* and the *Ajax*.

⁷ Mr. Blaydes says (p. xxxi) that "we should not hesitate to suspect, and, if possible, to correct, whatever appears palpably ungrammatical or inexplicable." That we may be deceived by *appearances* is a truth which a critic should bear in mind.

⁸ Preface to the Teubner Sophocles (1866), p. lxviii. Mr. Blaydes also complains that "orthodox scholars are often paying homage to error at the expense of truth" (Pref. p. xxvii).

⁹ *Monitum* to his fourth edition, 1877: "Indies illud magis persuasum habeo, gravissime eos in veteres scriptores peccare, qui omnia quae apud illos corrupta leguntur pro arbitrio emendanda suscipiunt."

¹ Pref. to *Oed. Col.* p. x. "Much better it is to leave what is thought to be a

Assuredly no editor has a right to assert that a passage or idiom is wrong (even if it is in itself doubtful) *merely* because no exact parallel to it has been produced. The Greek plays we possess are only a small portion of the whole number composed; and we cannot construct a complete grammar of the tragic language from the comparatively small remnant that has survived.² The judicious critic, while he trusts more to explanation than to conjectural emendation, will not refuse to admit certain changes which common sense approves and common consent has ratified. For nothing is further from his wish (even from a true regard for the credit of his author) than to extort sense from what is really nonsense. Primarily, a Greek drama was a spectacle; the action of the speaker was seen, and his manner, looks, gesture, and emphasis were so many practical comments on his meaning. With us, a Greek play is simply a literary work, which we interpret by the test of our Lexicons and Grammars. And we are so accustomed to study the facts of language that we are apt to become unreasonably suspicious. I agree with Mr. Palmer,³ that "patience in investigating, the looking at a sentence in all its points of view, and especially in connexion with its context, and the realizing to ourselves the fact, that it was intended to be spoken with all the animation and force which characterize the language of persons deeply interested in the most critical and stirring events of real life, will frequently help to bring the true meaning to light."⁴ There are, of course, passages where there is no dispute at all about the reading, but much doubt as to the author's meaning, like those which lately gave faulty passage faulty still, than to exercise a misplaced ingenuity by putting on it a false patch."

² Cobet (Var. Lect. p. xiii) lays it down as a canon "*nihil proferre in medium nisi cuius idoneum exemplum ex probato auctore suppetat*," and it is wise as a general rule to have some precedent to support every conjecture, although a conjecture may be right even as ἀπαξ λεγόμενον.

³ Preface to Oed. Col. (1860).

⁴ If we heard the bitter emphasis on πικρὸν Σίγειον, 'that odious Sigeum,' Phil. 355, we should feel that Mr. Blaydes is quite wrong in praising G. Burges for κἀγὼ 'π' ἄκρον, and in admitting κἀγὼ's ἄκρον into his own text. Neither of these could have been used by a tragic poet.

rise to a controversy between two very eminent Greek Scholars and Professors, Oed. Tyr. 44—5 and Antig. 31—2.⁵ In such cases ethical or logical considerations, consistency with character and circumstances, and the admitted usages of language, are the only guides we can have in coming to a decision.

As there are some minds which are cautious almost to a fault, so there are others in which a desire to strike out new and clever emendations becomes a habit and almost a passion. I have no doubt at all that, like other mental habits, it actually grows upon one. Those who are possessed of this feeling or this ambition try their skill upon every passage which presents the smallest departure from a rigid regularity. And in order to extol the merit and the value of the conjecture, they naturally greatly exaggerate the difficulty of the vulgate reading. Thus in time they contract, as Mr. Palmer says,⁶ “a prejudice in favour of doubt.” Editions of Greek authors based on these principles are invariably ephemeral. The very next editor probably rejects all the changes introduced, and goes back to the readings of the MSS. and the scholia. To produce a really good edition of such a poet as Sophocles,—great and interesting as he ever must be to all who have a feeling for humanity combined with a taste for literature, but still more great and much more interesting to the accomplished Greek scholar,—the most refined judgment, the most chastened poetic sense, the most intimate knowledge of tragic diction, are constantly called into play. A very sound acquaintance with the facts of the language generally, and also of the particular dialect and idioms of that branch of it which prevailed at Athens in the time of Pericles, is a not less necessary qualification.⁷

The highest faculty in the critic of a Greek Play is not

⁵ Journal of Philology, iv. p. 182 seqq., and v. p. 1 seqq.

⁶ Pref. to Oed. Col. p. vi. I quite agree with Prof. Campbell (Preface, p. xiv), “It is when we approach the language of Sophocles with alien preconceptions, and view it through the foreign medium of a grammar-laden consciousness, that this and much else in Greek appears crooked and obscure.”

⁷ On this subject see the important remarks of Professor Kennedy in *Studia Sophoclea*, i. p. vii—ix (Introduction).

ingenuity, but discretion. And mere ingenuity is something different from acuteness. The former has little to do with judgment, while the latter partakes largely of that sense of propriety which knows what ought to be said, as well as of that linguistic skill which can pronounce with something like certainty at least what might have been said. *Mere* guesses very often indeed violate the first conditions of a reasonable probability. I could quote hundreds of so-called "emendations" of the text of Sophocles, against which I should myself be inclined to write the *nigrum theta*, "*Impossible*." * There are hundreds more of which I should say "possible," but which, if I thought them worth recording in a note, I should never think of admitting into the text; there are a good many which I should recommend for special consideration as "plausible;" and lastly, there are many which carry a probability so strong, and show a fitness so evident, or depend on such well-established principles and precedents of palaeography, that their admission can hardly be a matter of much doubt.

On the authority of our existing MSS. much might be said, but any remarks on the subject would not easily be expressed in brief. My own opinion is, that the authors of the Attic tragedies wrote their compositions on wooden tablets (*πλινκες*), perhaps overlaid with wax; that these, the autograph copies, were laid up in the archives of the state; and that from them, with the authentication and brief history of each play from the *didascaliae* or literary records, the Alexandrine scholars, in an age when there was a great demand for a written literature, made or obtained their transcripts. I have had some experience in collating Greek MSS., and my own opinion of their general care and fidelity is by no means an unfavourable one. Interpolations of glosses and substitutions of words on the authority or by the caprice of early grammarians do undoubtedly occur;

* "We are often justified in saying, Sophocles may have written what we find: he cannot have written what is proposed instead. It has not the Sophoclean colouring; it is like a raw touch on a picture ill-restored." Prof. Campbell, "Essay," p. 107.

but I do not myself believe that our MSS. of the Greek plays are corrupt to anything like the extent that some have supposed. But opinions on this subject differ somewhat widely. Hermann, on Elmsley's *Medea*, (Pars ii. init.) observes, "Est haec communis sors eorum qui arti criticae operam dant, ut initio nihil non corruptum esse suspicentur; ubi autem maturuit scientia, paullatim intelligunt, multo minus corruptos ad nos pervenisse veteres scriptores, quam a criticis esse corruptos." Commenting on this passage (quoted by me in the Preface to Aeschylus, p. vii, note), Professor Kennedy remarks, "Our experience bears an opposite testimony. During the task of editing [the *Agamemnon*] we think we have seen more corruption than we suspected before."⁹ On the other hand Prof. Conington says, "In general I may say that the result of my experience has been to make me think more highly of the MSS. and less highly of editorial ingenuity."¹ Mr. Blaydes observes of the MSS. of Sophocles, that "in a multitude of passages they all combine in giving what is either palpably wrong or extremely suspicious."²

The pleasing dream of a gradual recovery of the genuine texts by the process of emending by the light of our increasing knowledge, does not hold out much encouragement to those who believe in the extensive depravation of the present MSS. Texts founded on such a theory are as shifting and ephemeral as quicksands. For, as Prof. Conington well remarks,³ "the question is not simply, as some appear to think, between two readings, neither, doubtless, the product of the author, the one making sense, the other nonsense, but between a reading which, if not genuine, is the wreck of the genuine one, and another, which is confessedly only a makeshift till the genuine one be found." Hence, although any number of conjectures may fairly be offered in notes, an editor should be very chary of altering the text

⁹ Addenda to the *Agamemnon*, p. 208.

¹ Preface to *Choeph.* p. viii.

² Preface to *Philoctetes*, p. iv. Cobet (*Var. Lect.* p. xxiv) goes further, and disparages the whole host of ordinary MSS. as "nulli rei utiles et contemnendi."

³ Preface to *Choeph.* p. ix.

without very sound reasons, or a very high probability in his favour.

One of the most earnest and eloquent supporters of conjectural criticism, and one of the most successful in the practice of it, is Prof. C. G. Cobet, the well-known author of *Variae Lectiones*, *Novae Lectiones*, and *Miscellanea Critica*. Admitting⁴ that it is not only the "*imperita multitudo*," but "*bona pars eruditorum*" who hold in dislike this arbitrary alteration of the ancient texts, he nevertheless pleads for the necessity of it, if the ancient writers are to be properly understood. "*Nihil est sanae rationi perniciosius quam mature assuefieri id, quod male sanum et absurdum est, inepte et temere interpretando conquire et ferre, nonnunquam et probare et admirari, et tamdiu iudicio suo vim inferre donec hebescat et tandem depravatum et obtusum omnia quae propter vitium intelligi non possunt, nullo negotio sibi explicare posse videatur.*"⁵ He points (and this is a favourite argument with critics of his school) to the great number of generally accepted corrections which now find a place in our best texts, and asks whether any one seriously thinks that all the errors that have been accumulated through ages have yet been removed? Perhaps a not unreasonable answer to this would be, that the flagrant and palpable errors having been cleared away, not much is left except to guesses of that wild and purely tentative kind that carry no serious conviction to critics of the more sober, or as some would say, of the more timid school. The canon which he lays down for "safe" criticism is this; "to propose nothing that cannot be defended by an example from a good author; and to show that transcribers do habitually make mistakes in the same word and in precisely the same way."⁶ Of the existing Greek MSS. he has as bad an opinion as Mr. Blaydes: "*nullus superest liber MS. quantumvis antiquus et integer, qui non sit passim et*

⁴ Var. Lect. ed. 2 (1873), p. viii.

⁵ Ibid. p. ix. This is what Mr. Blaydes calls (Pref. p. xxvii) "*scrupulously adhering to mumpsimus, and not having sumpsimus at any price.*"

⁶ Ibid. p. xiii.

vitiosis scripturis commaculatus et lacunis hians et alienis additamentis interpolatus: *optimus ille est, qui minimis urgetur.*"⁷

In truth, the higher criticism of Greek tragedy is like that of pictures, statuary, or any other branch of the fine arts. One must be educated to it, and have learnt from early youth the methods and the points, the beauties and the weaknesses, the harmonious and the harsh in this kind of composition, according to the standard of the Attic ear.⁸ A person who takes to Greek late in life, and has never gone through the much ridiculed school-discipline of writing iambics, does not usually succeed as a critic. He is too fond of reducing tragic diction to common-places; he does not see that exactness of expression is often interfered with by the emotion of the speaker, by metrical necessities, by suppressing some idea that formed part of the train of thought; perhaps too he does not make allowance for irregularities which are actually artificial and intentional, which most certainly seems the practice of Sophocles. He did not like to seem common-place; indeed, the tragics generally, as Cobet has well observed,⁹ "*lubenter usurpant ex Atticis [Attico sermone] ea quae non essent toti plebi in ore.*" *Pedantry* and *affectation* would be too strong words to apply to such a poet as Sophocles; yet my long study of the author emboldens me to say, that a sophistical and rhetorical quaintness was not displeasing to him. Involved idioms, the meaning of which is not at once obvious, were a studied part of his art. This indeed is precisely what we see, and in a very exaggerated form, in the later dialogues of Plato, the *Philebus*, *Sophistes*, and *Politicus*.¹

On the relative merits of the MSS. of Sophocles not a word remains to be said after the very full and learned estimate and

⁷ Ibid. p. xxiii. To my mind, this is a somewhat random and exaggerated style of writing.

⁸ I can hardly understand how Mr. Blaydes can propose to read in Phil. 959, *φόνον δὲ ῥύσιον φόνου τίσω τάλας*, as "a more harmonious arrangement" than the vulgate *φόνον φόνου δὲ ῥύσιον τίσω τάλας*.

⁹ Var. Lect. p. 338.

¹ For myself, I should hardly say, so decidedly as Prof. Campbell (Preface, p. xiii), that to attribute to Sophocles "a degree of subtlety passing into eccentricity would be of course ridiculous." I would rather say, "may perhaps be unjust."

catalogue of them given in Prof. Campbell's Preface. Perhaps he inclines to attribute to the inferior MSS. rather more weight than the results justify; but on the other hand, to reject them all as simply worthless, with Cobet,² seems a somewhat rash and hasty proceeding. Of the Scholia I myself entertain a generally high opinion. They are epitomized from Alexandrine commentaries (*ὑπομνημονεύματα*) by a learned hand, and they not only generally give the right explanation, but they often confirm or help to restore passages upon which doubts reasonably exist. In editing the four plays in this Volume I have been very carefully through the whole of them, and like E. Wunder in his edition, I have often quoted them as forming the simplest and most appropriate comment.

The translation of the words and phrases of Sophocles into anything like equivalent English, is a task so excessively difficult as to be in many cases well-nigh impossible. Of course, the Author's general meaning,—what he intended to express,—is sometimes clear, or tolerably clear, when the mode in which he has expressed it has no parallel at all in our language. Hence literal translations often read very awkwardly (detering some, perhaps, by their apparent harshness, from the study of Sophocles), and a more lax rendering must be given, if elegance of idiom is, as it ever should be, in justice to a great poet, an object to be held in regard. Our use of a very large number of Latin words is in itself a drawback in the rendering of Attic Greek. I have taken the greatest pains in this edition to render every phrase as accurately as possible, and have in very many instances attempted to improve on the renderings given in other editions, which, I must say, are often extremely unsatisfactory.

The language of Sophocles has been analyzed and explained by Prof. Campbell in an Introductory Essay so complete and so elaborate that it may well be called and even used as a Commentary to every difficult passage in the extant Plays of the Poet, aided by

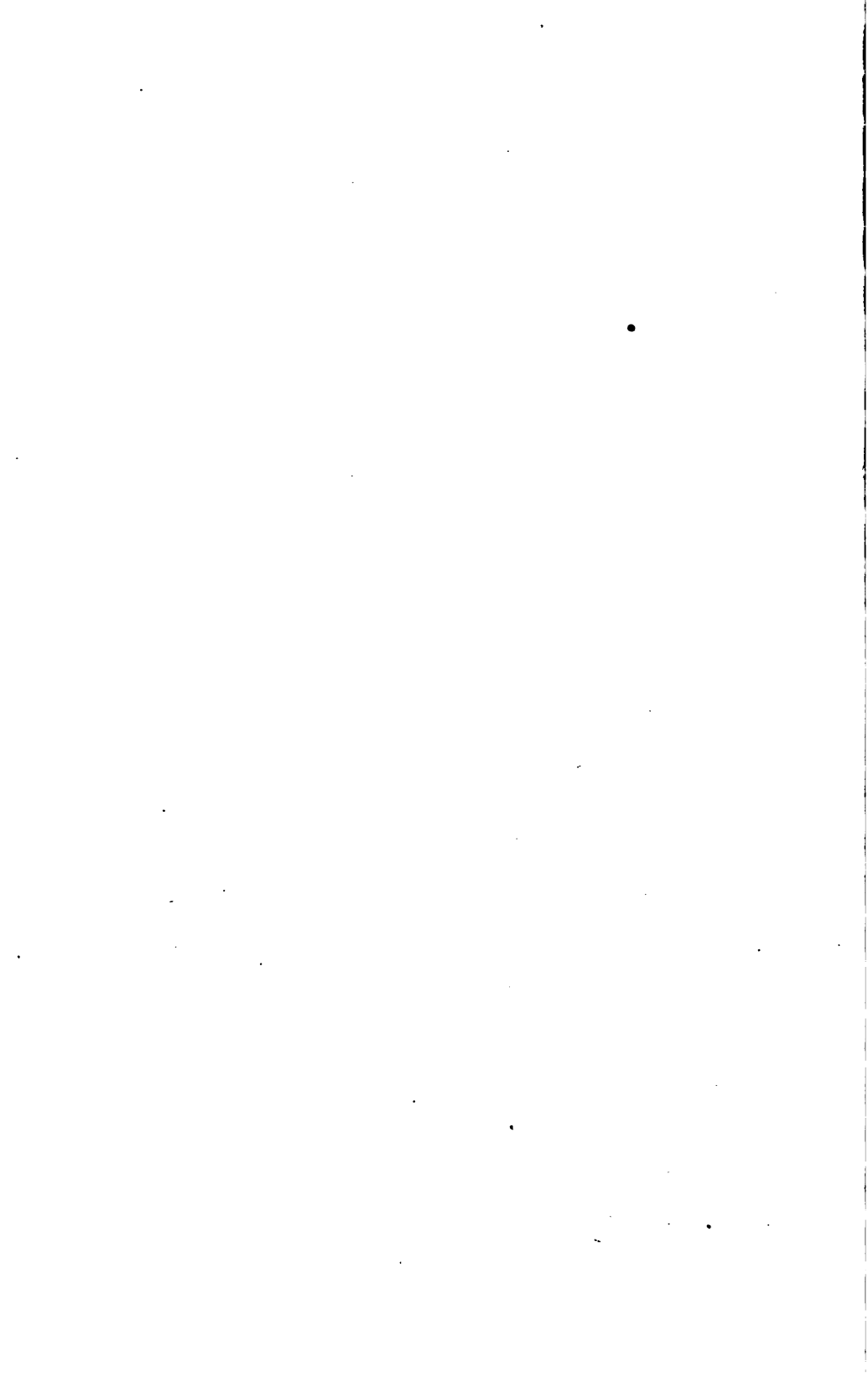
² Var. Lect. p. xxiv. "*Aeschyli et Sophoclis Codex Medicus est unus testis, unde pendent caeteri omnes, et sunt propterea omnes perinde inutiles.*" Mr. Blaydes on the other hand calls "an accurate verbal collation of these MSS. a great desideratum" (Pref. p. xxvi).

the full index to the passages explained given at the end of the volume. "Some such review of the language of Sophocles" (the Author says in p. 106) "as that which has been imperfectly attempted in this Essay, appears to be necessary in order to interpret him with an approach to certainty." Sophocles, so to say, should be his own grammar; a grammar *sui generis*, because his language is of a kind in which "the government of one word by another is often suggested rather than actually determined," and "the order and coherence of words and clauses are natural rather than grammatical" (p. 5). I entirely agree with Professor Campbell, that "many places would never have been suspected of corruption, if the unfixed, growing, and transitional nature of the language had been fully recognized" (p. 106).

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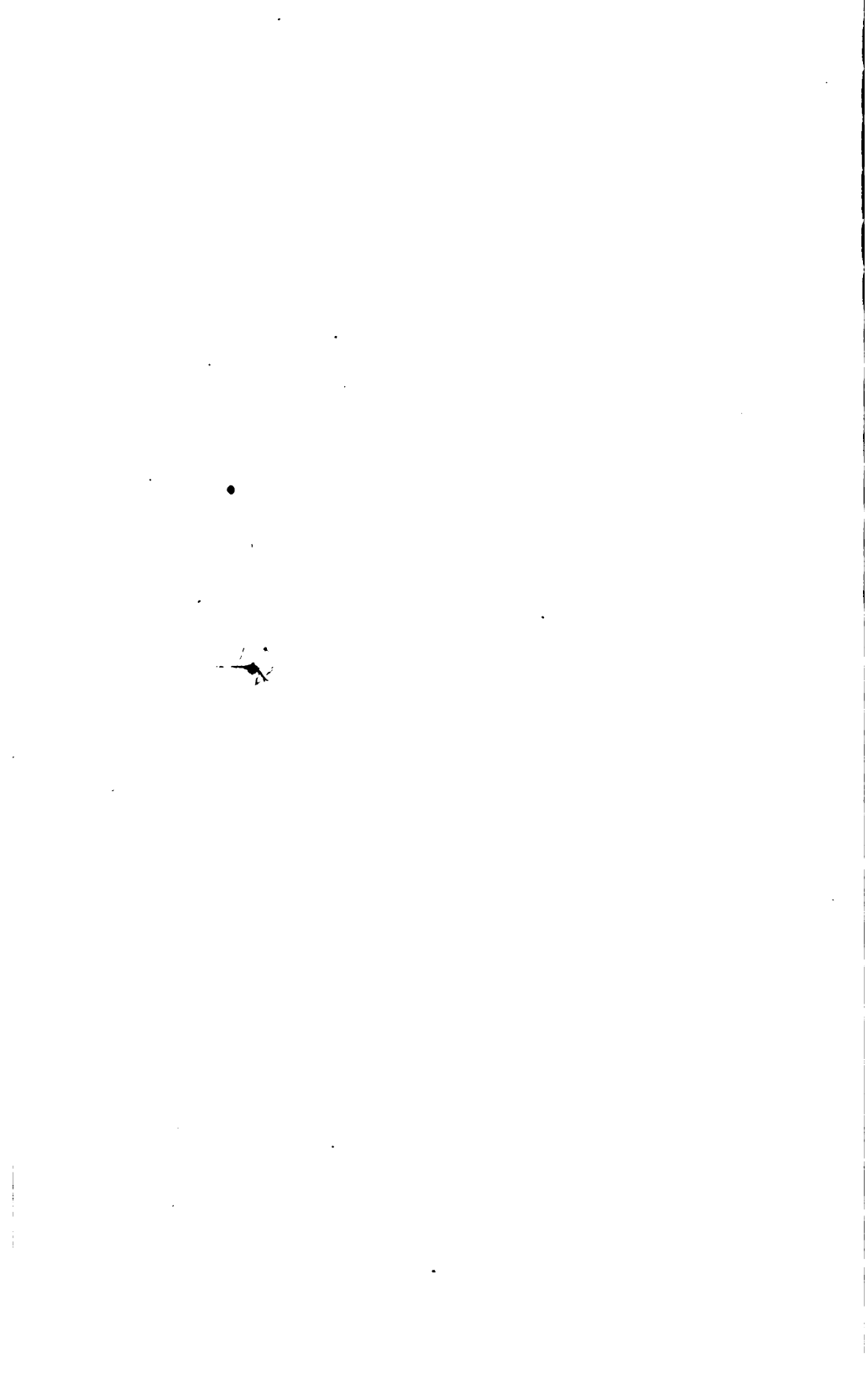
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³ Preface to *Sophocles*, vol. i. (Bibl. Cl.), p. xxvii.

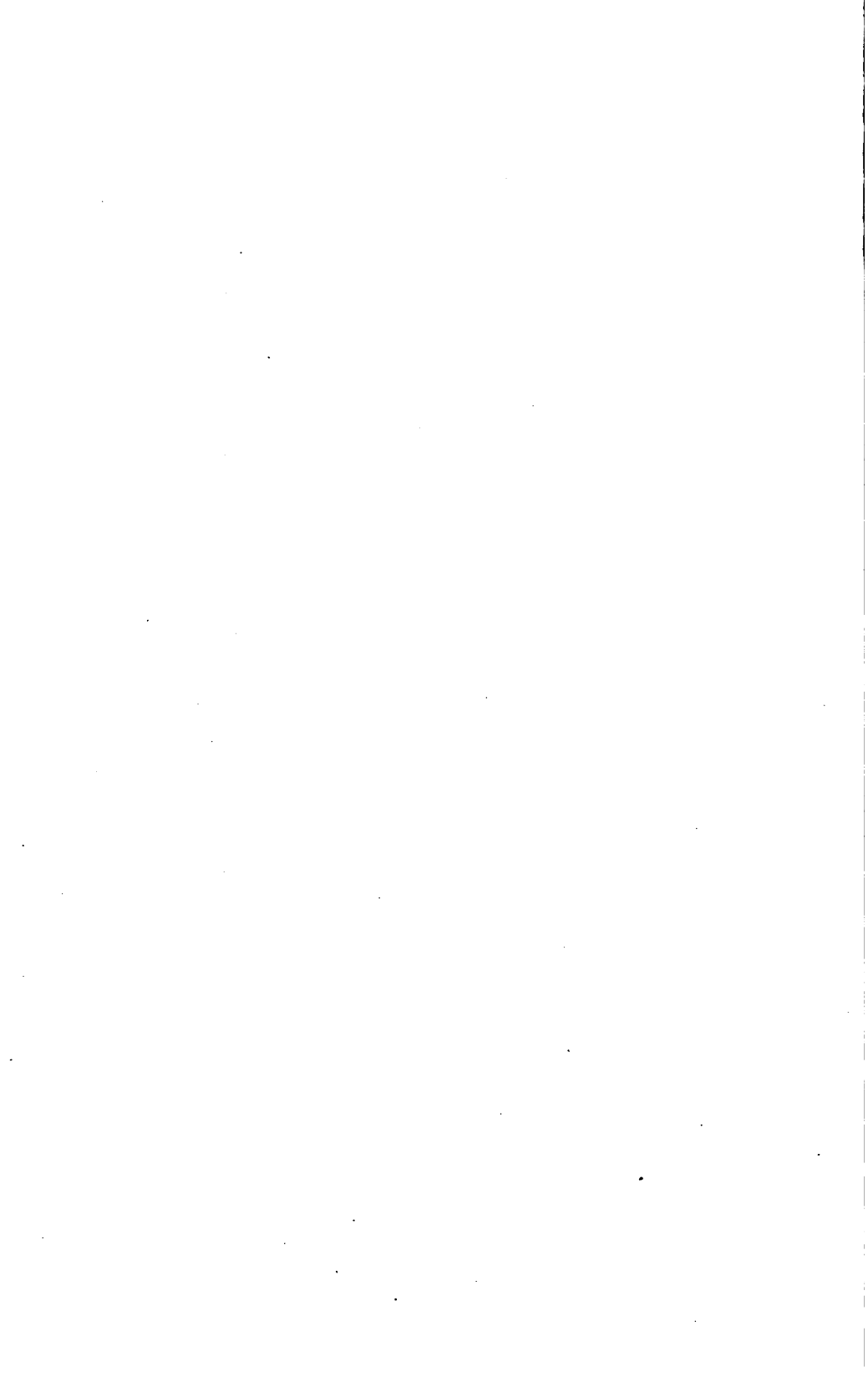


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¹ Ol. xcii. 3.

without very sound reasons, or a very high probability in his favour.

One of the most earnest and eloquent supporters of conjectural criticism, and one of the most successful in the practice of it, is Prof. C. G. Cobet, the well-known author of *Variae Lectiones*, *Novae Lectiones*, and *Miscellanea Critica*. Admitting⁴ that it is not only the "*imperita multitudo*," but "*bona pars eruditorum*" who hold in dislike this arbitrary alteration of the ancient texts, he nevertheless pleads for the necessity of it, if the ancient writers are to be properly understood. "*Nihil est sanæ rationi perniciosius quam mature assueferi id, quod male sanum et absurdum est, inepte et temere interpretando concoquere et ferre, nonnunquam et probare et admirari, et tamdiu iudicio suo vim inferre donec hebescat et tandem depravatum et obtusum omnia quæ propter vitium intelligi non possunt, nullo negotio sibi explicare posse videatur.*"⁵ He points (and this is a favourite argument with critics of his school) to the great number of generally accepted corrections which now find a place in our best texts, and asks whether any one seriously thinks that all the errors that have been accumulated through ages have yet been removed? Perhaps a not unreasonable answer to this would be, that the flagrant and palpable errors having been cleared away, not much is left except to guesses of that wild and purely tentative kind that carry no serious conviction to critics of the more sober, or as some would say, of the more timid school. The canon which he lays down for "safe" criticism is this; "to propose nothing that cannot be defended by an example from a good author; and to show that transcribers do habitually make mistakes in the same word and in precisely the same way."⁶ Of the existing Greek MSS. he has as bad an opinion as Mr. Blaydes: "*nullus superest liber MS. quantumvis antiquus et integer, qui non sit passim et*

⁴ Var. Lect. ed. 2 (1873), p. viii.

⁵ Ibid. p. ix. This is what Mr. Blaydes calls (Pref. p. xxvii) "*scrupulously adhering to mumpsimus, and not having sumpsimus at any price.*"

⁶ Ibid. p. xiii.

vitiosis scripturis commaculatus et lacunis hians et alienis additamentis interpolatus: *optimus ille est, qui minimis urgetur.*"⁷

In truth, the higher criticism of Greek tragedy is like that of pictures, statuary, or any other branch of the fine arts. One must be educated to it, and have learnt from early youth the methods and the points, the beauties and the weaknesses, the harmonious and the harsh in this kind of composition, according to the standard of the Attic ear.⁸ A person who takes to Greek late in life, and has never gone through the much ridiculed school-discipline of writing iambics, does not usually succeed as a critic. He is too fond of reducing tragic diction to common-places; he does not see that exactness of expression is often interfered with by the emotion of the speaker, by metrical necessities, by suppressing some idea that formed part of the train of thought; perhaps too he does not make allowance for irregularities which are actually artificial and intentional, which most certainly seems the practice of Sophocles. He did not like to seem common-place; indeed, the tragics generally, as Cobet has well observed,⁹ "*lubenter usurpant ex Atticis [Attico sermone] ea quae non essent toti plebi in ore.*" *Pedantry* and *affectation* would be too strong words to apply to such a poet as Sophocles; yet my long study of the author emboldens me to say, that a sophistical and rhetorical quaintness was not displeasing to him. Involved idioms, the meaning of which is not at once obvious, were a studied part of his art. This indeed is precisely what we see, and in a very exaggerated form, in the later dialogues of Plato, the *Philebus*, *Sophistes*, and *Politicus*.¹

On the relative merits of the MSS. of Sophocles not a word remains to be said after the very full and learned estimate and

⁷ Ibid. p. xxiii. To my mind, this is a somewhat random and exaggerated style of writing.

⁸ I can hardly understand how Mr. Blaydes can propose to read in Phil. 959, *φόνον δὲ ῥύσιον φόνου τίσω τάλας*, as "a more harmonious arrangement" than the vulgar *φόνον φόνου δὲ ῥύσιον τίσω τάλας*.

⁹ Var. Lect. p. 338.

¹ For myself, I should hardly say, so decidedly as Prof. Campbell (Preface, p. xiii), that to attribute to Sophocles "a degree of subtlety passing into eccentricity would be of course ridiculous." I would rather say, "may perhaps be unjust."

catalogue of them given in Prof. Campbell's Preface. Perhaps he inclines to attribute to the inferior MSS. rather more weight than the results justify; but on the other hand, to reject them all as simply worthless, with Cobet,² seems a somewhat rash and hasty proceeding. Of the Scholia I myself entertain a generally high opinion. They are epitomized from Alexandrine commentaries (*ὑπομνημονεύματα*) by a learned hand, and they not only generally give the right explanation, but they often confirm or help to restore passages upon which doubts reasonably exist. In editing the four plays in this Volume I have been very carefully through the whole of them, and like E. Wunder in his edition, I have often quoted them as forming the simplest and most appropriate comment.

The translation of the words and phrases of Sophocles into anything like equivalent English, is a task so excessively difficult as to be in many cases well-nigh impossible. Of course, the Author's general meaning,—what he intended to express,—is sometimes clear, or tolerably clear, when the mode in which he has expressed it has no parallel at all in our language. Hence literal translations often read very awkwardly (detering some, perhaps, by their apparent harshness, from the study of Sophocles), and a more lax rendering must be given, if elegance of idiom is, as it ever should be, in justice to a great poet, an object to be held in regard. Our use of a very large number of Latin words is in itself a drawback in the rendering of Attic Greek. I have taken the greatest pains in this edition to render every phrase as accurately as possible, and have in very many instances attempted to improve on the renderings given in other editions, which, I must say, are often extremely unsatisfactory.

The language of Sophocles has been analyzed and explained by Prof. Campbell in an Introductory Essay so complete and so elaborate that it may well be called and even used as a Commentary to every difficult passage in the extant Plays of the Poet, aided by

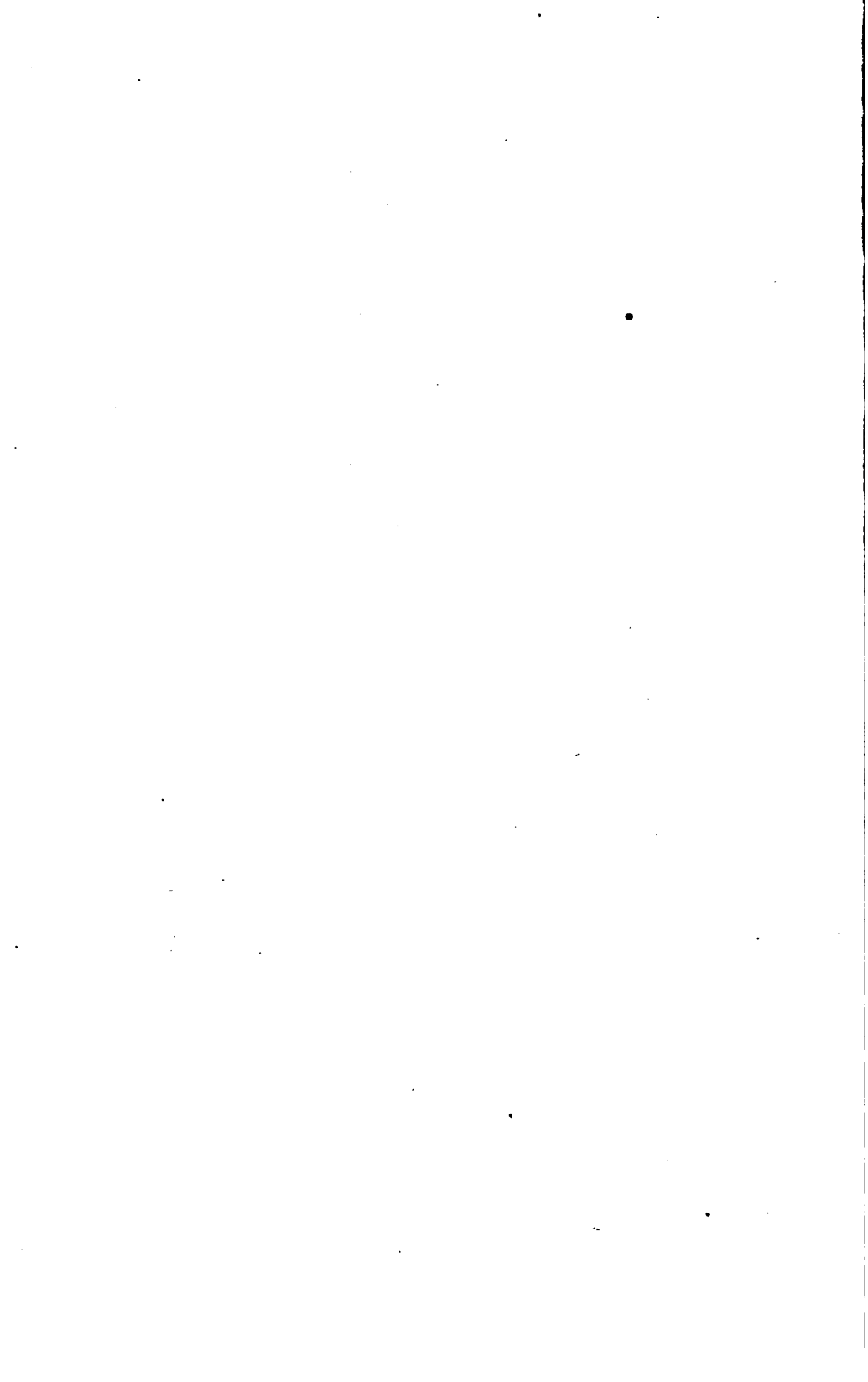
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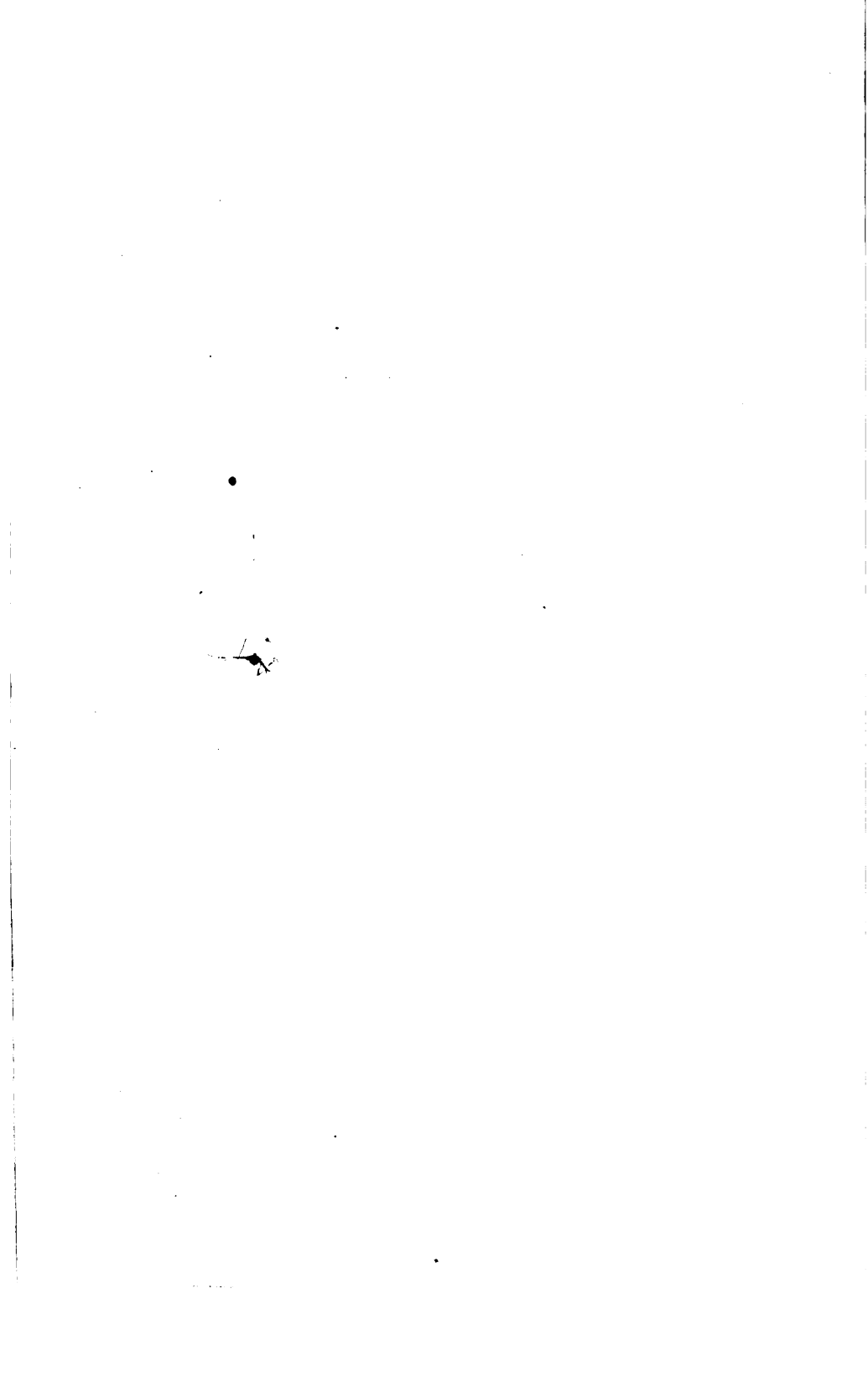
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³ Preface to Sophocles, vol. i. (Bibl. Cl.), p. xxvii.

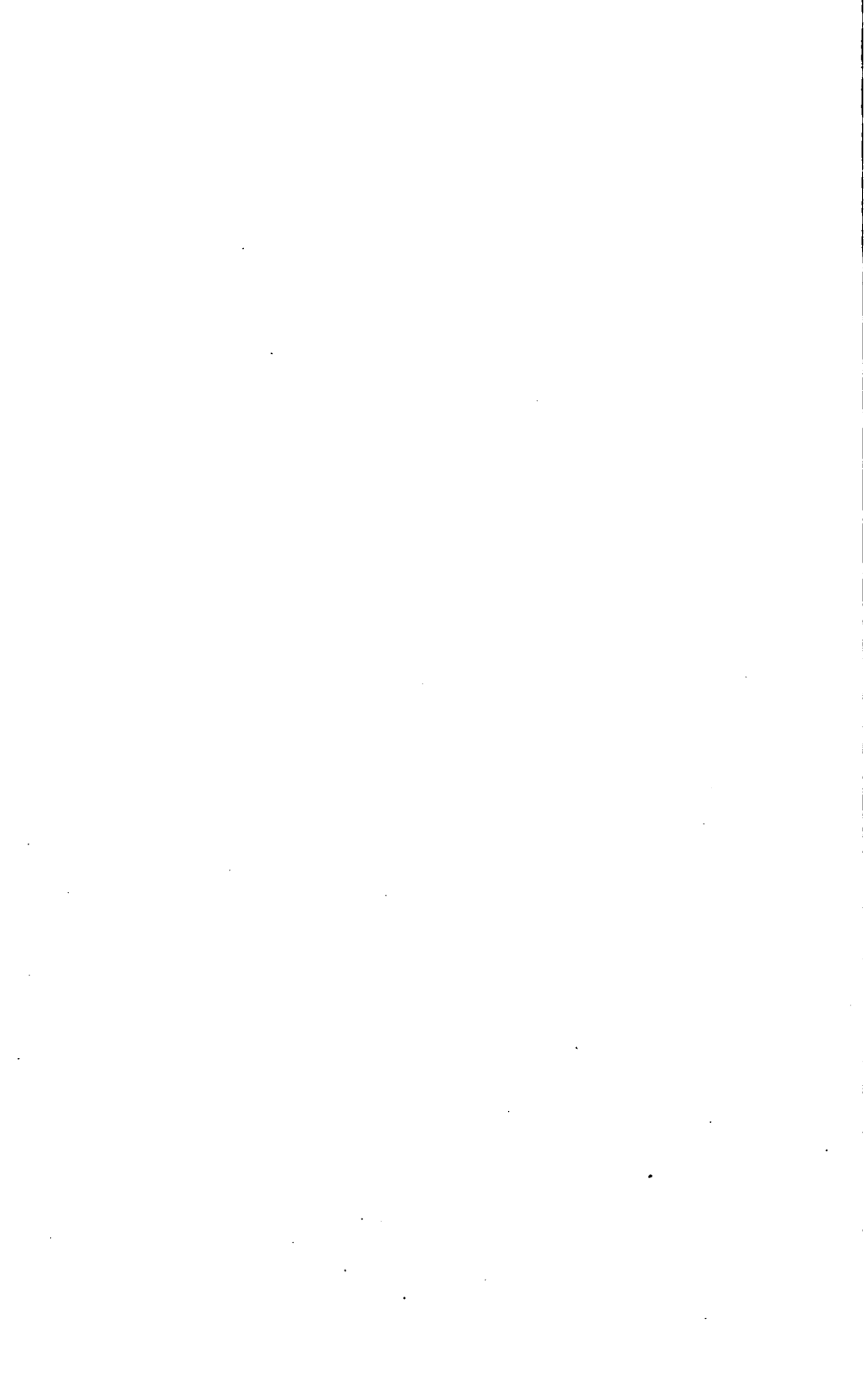


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¹ Ol. xcii. 3.

INTRODUCTION.

THE *Philoctetes* may be regarded as in some respects one of the best-written and most interesting of the extant Greek Tragedies. Certainly the complexity and ingenuity of the plot, the picturesqueness of the scenery, the studied composition of the verse, and that favourite Sophoclean mode of exciting the sympathy of his hearers, the sudden alternations of hope and fear, combine to place this in the highest rank among the plays of its author. The subject, one of the very many taken from the lost epics on the *Troica*, was treated also by Aeschylus and Euripides in plays of the same name, and further enlarged upon by our poet in his *Philoctetes at Troy*. Of the play of Euripides, which was brought out along with the *Medea*, we know a good deal from an epitome given of it by Dion Chrysostom.¹ Though the present play was composed by its author at the advanced age of 85,² B.C. 409, we are told in the Greek Argument that it gained the first prize.

As, in the case of the *Electra*, and very nearly so in that of the *Antigone*, we have extant plays on the same subject composed by rivals and in the spirit of rivalry,³ so we may feel confident that the well-worn theme of Philoctetes and his lame foot⁴ was treated with especial care to excel by each of the great masters. Though there is a very brief and merely allusive mention of Philoctetes in the *Iliad*, the story itself was very fully developed in the poems we are

¹ See Eur. Frag. Philoct. ed. Dind. 779—81.

² Blaydes, Preface, p. 4. (The latest play, the *Oedipus at Colonus*, was exhibited B.C. 401, after the author's death.)

³ Choephoroe, *Electra* (Soph. and Eur.), Sept. cont. Theb., *Antigone*, *Phoenissae*. The former represents the *Troica*, the latter the *Thebaica*, current in the literary age of Pericles, both alike being attributed to Homer.

⁴ Hom. Il. ii. 723. Pind. Pyth. i. 52, παντὶ δὲ λαμόνθεν ἔλκει τειρόμενον μετα-
νέοντας ἔλθεῖν ἥρωας ἀντιθέους Πολαντος υἱὸν τοξόταν. The passage in the *Iliad* is not very ancient, for τόξων εἰς εἰδότες ἰφί μάχεσθαι (720) violates the use of the digamma.

accustomed to distinguish as "Cyclic." I have shown in detail, in a separate publication,⁵ what had not before been sufficiently recognized, that the *Philoctetes* has many points of the closest coincidence with the extant poem, apparently reduced and epitomized from the older *Cyclics*, the "Posthomerica" of Quintus Smyrnaeus. The much greater celebrity of these "non-homeric" stories, as we are wont to call them, in the age of Pericles, is a subject of great interest, and one that has never been adequately explained.

Edward Wunder, in his elaborate Preface or Introductory Essay, has gone so fully into the literary and mythological history of this play, that it seems unnecessary here to repeat the results of his inquiries at any length. Suffice it therefore to remark, that we know the story of Philoctetes being bitten by a snake in the island of Chrysa⁶ was related in the "Cypria," and the details of the capture of Troy by the aid of Philoctetes in the "Little Iliad" and the Ἰλίου Πέποις. The legend turned on the ancient prophecy recorded by Pindar,⁷ that Troy was destined to be captured by a descendant of Aeacus, and the breach in the wall would be made in the part which was raised by mortal hands.

The outline of the plot is as follows. Ulysses comes on the stage with Neoptolemus, who has been induced to join the expedition to Troy (v. 61) in consequence of a prophecy extorted from Helenus, that the city of Ilium can only be taken by the bow of Hercules, now in the possession of Philoctetes, wielded by the son of Achilles, the fourth in descent from Aeacus.

Ulysses had taken an active though subordinate part (v. 6) in

⁵ Quintus Smyrnaeus and the "Homer" of the Tragic Poets. (Second edition, 1879.) F. Norgate, King Street, Covent Garden.

⁶ This name was given to a town in the Troad, to an island supposed to be near Lemnos and Tenedos, and to a nymph or goddess. Wunder devotes some space to the question whether she was the same as Athena. The name points rather to a worship of the Moon-goddess, as Chrysaor was the Sun-god. Her temple had no roof (ἀκαλυψής, v. 1327), that the moon might shine on the statue or emblem in the *πύλας*. Probably some lunar eclipse had been thought to show her hostility, and this view will account for the epithet ἀμύφρων in Phil. 196. The story of a guardian serpent is often associated with Sun-worship, e. g. the golden apples of the Hesperides, and the golden fleece, could not be gained till the presiding dragon was either killed or sent to sleep. Hercules, himself a sun-god, strangled two snakes in his cradle; indeed, the arrows inherited from him by Philoctetes belong, of course, to the character of an archer-god, the Apollo of the later Doric cult.

⁷ Ol. viii. 30.

putting Philoctetes ashore on a desert headland of the island of Lemnos, in consequence of the gangrene in his foot and the discomforts resulting therefrom to the Grecian camp in the Troad. Remembering the general characteristics of the cave or grotto in which the sick man had been placed ten years before (v. 312), he now bids Neoptolemus warily to inspect the place, since the lives of both are endangered should Philoctetes come suddenly upon them with his unerring bow. His own safety he secures by placing a sailor of his crew, who has accompanied them to the spot, as a scout; and the plan proposed is, that if Neoptolemus should fail by persuasion to induce Philoctetes to go with them to Troy, the same man should be sent from the ship in the disguise of a trader, to announce a pretended plot against Neoptolemus, and to advise his immediate departure. This device is so carried out, that Philoctetes, fearing that he will once more be left to his solitary misery, implores him to carry him off, but under the impression that the voyage will not be to the Troad, but to the home of Poeas, the father of Philoctetes, near Mount Oeta in Thessaly.*

Ulysses takes especial care at the outset to impress Neoptolemus with the sense that he is acting under orders. He propounds a most immoral and fraudulent plan for deceiving Philoctetes. Neoptolemus is to pretend that he is sailing home (240. 383), having left the expedition in disgust because the arms of his father Achilles have been adjudged to Ulysses; and he is to abuse Ulysses in order to gain the confidence of Philoctetes, who is the natural enemy of Ulysses. He is to get possession of the bow in the first instance, and above everything else. The right or the wrong of the proceeding may be discussed afterwards: but in fact everything is right which is expedient (111).

Neoptolemus, in his ingenuous simplicity, proudly replies that neither he nor his father was in the habit of acting by fraud (90). But Ulysses laughs at his scruples; he says that sophistry now prevails where chivalry was formerly in esteem; and he appeals to the vanity and love of glory in the youth by telling him he will, if he succeeds, be called at once clever and brave (119).

* On the age of Neoptolemus, his first visit to Troy, and other critical details, the student will find a valuable paper by Professor Jebb in Vol. ii. pp. 70—81, of the *Journal of Philology*.

The chorus, consisting of older men who had sailed from Greece with Neoptolemus, now enter into some conversation with him as to the best means of carrying out his design. They consent to act under his instructions, and to do everything to get Philoctetes in their power, while they express great commiseration for his unhappy condition (170).

Philoctetes now comes forth from his cave, bow in hand. He tells a long tale of woe, and is surprised to find in Neoptolemus a stranger to his sufferings and his ill-treatment (253). When Neoptolemus assures him that he has equal reason to detest both Ulysses and the Atridae (321), and believes them to be thoroughly heartless and unjust, he at once secures the confidence of Philoctetes. He tells him that he was brought to Troy from Scyros by Ulysses and Phoenix (344), who had persuaded him to go on the assurance that, Achilles being dead, no one could take Troy but the son of that hero; a statement only in part true, for the bow of Hercules was also necessary to that result (1335). He then (361) relates the injustice done him by the award of his father's arms being given in another's favour, and he especially inveighs against the very persons whom he knows that Philoctetes hates the most, Ulysses and the Atridae.

After some inquiries, in the way of conversation, about the leading members of the Grecian host at Troy, and the concluding assurance of Neoptolemus (455) that he has done with the Trojan expedition and is bound for his island home at Scyros, the youth pretends to bid good-bye to Philoctetes, and to be off at once to avail himself of a favouring breeze. Philoctetes now implores him in the most moving terms not to be left behind. He will go anywhere, even in the ship's hold; he will give no trouble, and will promise not again to cause annoyance to the crew by his malady. The chorus add their advice that Neoptolemus should give him a passage (517). Neoptolemus professes some hesitation, but pretends to assent, to the great delight of Philoctetes (530).

But the departure is suddenly arrested by the arrival of the messenger, as before agreed upon. He pretends that he had touched at Lemnos in his voyage, as a trader, to Peparethus, and that learning casually from the crew that they belonged to Neoptolemus (550), he had thought it right to communicate to him a plan which

was being formed in the Grecian camp, to send envoys to bring back Neoptolemus to Troy (562), other envoys being at the same time sent in quest of Philoctetes, whom however he does not now name (573). Accordingly, Neoptolemus is advised to get away instantly (577); and Philoctetes, who now (591) learns that it is himself who is to be brought back to Troy by the envoys, Ulysses and Diomedes, either by persuasion or by force (617), and that the reason of it was the prediction of Helenus, earnestly beseeches Neoptolemus to carry him away from the island, to escape the detested fate of again being subjected to the caprice and the tyranny of the Atridae.

Neoptolemus pretending to assent, asks, as if in casual curiosity, if *that* is the famous bow of Hercules? (654.) Philoctetes, full of gratitude for the promised delivery, allows him to hold and to handle it. The chorus sing a short ode on the consequences of ingratitude, as illustrated by the punishment of Ixion in Hades. Again the departure is delayed by a sudden paroxysm of pain in the diseased foot. With cries and shrieks of agony Philoctetes begs Neoptolemus to hold his bow, charging him on no account to hand it to another, while he takes a short repose, after which, he says, he will be sufficiently recovered to go to the ship. He makes Neoptolemus promise that he will wait, and sinks into slumber. The chorus, in an address to the gentle spirit of balmy Sleep, throws out a hint that the man might perhaps be carried to the ship still asleep. Soon, however, he awakes (866), and thanks his deliverers for staying by him as they had promised. Once more they are about to start on the journey, when a sudden compunction comes upon the true-hearted Neoptolemus. He tells Philoctetes plainly (915) that it is to Troy that they are about to sail, and that it is with a view to the capture of the city by the aid of him and his bow (920). He declines, however, to restore the bow, upon which Philoctetes breaks out into the most bitter invectives against him (927). He seems inclined to relent, when Ulysses interferes, and with a voice of authority forbids him to restore it. Philoctetes is told that he must go to Troy either by his own consent or by main force (983). As, however, the prophecy required voluntary action (1332), and as Philoctetes cannot live on the island without his bow, which is now in the hands of the enemy, a compromise is at last effected. The bow must not be given back (1233. 1293), but the owner must go

with it. Persuasion is applied, and the promise held out to him of being cured of his malady by the physicians of the Grecian camp, and of sharing in the glory of capturing Troy together with Neoptolemus (1335). After an ineffectual effort to induce Neoptolemus to keep his first promise to send him home (1367. 1399), and a firm refusal ever to revisit the camp of the Atridae if he can help it, he is addressed by the apparition of Hercules, who tells him that it is destined that he shall take Troy and slay Paris by the invincible arrows which the father of Philoctetes had received as a reward for setting fire to his funeral pile on Mount Oeta (1432). Committing himself to Destiny (1466), and bidding a touching farewell to the scene of his long sufferings, he departs with a prayer to the sea-nymphs for a favourable voyage.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΔΥΣΣΕΥΣ.

ΧΟΡΟΣ.

ΣΚΟΠΟΣ ὡς ΕΜΠΟΡΟΣ.

ΝΕΟΠΤΟΛΕΜΟΣ.

ΦΙΛΟΚΤΗΤΗΣ.

ΗΡΑΚΛΗΣ.

ΣΟΦΟΚΛΕΟΥΣ ΦΙΛΟΚΤΗΤΗΣ.

ΟΔΥΣΣΕΥΣ.

Ἀκτὴ μὲν ἦδε τῆς περιρρύτου χθονὸς
 | | Δήμνον, βροτοῖς ἄστιπτος οὐδ' οἰκουμένη,
 | | ἔνθ', ὧ κρατίστου πατρὸς Ἑλλήνων τραφεῖς/
 | | Ἀχιλλέως παῖ Νεοπτόλεμε, τὸν Μηλιά

1. ἀκτὴ μὲν. Five of the plays of Aeschylus, and the Ajax and Trachiniae, begin with this introductory particle, which usually stands alone and without the antithetic δέ. Mr. Blaydes supplies, "but we have still to look for the cave."

2. ἄστιπτος Dind. with MS. Laur. *Vulgo* ἄστειπτος. Curtius (Gr. Et. p. 214) gives the root στεπ, στεφ, *stip*. The notion of treading down hard, and so of packing close, will explain most of the cognate words, e. g. στιβάς, a bed of leaves, from a root στιβ. The short ι occurs in ἀστιβῆς, the diphthong in στέιβω. As in εὐπιθῆς and εὐπειθῆς, πιθ and πειθ, φυγ and φευγ, τρίβ and τρίβ, there may well have been a double form of the root. See inf. 33. Generally, the long root is found in the present, the short in aorists and compounds. The headland where the ship has touched, and where Philoctetes had been left, is here called 'untrodden by (other) mortals.' The Schol. Med. on Prom. V. 2, ἀβατον εἰς ἐρημίαν, remarks, καὶ Σοφοκλῆς τὸ αὐτὸ περὶ Φιλοκτῆτου λέγει, viz. to increase the sympathy with the sufferer. Lemnos itself, inf. 221, is spoken of as a wholly uninhabited island, yet of πρὶν ἔντοποι are mentioned in 1171. Mr. Blaydes observes that from Il. i. 594, xxi. 40, it was believed to have been well peopled in the time of the Trojan war. It is to be remarked that οὐδέ is not often used in Attic Greek

like *neq*, unless οὐ precedes, or some previous negation is implied. Inf. 756, δεινὸν γὰρ, οὐδὲ ῥητὸν, and 995, ὡς δούλους οὐδ' ἐλευθέρους.

3. τραφεῖς. The genitive depends on the implied notion of θρέμμα, as in Aesch. Theb. 792, θαρσεῖτε, παῖδες μητέρων τεθραμμένοι, 'mothers' children that ye are,' i. e. without manly courage. So γεγῶς, φυτευθεῖς, λοχευθεῖς τινος, and other examples given in Mr. Blaydes' note.

4. Νεοπτόλεμε. Like Θεοκλύμενον in Eur. Hel. 9, the name is here quadrisyllabic. It may indeed be questioned if the verse was not interpolated to supply a genitive in agreement with πατρὸς, by some one who thought πατρὸς τραφεῖς an anomaly. Philoctetes is called Μηλιεύς from the bay in the vicinity of his father's home on or by Mount Oeta. See Trach. 194. Ulysses says, 'it was by me that he was put ashore here, but then I was ordered to do it by those in authority, because (or, at a time when) he was suffering from a noxious corroding humour in his foot, and when it was found impossible for us to put our hands to libation or sacrifices without disturbance from his cries' (ἐκήλοισ). The points here to be noticed are, the apologetic tone of the passage, the emphatic ἐγὼ, the causal use of the participle κατασκάδοντα (rendering the proposed transposition of 6, 7, quite unnecessary), and the ὅτε referring to the

- Ποίαντος υἱὸν ἐξέθηκ' ἐγὼ ποτε, 5
 || ταχθεὶς τόδ' ἔρδειν τῶν ἀνασπόντων ὕπο,
 νόσῳ καταστάζοντα διαβόρῳ πῶδα,
 ὅτ' οὔτε λοιβῆς ἡμῖν οὔτε θυμάτων
 παρῆν ἐκήλοις προσθιγείν, ἀλλ' ἀγρίαῖς
 κατεῖχ' αἰεὶ πᾶν στρατόπεδον δυσφημίαις, 10
 βοῶν, στενάζων. ἀλλὰ ταῦτα μὲν τί δεῖ
 λέγειν; ἀκμὴ γὰρ οὐ μακρῶν ἡμῖν λόγων,
 μὴ καὶ μάθη μ' ἦκοντα κάκχέω τὸ πᾶν
 σόφισμα τῷ νυν αὐτίχ' αἰρήσειν δοκῶ.
 ἀλλ' ἔργον ἤδη σὸν τὰ λοιπὰ ὑπηρετεῖν, 15
 σκοπεῖν θ' ὅπου 'στ' ἐνταῦθα δίστομος πέτρα

particular time when the command was given.

6. ταχθεὶς, *jussus*, the simple for the compound with *πρὸς* or *ἐπὶ*. So in Eum. 279, φανεῖν ἐτάχθην πρὸς σοφοῦ διδασκάλου. Oed. Col. 850, ὅφ' ὦν ἐγὼ ταχθεὶς τὰδ' ἔρδω.

7. καταστάζειν πῶδα, like νοσεῖν κῶλον in 41, κῆρα στάζων ἰδρῶτι Aj. 10. Cf. inf. 823.

9. For ἔκηλος, 'in comfort,' as we say, and its relation to ἐκᾶν and εὐκηλος, see Curtius, Gr. Et. pp. 135. 569. *New Cratylus*, § 273.

10. κατεῖχε. 'He held, or kept, the whole camp (at Troy) in alarm and distress with his wild cries of reproach against the gods.' Aesch. Pers. 426, οἰμωγὴ δ' ὁμοῦ κακὴ μασσιν κατεῖχε πελαγίαν ἄλα. Such ill-omened expressions, βλασφημίαι Eur. Ion 1189, were thought to mar the efficacy of a religious ceremony, which was the reason why the question τίς τῆδε; was put at a sacrifice, and the answer given, before the ceremony could proceed, was πάντες ἀγαθοί, Ar. Pac. 968. Below, v. 1034, this is given as the reason for then getting rid of Philoctetes.

11. Trach. 786, ἐσπᾶτο γὰρ πέδονδε καὶ μετάρσιος, βοῶν, ἰύων.—τί δεῖ λέγειν; 'but no more of this at present.' A formula for briefly dismissing a matter, as Aesch. Eum. 826, κἀγὼ πέποιθα Ζηνί, καὶ τί δεῖ λέγειν; Eur. Hec. 939, ἀλλὰ ταῦτα μὲν τί δεῖ θρηνεῖν;

12. ἀκμή. 'The time is not now for us to talk at length, lest he should be made aware that I have come, and I

should lose the benefit of the entire plan by which I hope forthwith to get him into my power.' Our idiom does not admit of translating the καὶ, which implies a further event consequent on the statement made; cf. inf. 46. So El. 22, ἰ' οὐκέτ' ὀκνεῖν καιρὸς, ἀλλ' ἔργων ἀκμή. Plat. Crit. p. 49, Δ, ἡ πᾶσαι ἡμῖν ἐκείναι αἱ πρόσθεν ὁμολογίαι ἐν ταῖσδε ταῖς δόλαις ἡμέραις ἐκκεχυμέναί εἰσι; Theognis v. 109, ἦν ἐν ἀμάρτης, τῶν πρόσθεν πάντων ἐκκέχυνται φιλότης. Ar. Ran. 855, τὸν κρέταφόν σου—θενὼν ὅπ' ὀργῆς ἐκχέτη τὸν Τήλεφον (a play on τὸν ἐγκέφαλον). Virg. Georg. iv. 492, 'ibi omnis effusus labor.'

14. For τῷ, here used as a relative, we might easily read ὅτῳ, though ῷ is more appropriate to the definite antecedent.

15. ὑπηρετεῖν. 'To work under my directions in what has yet to be done,' viz. the securing of Philoctetes, whom it was dangerous to approach armed with his bow.

16. ὅπου ἐστὶ ἐνταῦθα, *ubi sit circa haec loca*, 'whereabouts in this part of the island.' The general, but not the exact, locality is known to Ulysses from the memory of his former visit.—δίστομος, 'with a double entrance;' see 159. 952. The cave is described as having the morning and the evening sun resting on the entrances in winter, and as cool and refreshing from its tunnel-like passage in summer. Ulysses seems to describe it as a place not ill-fitted for a human habitation, and so indirectly to reply to the charge of heartlessness in leaving his comrade in such a spot. Hermann,

τοιιάδ', ἵν' ἐν ψύχει μὲν ἡλίου διπλῇ
 πάρεστιν ἐνθάκησις, ἐν θέρει δ' ὕπνον
 δι' ἀμφιτρήτος αὐλίου πέμπει πνοή.
 βαῖον δ' ἐνερθεν ἐξ ἀριστερᾶς τάχ' ἄν
 ἴδοις ποτὸν κρηναῖον, εἵπερ ἐστὶ σῶν.
 ἃ μοι προσελθὼν σίγα σήμαιν' εἴτ' ἔχει
 χῶρον πρὸς αὐτὸν τόνδ' ἔτ', εἴτ' ἄλλη κυρεῖ,
 ὥς τὰπίλοιπα τῶν λόγων σὺ μὲν κλύης,
 ἐγὼ δὲ φράζω, κοινὰ δ' ἐξ ἀμφοῖν ἦν.

ΝΕΟΠΤΟΛΕΜΟΣ.

ἄναξ Ὀδυσσεῦ, τοῦργον οὐ μακρὰν λέγεις.
 δοκῶ γὰρ οἶον εἶπας ἄντρον εἰσορᾶν.

ΟΔ. ἄνωθεν, ἢ κάτωθεν ; οὐ γὰρ ἐννοῶ.

ΝΕ. τόδ' ἐξύπερθε, καὶ στίβου γ' οὐδεὶς κτύπος.

by explaining *ubi in sole sedere posses* Philoctetes adopts the second explanation of the Schol., καθέδρα πρὸς ἡλίου θερμαινομένη, and Neue thinks this meaning, 'a sitting in the sun-shine,' is confirmed by *πάρεστιν*.

20. τάχ' ἂν ἴδοις. He does not speak with certainty about the spring, since that may run dry at certain seasons. —σῶν, 'still in existence.' There is no probability whatever in Mr. Blaydes' suggestions *εἴπερ ἔτι βέει* or *νδεί*.

22. It is best and simplest to construe & with *προσελθὼν*, and *σίγα* with the participle rather than with the imperative. 'Go up close to these objects (cave and spring) with noiseless step, and make a sign to me whether he still keeps in this spot, or is somewhere away.' But Hermann and Wunder regard & as the subject to *ἔχει*, 'whether they lie towards this place or are somewhere else.' For *εἴτ' ἔχει*, which violates the usual rule of the pause at the end of a tragic senarius, see Aj. 1101, *ποῦ δὲ σοὶ λῶν ἔξεστ' ἀνάσσειν ὧν δδ' ἡγεῖτ' οἰκοθεν*; and other similar verses collected by Mr. Palmer in his Appendix on that passage (p. 119). And for *κυρεῖ* used without a participle, El. 313, *νῦν δ' ἀγροῖσι τυγχάνει*. Aj. 9, *ἐνδον ἔστι τυγχάνει*.

23. τόνδ' ἔτ' is Elmsley's correction for τόνδ' or τόνδε γ', where the γε would be absolutely unmeaning, while the inquiry, if Philoctetes is *still* there, is quite

appropriate. The MSS. have *πρὸς αὐτὸν*, which may be defended by *δς πρὸς ἐσπέρους τόπους ἔστηκε*, Prom. 348. 'Whether he still keeps near this (wild) spot, or is somewhere else now.' Mr. Blaydes thinks *πρὸς* is "undoubtedly wrong," and reads *χῶρον τὸν αὐτὸν*. But no transcriber would have altered this, if he had found it.

24. ὥς κ.τ.λ. Preliminary inquiry and examination must be made, in order that the rest of the plan may be carried out.—By *κοινὰ*, perhaps *ὠφέληματα*, benefits to the army or to the generals may be specially meant; or simply, 'that it may be carried out by us in common.' This is said, to qualify the apparent assumption of superior authority on the part of Ulysses in v. 15.—*φράζω*, 'that I may explain (point out) what is to be done next.' Notice the use of the present, as inf. 49, and the *ὑστερον πρότερον* for *ἐγὼ μὲν φράζω, σὺ δὲ κλύης*.

26. τοῦργον. 'What you tell me to make the object of my search, is not far off.' So *ἔργον* is used even for a *person* about whom trouble is taken, Ar. Pac. 511, *οἱ τοι γεωργοὶ τοῦργον ἐξέλκουσι, κἄλλος οὐδεὶς*, i. e. *τὴν θεὰν περὶ ἣν σπουδάζομεν*. Aesch. Ag. 1628, *τοῦργον οὐχ ἑκάς τόδε*.

29. ἐξύπερθε. 'Aloft here.' Probably, as on other occasions in both tragedy and comedy, the *σκηνὴ* or wall behind the stage represented the cave at some

- ΟΔ. ὄρα καθ' ὕπνον μὴ καταυλισθεῖς κυρῇ. 30
 ΝΕ. ὀρῶ κενὴν οἶκησιν ἀνθρώπων δίχα.
 ΟΔ. οὐδ' ἔνδον οἰκοποιός ἐστί τις τροφή;
 ΝΕ. σιτιπτή γε φυλλὰς ὥς ἐναυλίζοντί τῳ.
 ΟΔ. τὰ δ' ἄλλ' ἔρημα, κοῦδέν ἐσθ' ὑπόστεγον;
 ΝΕ. αὐτόξυλόν γ' ἔκπωμα, φλαυρουργοῦ τιως 35
 τεχνήματ' ἀνδρὸς, καὶ πυρεῖ ὁμοῦ τάδε.
 ΟΔ. κείνου τὸ θησαύρισμα σημαίνεις τόδε.
 ΝΕ. ἰοῦ ἰού· καὶ ταῦτά γ' ἄλλα θάλπεται
 ῥάκη, βαρείας του νοσηλείας πλέα.
 ΟΔ. ἀνὴρ κατοικεῖ τούσδε τοὺς τόπους σαφῶς, 40
 κᾶστ' οὐχ ἐκάς που. πῶς γὰρ ἂν νοσῶν ἀνὴρ
 κῶλον παλαιᾷ κηρὶ προσβαίη μακράν;

elevation. In this case, we must suppose Neoptolemus ascends in order to inspect the cave, and thus he continues the conversation at a little distance from Ulysses.

Ibid. κτύπος, if the right reading, means 'there is no sound of a step;' cf. Orest. 140, λεπτὸν ἴχνος ἀρβύλης τίθετε, μὴ κτυπεῖτε. Schol. περιπάτου. But τύπος would be 'no mark of a path,' as στίβοι φίλωνες are the marks or impressions left by a sleeper on a couch, Aesch. Ag. 411. See inf. 48. 157. 163. 487. Either word gives a fair sense, and either reading is much more like Sophocles than Mr. Blaydes' unmetrical suggestions τὸδ' ἐξυπερθ' ἐστίν, στίβου δ', or τὸδ' ἐξυπερθ', ἀλλὰ στίβου 'στ' οὐδὲς κτύπος.

30. μὴ—κυρῇ. 'Lest just now he should be asleep in his cave.' The reply is, 'I see a place that is used for a habitation, but it is empty, and has no human creature in it.'—κατακλιθεῖς, though preferred by Mr. Blaydes, is an inferior reading, and has much less authority.

32. τροφή. A general term, *fomentum*, anything that can give comfort and help to constitute a household (*οἶκος*). Dind. not improbably, yet needlessly reads ἐστ' ἐπιστροφή.

33. σιτιπτή (sup. 2), pressed down, or pressed together, so as to form a στιβάς. Hesych. σιτιπτός· πυκνός, ἢ στερεὸς καὶ πεπιλημένος.

34. οὐδέν, i. e. οὐδὲν ἄλλο.

35. Hesych. αὐτόξυλον· αὐτοδημιούργητον ξύλον, ἢ ξόλινα. The word should

mean either 'of mere wood' (which is perhaps the sense intended) or 'wood and all,' like αὐτόχθονος in Agam. 536. There are similar compounds of αὐτός (see Mr. Blaydes' note), the original meaning of which was perhaps ἀληθινόν τι, something genuine and made of the actual material it professed. Wunder follows the Schol. in explaining it μονόξυλον.—Hesych. τεχνήματα· κατασκευάσματα.

36. καὶ πυρεῖα. 'And with it here are fire-sticks,' i. e. sticks for producing fire by rubbing, or perhaps (from 296 inf.) stones knocked together to produce a spark.

37. κείνου. 'The store which you inform me of must certainly be his.' The emphatic word is placed first. Eur. El. 497, παλαιὸν τε θησαύρισμα Διονύσου τόδε. Ion 1393, ὁ δ' ἐν μέσῳ χρόνος πολλὸς δὴ τοῖσδε θησαυρίσμασι.

38. ἰού. 'O dear! here are other things too,—rags that are being warmed (in the sun), full of nastiness from some grievous disease.'—ἰού, our *ugh!* an expression of disgust. Wunder is surely wrong in taking it here as an exclamation of delight.

42. προσβαίη, 'get to any place that is far off.' Mr. Blaydes says, too dogmatically, "the words cannot bear this sense," and he reads ποι βαίη, the objection to which is, that an enclitic word seldom stands first after the pause in a senarius, unless, as in v. 39, the word is inserted between words of which it forms a part. See on v. 285.

ἀλλ' ἢ πὶ φορβῆς νόστον ἐξελήλυθεν,
 ἢ φύλλον εἴ τι νώδυνον κάτοιδ' εὖ που.
 τὸν οὖν παρόντα πέμψον ἐς κατασκοπὴν, 45
 μὴ καὶ λάβῃ με προσπεσών· ὥς μᾶλλον ἂν
 ἔλοιτ' ἐμ' ἢ τοὺς πάντας Ἀργείους λαβεῖν.

NE. ἀλλ' ἔρχεται τε καὶ φυλάσσεται στίβος.
 σὺ δ' εἴ τι χρήζεις, φράζε δευτέρῳ λόγῳ.

ΟΔ. Ἀχιλλέως παῖ, δεῖ σ' ἐφ' οἷς ἐλήλυθας 50
 γενναῖον εἶναι, μὴ μόνον τῷ σώματι,
 ἀλλ' ἦν τι καὶ νῦν, ὧν πρὶν οὐκ ἀκήκοας,
 κλύης, ὑπουργεῖν, ὥς ὑπὲρ τῆς πάροις.

NE. τί δὴτ' ἄνωγας ;

ΟΔ. τὴν Φιλοκτήτου σε δεῖ 55
 ψυχὴν ὅπως λόγῳ ἐκκλέψεις λέγων.
 ὅταν σ' ἐρωτᾷ τίς τε καὶ πόθεν πάροις,
 λέγειν, Ἀχιλλέως παῖς· τόδ' οὐχὶ κλεπτέον·

43. ἀλλ' ἢ. 'But either he has gone out on a journey to get food, or (to find) a leaf from some comforting plant, if he knows of it hereabouts.' Hesych. νώδυνον· ἀνώδυνον. Formed like νάνυμος, νήνεμος, by lengthening the syllable in compensation for clipping the ἀνά, which in negation has the sense of *un* in *unlike*. —ἐπὶ φορβῆς, if the right reading, seems to mean 'in the direction where food lies.' But there is probability in Mr. Blaydes' correction ἐπὶ φορβῆν, 'in quest of food.'

44. Mr. Blaydes reads κατεῖδ' εὖ που on his own conjecture.

45. τὸν παρόντα. A mute has been standing by as an attendant on Ulysses. He afterwards comes on as the pretended ἔμπορος, v. 542. He is called σκοπεῖν; in v. 125.

47. ἐμὲ. Ulysses well knows the hatred in which he is held by Philoctetes for putting him ashore at Lemnos. See 315. Hence he says Philoctetes would rather get hold of *him* than all the rest of his enemies. Mr. Blaydes reads βαλεῖν, 'to shoot,' but this does not well suit τοὺς πάντας.

48. οἴχεται is a probable reading; see Oed. Col. 574.—φυλάσσεται, a passive form like φανήσομαι, τιμήσομαι, οἴσομαι, λέξομαι, and many others.

49. δευτέρῳ λόγῳ. The first directions related to action; the second address is rather of a moral and hortatory character. The distinction is perhaps rhetorical.

53. ὑπὲρ τῆς. It is remarkable how Ulysses presses this point; see 15. 24. The son of Achilles was under obedience to the army, or Ulysses would hardly have used such expressions; unless, perhaps, his versatility is described, and his power of bending others to his will even in a bad cause. He knows, or suspects, the chivalrous and honourable character of the youth, and he reminds him that he must act in all things strictly under the direction of his superiors.

55. λέγων seems corrupt, even though δεῖ σε ὅπως might be an ellipse for σκοπεῖν ὅπως. But probably σκοπεῖν should here be substituted for λέγων, or δόλοισιν should be read for λόγοισιν. Linwood thinks the syntax confused between δεῖ σε ἐκκλέπτειν and δεῖ ὅπως ἐκκλέψεις, as in Ajax 556. Mr. Blaydes reads σε δεῖν—λέγω, which sounds tame, as λέγω is too far removed, and δεῖν would have depended on ἄνωγα.—ἐκκλέψεις, see inf. 968.

56. ὅταν σ'. The context surely requires ὅταν δ', and MS. Harl. (ap. Blaydes) has ὅταν τ'.

57. λέγειν. See inf. 1409.

πλείς δ' ὡς πρὸς οἶκον, ἐκλιπὼν τὸ ναυτικὸν
 στρατεύμ' Ἀχαιῶν, ἔχθος ἐχθήρας μέγα,
 οἱ σ' ἐν λιταῖς στείλαντες ἐξ οἴκων μολεῖν, 60
 μόνην ἔχοντες τήνδ' ἄλωσιν Ἰλίου,
 οὐκ ἡξίωσαν τῶν Ἀχιλλείων ὅπλων
 ἐλθόντι δοῦναι κυρίως αἰτουμένῳ,
 ἀλλ' αὐτ' Ὀδυσσεὶ παρέδοσαν λέγων ὅς' ἂν
 θέλῃς καθ' ἡμῶν ἔσχατ' ἔσχάτων κακά. 65
 τούτων γὰρ οὐδὲν ἀλγυνεῖ μ'· εἰ δ' ἐργάσει
 μὴ ταῦτα, λύπην πᾶσιν Ἀργείους βαλεῖς.
 εἰ γὰρ τὰ τοῦδε τόξα μὴ ληφθήσεται,
 οὐκ ἔστι πέρσαι σοι τὸ Δαρδάνου πέδον.

58. πλείς, i.e. καὶ ὅτι πλείς ὡς πρὸς οἶκον. There seems no need to read πλείν, with Mr. Blaydes. — ἐκλιπὼν, 'having given up,' 'having proved a defaulter in,' &c.

59. ἐχθήρας. Supply αὐτοὺς, ἔχθος being a secondary and cognate accusative. El. 1034, οὐδ' αὖ τοσούτον ἔχθος ἐχθαίρω σ' ἐγώ.

60. ἐν λιταῖς, 'under entreaties,' 'in the circumstances of being entreated.' This is virtually identical, as Mr. Blaydes says, with the dative of the instrument.

61. Hesych. ἄλωσιν φόνον, πόρθησιν. In Agam. 689 it means *the fact*, here *the mode* of the capture.

62. οὐκ ἡξίωσαν. 'They did not consider you deserving of the arms of Achilles, so as to give them to you when you came and demanded them of right.' It is likely that v. 63, which is wholly unnecessary to the sense, was interpolated. The result of the ὅπλων κρίσις is given by Q. Smyrnaeus v. 319, νίκην δὲ καὶ ἑμβροτὰ τεύχεα δόξαν πάντες ὁμοφρονέοντες εὐπτολέμῳ Ὀδυσῇ. It was, without doubt, one of the most celebrated and popular episodes in the "Homer" of the Tragic times.

64. The nominative λέγων shows that λέγειν in 57 stands for λέγε, and does not depend upon δεῖ in 54.—ἔσχατ' ἔσχάτων is a singular reduplication. Perhaps we should read κακῶν, 'the words that go furthest in expressing the worst charges.'

66. Whether we read τούτῳ γὰρ οὐδὲν ἀλγυνεῖ μ', or ἀλγυνεῖς, or τούτων γὰρ οὐδὲν, or οὐδέ μ' (or οὐδὲν μ') ἀλγυνεῖς,

which has the most authority, the sense is virtually the same. The use of οὐδὲ, 'you will not even vex me at all,' may be defended; see on 1055 inf.—εἰ δ' ἐργάσει κ.τ.λ., 'whereas, if you intend to do not what I advise (but something else), you will make a throw that will bring sorrow (disappointment) on all the Argives.' There is some doubt about the meaning of βαλεῖς, which can hardly stand for ἐπιβαλεῖς. Mr. Blaydes well compares Eur. Ion 751, οὐκ εἰς ἀπίστους δεσπότης βαλεῖς χαρῶν. A probable correction would be (as he also proposes) λύπη πάντας Ἀργείους βαλεῖς, 'you will assail them with,' or make them suffer from, grief. So Trach. 940, ὡς νῦν ματαίως αἰτία βάλοι κακῇ. Aesch. Theb. 1048, οὐ, πρὶν γε χῶραν τήνδε κινδύνῳ βαλεῖν. If for καταβαλεῖς, the verb might mean 'you will lay the foundation of grief.' But the metaphor from dice seems the most probable. So Theb. 1028, ἐγὼ σφε θάψω, κἀνὰ κίνδυνον βαλῶ.

68. εἰ γὰρ κ.τ.λ. The prophet Helenus had declared that Troy could not be taken without the aid of Philoctetes and his bow co-operating with the son of Achilles. See inf. 1335. According to Q. Smyrnaeus ix. 327, οὐ γὰρ δὴ πέπρωτο δαμῆμεναι Ἰλίου ἄστυ, πρὶν γε Φιλοκτήταο βίην ἐς δμίλον Ἀχαιῶν ἐλθέμεναι πολέμοιο δαίμονα δακρυόεντος. The bow and arrows had been given to Poeas, the father of Philoctetes, by Hercules in return for his assistance in lighting his pyre on Mount Oeta. See Apollodorus, Bibl. ii. 7, 7.

ὥς δ' ἔστ' ἐμοὶ μὲν οὐχί, σοὶ δ' ὁμίλια 70
 πρὸς τόνδε πιστὴ καὶ βέβαιος, ἔκμαθε.
 σὺ μὲν πέπλευκας οὐτ' ἔνορκος οὐδενὶ
 οὐτ' ἐξ ἀνάγκης οὔτε τοῦ πρώτου στόλου,
 ἐμοὶ δὲ τούτων οὐδέν ἐστ' ἀρνήσιμον.
 ὥστ' εἴ με τόξων ἐγκρατὴς αἰσθησέται, 75
 ὀλωλα καὶ σὲ προσδιαφθερῶ ξυνών.
 ἀλλ' αὐτὸ τοῦτο δεῖ σοφισθῆναι, κλοπεὺς
 ὅπως γενήσῃ τῶν ἀνικητῶν ὄπλων.
 ἔξοιδα καὶ φύσει σε μὴ πεφυκότα
 τοιαῦτα φωνεῖν μηδὲ τεχνᾶσθαι κακά· 80
 ἀλλ' ἡδὺ γάρ τοι κτῆμα τῆς νίκης λαβεῖν,
 τόλμα· δίκαιοι δ' αὖθις ἐκφανοῦμεθα.
 νῦν δ' εἰς ἀναιδὲς ἡμέρας μέρος βραχὺ
 δός μοι σεαυτὸν, κῆτα τὸν λοιπὸν χρόνον
 κέκλησο πάντων εὖσεβέστατος βροτῶν. 85
NE. ἐγὼ μὲν οὖς ἂν τῶν λόγων ἀλγῶ κλύων,
 Δαερτίου παῖ, τούσδε καὶ πράσσειν στυγῶ.
 ἔφυν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς,

70. ὁμίλια, 'a way of dealing with him that is sure and safe.'

72. ἔνορκος. Ulysses had joined the expedition as one bound by the common oath of the suitors to avenge Helen (Iph. Aul. 58, Thuc. i. 9), since he himself was one of the suitors (Apollodor. iii. 10, 8), but he had joined it reluctantly, and not, like Neoptolemus, from a love of chivalry as a volunteer. Hence Philoctetes would feel less resentment against him, than against one who had acted under constraint, and had done him an injustice. Mr. Linwood gives the sense thus: 'If Neoptolemus had sailed under a solemn pledge, Philoctetes would not have believed that he really had the power to return when he pleased.' The reluctance of Ulysses was a tradition in the older tale, whence Aeschylus, Ag. 841, makes Agamemnon say, μόνος δ' Ὀδυσσεὺς, δσπερ οὐχ ἐκὼν ἔπλει, ζευχθεὶς ἔτοιμος ἦν ἐμοὶ σειραφόρος. Q. Smyrn. v. 191, ἡ δὲ τόδ' ἐξελάδων, στ' ἐς Ἴλιον ἱερὸν ἔστυ ἐλθόμεναι ἀλέειναι ἔμ' ἀγρομένοισιν Ἀχαιοῖς, καὶ σε καταπτύσσοντα καὶ οὐκ ἐθέλοντ' ἐφέπεσθαι ἡγαγον Ἀτρεΐδαι; Od. xxiv. 115—119.

See inf. on 344.

75. τόξων ἐγκρατὴς. 'While he has his bow and arrows in his hands.'

79. καὶ φύσει. Most of the editions admit the conjecture of Erfurdt, ἔξοιδα, παῖ, &c. Ingenious this may be; but it is not necessary, and it makes a serious difference in the meaning. Ulysses tells Neoptolemus that he must play the thief, and deceive the man by a trick. He adds, that he well knows he is not a trickster by disposition also, as well as by assuming a part. The full sense then is, ἔξοιδα ὅτι οὐ καὶ φύσει πέφυκας, εἰ καὶ σοφία τοιαῦτα φωνεῖν ἐπέλασθης. Linwood takes a slightly different view: ἔξοιδα καὶ τοῦτο, σὲ κ.τ.λ. 'I know too well enough that,' &c.

82. ἐκφανοῦμεθα. 'We will make out afterwards that we are fair and honest in our dealings.' The low morality of Ulysses is consistent with his ordinary tragic character.

84. Trach. 1117, δός μοι σεαυτὸν, μὴ τοσοῦτον ὥς δάκνει θυμῷ δύσσοργος.

88. The repetition of πράσσειν shows that οὐδὲν is here emphatic.

- οὐτ' αὐτὸς οὐθ', ὥς φασιν, οὐκφύσας ἐμέ.
 ἀλλ' εἴμ' ἔτοιμος πρὸς βίαν τὸν ἄνδρ' ἄγειν 90
 καὶ μὴ δόλοισιν· οὐ γὰρ ἐξ ἑνὸς ποδὸς
 ἡμᾶς τοσοῦσδε πρὸς βίαν χειρώσεται.
 πεμφθείς γε μέντοι σοὶ ξυνεργάτης ὀκνῶ
 προδότης καλεῖσθαι· βούλομαι δ' ἅπαξ καλῶς.
 δρῶν ἐξαμαρτεῖν μᾶλλον ἢ νικᾶν κακῶς. 95
- ΟΔ. ἐσθλοῦ πατρὸς παῖ, καὐτὸς ὦν νέος ποτὲ
 γλῶσσαν μὲν ἄργον, χεῖρα δ' εἶχον ἐργάτιν·
 νῦν δ' εἰς ἔλεγχον ἐξιὼν ὀρῶ βροτοῖς
 τὴν γλῶσσαν, οὐχὶ τάργα, πάνθ' ἡγούμενην.
- ΝΕ. τί οὖν μ' ἄνωγας ἄλλο πλὴν ψευδῇ λέγειν ; 100
- ΟΔ. λέγω σ' ἐγὼ δόλῳ Φιλοκτήτην λαβεῖν.
- ΝΕ. τί δ' ἐν δόλῳ δεῖ μᾶλλον ἢ πείσαντ' ἄγειν ;
- ΟΔ. οὐ μὴ πίθηται· πρὸς βίαν δ' οὐκ ἂν λάβοις.
- ΝΕ. οὕτως ἔχει τι δεινὸν ἰσχύος θράσος ;
- ΟΔ. ἰοὺς ἀφύκτους καὶ προπέμποντας φόνον. 105
- ΝΕ. οὐκ ἄρ' ἐκείνῳ γ' οὐδὲ προσμῖξαι θρασύ.

91. ἐξ ἑνὸς ποδός. Some participle like *ὀρμώμενος* may be supplied from the context. 'With one foot,' we should say. The single power that he possesses is measured by *his foot*, since that was the ailing member.—*τοσοῦσδε*, in apposition with *ἐνός*, 'one against three.' Otherwise, *τοσοῦτος* often means 'of such stature.'

94. ἅπαξ seems a better reading than *ἄναξ*, which is here a mere expletive to the verse. 'I had rather err *once* for all by doing right, than to be ever trying for victory in a bad cause.' Thus the aorist *ἐξαμαρτεῖν* is rightly combined with the present *νικᾶν*. He regards the fraud as a wrong act, *ἁμαρτία*, but as committed in a good cause, the victory of the Greeks. This may be bad, he says, but it is less bad than wishing always to prevail where only self-interest, and not public benefit, is the motive.

97. γλῶσσαν. A similar sentiment occurs in Aesch. Theb. 554, *ἀνὴρ ἄκομπος, χεῖρ δ' ὀρᾷ τὸ δράσμιον*.

99. ἡγούμενην. 'Taking the lead in everything.' A tribute to the influence of rhetoric, which had long been paramount in Athens.

100. τί οὖν. For the *hiatus* compare Aesch. Suppl. 306, *τί οὖν ἔτευξεν ἄλλο δυσπρότμῳ βοῖ*; and the similar verse Eum. 902, *τί οὖν μ' ἄνωγας τῇδ' ἐφυμνήσαι χθονί*. The sense is, 'Are you not then virtually urging me to tell a lie?'

101. For the metre of this verse compare 1369, *ἔα κακῶς αὐτοὺς ἀπόλλυσθαι κακοῦς*. The meaning is, 'what I tell you is (not expressly to speak falsehoods, but) to get Philoctetes by a trick.' 'My orders are (simply),' &c.

102. ἐν δόλῳ, sc. *ἔχοντα*, for *δολῶσαντα*. Cf. 60.

103. οὐ μή. 'There is no chance of his complying; and by force you are not likely to get hold of him.' The only resource therefore is cunning.

106. οὐκ ἄρα. This line, as inf. 114, is better read without an interrogation: 'Then, of course, if he is such a man as *that* (so armed), it is not safe even to come near him.' The student must not regard *ἐκείνῳ* as a synonym of *αὐτῷ*, as he would not confound *illi* with *ei*.—*θρασύ*, a word implying a rash confidence, and consequent presumption of safety. The reply is, 'No! it is *not* safe, unless you shall have got him in your power.'

- ΟΔ. οὐ, μὴ δόλῳ λαβόντα γ', ὡς ἐγὼ λέγω.
 ΝΕ. οὐκ αἰσχρὸν ἡγεῖ δῆτα τὰ ψευδῇ λέγειν ;
 ΟΔ. οὐκ, εἰ τὸ σωθῆναί γε τὸ ψεῦδος φέρει.
 ΝΕ. πῶς οὖν βλέπων τις ταῦτα τολμήσει λαλεῖν ; 110
 ΟΔ. ὅταν τι δρᾷς ἐς κέρδος, οὐκ ὀκνεῖν πρέπει.
 ΝΕ. κέρδος δ' ἐμοὶ τί τοῦτον ἐς Τροίαν μολεῖν ;
 ΟΔ. αἰρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα.
 ΝΕ. οὐκ ἄρ' ὁ πέρσων, ὡς ἐφάσκειτ', εἴμ' ἐγώ.
 ΟΔ. οὐτ' ἂν σὺ κείνων χωρὶς οὐτ' ἐκείνα σοῦ. 115
 ΝΕ. θηρατέ' οὖν γίγνεται ἂν, εἴπερ ὧδ' ἔχει.
 ΟΔ. ὡς τοῦτό γ' ἔρξας δύο φέρει δωρήματα.
 ΝΕ. ποίω ; μαθὼν γὰρ οὐκ ἂν ἀρνοίμην τὸ δρᾶν.
 ΟΔ. σοφός τ' ἂν αὐτὸς κάγαθος κεκλητῇ ἅμα.
 ΝΕ. ἴτω ποιήσω, πᾶσαν αἰσχύνην ἀφείς. 120
 ΟΔ. ἡ μνημονεύεις οὖν ἃ σοι παρήνεσα ;
 ΝΕ. σάφ' ἴσθ', ἐπείπερ εἰσάπαξ συνήνεσα.
 ΟΔ. σὺ μὲν μένων νυν κείνων ἐνθάδ' ἐκδέχου,
 ἐγὼ δ' ἄπειμι, μὴ κατοπτευθῶ παρῶν,

by some trick, according to my proposal,' viz. in 101.

108. δῆτα, i. e. since δόλος virtually is ψευδῇ λέγειν. 'Not so,' rejoins Ulysses, 'if a lie brings safety.'—τὰ ψευδῇ MSS. τὸ ψευδῇ Brunck, Dind.

110. πῶς οὖν. 'With what face then will one venture to utter such falsehoods?' This in fact means, 'I scruple to tell a lie;' hence the answer (an unprincipled one), that advantage is to be preferred to honesty. 'But how,' inquires the other, 'can *his* coming to Troy be of service to *me* ?'

113. αἰεῖ. This is a good example of a "praesens propheticum," which often occurs in predictions. See the note on Aesch. Ag. 125, χρόνῳ μὲν αἰεῖ (MS. ἄγρε) Πηδῖμον πόλιν ἔδε κέλευθος. 'This bow and arrows *alone* are to take Troy.' By *alone* he means, 'this and nothing but this.' But Neoptolemus takes it to mean, without *him*, and observes, 'Then it is not *I* who am to be the capturer of Troy, as the seer said.' See inf. 1335. 1434. Ulysses explains that the two must act together, the bow with the man and the man, viz. the particular man, with the bow. An

ancient oracle had been delivered, as recorded in Pind. Ol. viii. 45, that Troy would be taken in the fourth generation after Aeacus (τὸ δ' ὅτερον, inf. 1439), and that it would be previously captured by Peleus and Telamon.

114. Some of the inferior copies give δ πέρσων γ', and so Neue, Wunder, and Linwood. But γε is wanting in the best MS. (L.) Mr. Blaydes reads δ πέρσων σφ'.

116. θηρατέα, viz. τὰ τόξα. 'Then we must try to get it, if it is really as you say.'

117. ὥς κ.τ.λ. '(Certainly ;) since by doing this you win two advantages.' These flattering honours are, the credit of cleverness for a successful trick, and of bravery for being the captor of Troy. Ulysses cunningly works upon the simple but chivalrous youth, by telling him he may be doing wrong, but that it will be in a good cause.

119. κεκληθῶ. A form of the perfect optative like μεμνήμην and κεκτήμην.

122. συνήνεσα. When once I have promised, he proudly says, I remember the orders given me ; 'As I promised, I will not forget to perform.'

καὶ τὸν σκοπὸν πρὸς ναῦν ἀποστελῶ πάλιν. 125
καὶ δεῦρ', εἴαν μοι τοῦ χρόνου δοκῇτέ τι
κατασχολάζειν, αὖθις ἐκπέμψω πάλιν
τοῦτον τὸν αὐτὸν ἄνδρα, ναυκλήρου τρόποις
μορφὴν δολώσας, ὥς ἂν ἀγνοία προσῇ·
οὐ δῆτα, τέκνον, ποικίλως αὐδωμένον 130
δέχου τὰ συμφέροντα τῶν αἰεὶ λόγων.
ἐγὼ δὲ πρὸς ναῦν εἶμι, σοὶ παρεῖς τάδε·
'Ερμῆς δ' ὁ πέμπων δόλιος ἡγήσαιο νῶν
Νίκη τ' Ἀθάνα Πολιάς, ἥ σώζει μ' αἰεὶ.

ΧΟΡΟΣ.

τί χρη τί χρη με, δέσποτ', ἐν ξένῃ ξένον στρ. α.
στέγειν ; ἢ τί λέγειν πρὸς ἄνδρ' ὑπόπταν ; 136
φράζε μοι.
τέχνα γὰρ τέχνας ἐτέρας προὔχει

125. τὸν σκοπὸν. The attendant who had before been sent *eis kataσκοπήν*, v. 45. At present he is to go back to the fleet, and if Neoptolemus and Philoctetes appear to be long in arranging matters, he will return disguised as a skipper, so that Philoctetes may not recognize him. See inf. 542.

127. The *κατὰ* in *κατασχολάζειν* has the peculiar force which it bears in *καταχαρίζεσθαι*, *καταχρησθαι*, *καταπροδοῦναι*, and many others, 'to waste part of the time in idleness.' Linwood does not believe *χρόνου* is a partitive genitive, but thinks it is "explicandi causa additus."

129. The final *α* in *ἀγνοία* is usually short, and may be here lengthened before *πρ*. But *ἀγνοία* may be defended, and it seems better than *ἀγνοίᾳ*, which leaves no proper subject to *προσῇ*. So Trach. 350, *ἃ μὲν γὰρ ἐξείρηκας, ἀγνοία μ' ἔχει* (*ἀγνοίᾳ* MSS.).

130. οὐ δῆτα κ.τ.λ. 'And so when he, my boy, tells a crafty tale, make the most of any serviceable hint in whatever he may say.' For *οἱ αἰεὶ λόγοι* compare *τὸν αἰεὶ λόγον*, 'a precarious life,' Oed. Col. 1584.

132. *παρεῖς*, 'having made over to you,' 'having placed in your hands this duty.'

134. The patriotic appeal to the ancient statue of the goddess in the Erechtheum,

the preserver of Athens as well as the patroness of Ulysses in the story, would bring applause on the close of the scene.

135. The chorus of old men, companions of Neoptolemus in his voyage to Lemnos, have as yet but little to say or do in forwarding the action of the piece. In a conversation with Neoptolemus ἀπὸ σκηνῆς they express a general approval of the policy of caution, and some feeling of pity for the afflicted and helpless state of one who has fallen so low (180).

Ibid. δέσποτ'. The best MSS. have δέσποτα μ', which, if the choriambus could be allowed in this place by the antistrophic verse 150, which is of pure iambic feet, should at least be δέσποτ', εἰ μ' ἐν ξένῃ κ.τ.λ. 'What, O what, my lord, am I to keep close, or what to utter, to a suspicious man?'—*ὑπόπτης*, *suspicious* (Ellendt), one who is known to regard all who approach him as his enemies.

138. τέχνα γάρ. 'For craft is superior to other craft, and so too is judgment, in him in whose kingly hands the god-like sceptre from Zeus is wielded.' Cf. Oed. R. 380, *τέχνη τέχνης ὑπερφέρουσα*. The simple sense is, that kings have more of cunning and cleverness than ordinary mortals.

- καὶ γνώμα παρ' ὧτ' τὸ θεῖον
Διὸς σκῆπτρον ἀνάσσεται. 140
σοὶ δ', ὦ τέκνον, τόδ' ἐλήλυθεν
πᾶν κράτος ὠγύγιον· τό μοι ἔννεπε
τί σοι χρεῶν ὑπουργεῖν.
- NE. νῦν μὲν ἴσως γὰρ τόπον ἐσχατιαῖς
προσιδεῖν ἐθέλεις ὄντινα κεῖται, 145
δέρκου θαρσῶν· ὁπότεν δὲ μόλη
δευνὸς ὁδίτης τῶνδ' ἐκ μελάρων,
πρὸς ἐμὴν αἰεὶ χεῖρα προχωρῶν
πειρῶ τὸ παρὸν θεραπέειν.
- XO. μέλον πάλαι μελημά μοι λέγεις, ἀναξ, ἀντ. ἀ. 150
φρουρεῖν ὅμμ' ἐπὶ σῶ μάλιστα καιρῷ·
νῦν δέ μοι
λέγ' αὐλὰς ποίας ἐνεδρος ναίει
καὶ χῶρον τίν' ἔχει. τὸ γάρ μοι
μαθεῖν οὐκ ἀποκαίριον, 155
μὴ προσπεσὼν με λάβῃ ποθὲν,
τίς τόπος, ἧ τίς ἔδρα, τίν' ἔχει στίβον,
ἐναυλον, ἧ θυραῖον ;
- NE. οἶκον μὲν ὁρᾷς τόνδ' ἀμφίθυρον 160
πετρίνης κοίτης.

142. ὠγύγιον, from the darkness of a remote antiquity. Cf. Eum. 1036, βᾶτε—γὰς ὑπὸ κεῖθεσιν ὠγυγίοισι, and the note there.—τὸ, 'wherefore,' i. e. as possessing authority.

144. νῦν μὲν. 'At present, as you probably desire to see the exact spot in this far-off coast which he has made his home, fear not to make use of your eyes; but so soon as he shall have come forth from his grotto here, with a step full of danger to you, go forward in whatever direction my hand may point, and try to make the best use of your opportunities.'—ἐσχατιαὶ are properly pasture-lands far up the country and away from the coast, reserved for young stock in the spring-time (Theocr. xiii. 25). Here the headland is meant, the ἀκτὴ ἄστιπτος of v. 1.—ἀε, cf. 131.—χεῖρα, viz. the beck of a hand. Aesch. Suppl. 507, καὶ δὴ σφε λείπῳ χειρὶ καὶ λόγῳσι σέθεν.

151. φρουρεῖν βίμα, 'to keep a watch-

ful eye especially for your convenience,' or opportunity for action. Lit. 'to be watchful as to my eye.'

154. τὸ γάρ. 'For this best suits my purpose,' viz. my plan of caution will be assisted by knowing the exact spot where he is likely to be found. The scene doubtless represented a rocky and cavernous coast.

157. στίβον. See on 29. By στίβος ἐναυλος is meant the δωμάτων ἐπιστροφὰι, the walking about in the cave, while θυραῖος denotes the path or track leading straight up to it, in pursuing which he is said στίβον ὀγμεῖν in 163, by a metaphor from the swathe or breadth of corn or grass cut by a reaper (Theocr. x. 2). Hesych. in v. βῆμος· ὁ δὲ τῶν θεριζόντων στίχος ὀγμεῖν λέγεται.

159. ἀμφίθυρον. See v. 16. Hesych. ἀμφίθυρος· οἰκία ἔχουσα ἀμφοτέρωθεν θύρας. (With a lacuna, perhaps left for mentioning the present passage.)

ΧΟ. ποῦ γὰρ ὁ τλήμων αὐτὸς ἄπεστιν;

ΝΕ. δῆλον ἔμουγ' ὥς φορβῆς χρεῖα
 στίβον ὀγμύει τόνδε πέλας που.
 ταύτην γὰρ ἔχειν βιοτῆς αὐτὸν
 λόγος ἐστὶ φύσιν, θηροβολοῦντα
 πτηνοῖς ἰοῖς σμυγερόν σμυγερώς,
 οὐδὲ τιw' αὐτῷ

165

παιῶνα κακῶν ἐπινωμᾶν.

ΧΟ. οἰκτεῖρω νιν ἔγωγ', ὅπως
 μή του κηδομένου βροτῶν
 μηδὲ σύντροφον ὅμμ' ἔχων
 δύστανος, μόνος αἰεῖ,

στρ. β'.

170

νοσεῖ μὲν νόσον ἀγρίαν,
 ἀλύει δ' ἐπὶ παντί τῳ

χρείας ἱσταμένῳ. πῶς ποτε πῶς δύσμορος ἀντέχει;

ὦ παλάμαι θεῶν,

ὦ δύσтана γένη βροτῶν,

οἷς μὴ μέτριος αἰών.

οὗτος πρωτογόνων ἴσως

ἀντ. β'. 180

οἴκων οὐδενὸς ὕστερος,

166. Hesych. σμυγερόν· ἐπιπονον, οἰκτρὸν, μοχθηρόν, πονηρόν, ἐπίβουλον, ἀνιάρδον, χαλεπόν.

168. ἐπινωμᾶν. 'That he does not apply to his own case any healer of his afflictions.' Or perhaps, with Linwood, 'neque quinquam esse, qui medicum ei malorum admoveat.' In either case, παιῶνα is a strange substitute for φόρμακον. Q. Smyrn. ix. 357, ἀμφὶ δ' ἔρ' αὐτῷ οἰωνῶν περὰ πολλὰ περὶ λεχέεσσι κέχυντο, ἄλλα δὲ οἱ συνέρπτο περὶ χροῦ, χείματος ἄλκαρ λευγαλέου· δὴ γὰρ μιν ἐπὶν ἔλε λιμός ἀτερτῆς, βάλλεν ἀσχετον ἰδν, δπη νόος ἰδύνεσκε· καὶ τὰ μὲν ἄρ κατέδαπτε, τὰ δ' ἔλκεος οὐλομένοιο ἀμπερίθει καθύπερθε μελαίνης ἄλκαρ ἀνίης.

169. The chorus now adopt the glyconic metre, the rhythm and music of which were adapted to pathos, as the dochmiac was to the expression of mental excitement.

170. μή. This appears to have some attraction or affinity to δπως. Yet logically it should be οὐ, there being no condition, but the statement of a

fact. 'I feel pity for him, how he bears his illness, having no one to care for him.' This is a rare use. A similar verse, though we cannot be sure of its genuineness, is Aesch. Theb. 436, τίς ἄνδρα κομπάζοντα μὴ τρέσας μενεῖ; 'Who will await the attack of a boastful man without trembling?'

174. ἀλύει. 'He is bewildered at every new want that presents itself.' It seems that ἱσταμένῳ is substituted for what should have been a noun, ἐπὶ πάσῃ τιw' χρείας προσόδῳ or ἐφόδῳ. For τᾶν τι χρείας is not an idiom of ordinary occurrence.

176. Hesych. παλάμαι· αἱ χεῖρες, καὶ αἱ τέχναι.—θεῶν is Lachmann's, for θνητῶν, which is metrically faulty (or at least, an unusual licence), and is a mere tautology instead of an antithesis to βροτῶν.

179. μέτριος, moderate (or, as we say, average) in its suffering.

180. Hesych. πρωτογόνων· πρώτων φανέντων. Compare Aj. 636, ἐκ πατρώας ἡκων γενεᾶς ἄριστος.

πάντων ἄμμορος ἐν βίῳ
 κεῖται μῶνος ἀπ' ἄλλων
 στικτῶν ἢ λασίων μετὰ
 θηρῶν, ἐν τ' ὀδύναις ὁμοῦ 185
 λιμῷ τ' οἰκτρὸς ἀνήκεστα μεριμνήματ' ἔχων * κυρεῖ
 ἀ δ' ἄθυρσοτομος
 ἀχὼ τηλεφανῆς πικρᾶς
 οἰμωγᾶς ὕπ' ὀχεῖται. 190
 NE. οὐδὲν τούτων θαυμαστὸν ἐμοί.
 θεῖα γὰρ, εἶπερ καὶ γῶ τι φρονῶ,
 καὶ τὰ παθήματα κείνα πρὸς αὐτὸν
 τῆς ὠμόφρονος Χρύσης ἐπέβη,
 καὶ νῦν ἂ πονεῖ δίχα κηδεμόνων, 195
 οὐκ ἔσθ' ὥς οὐ θεῶν του μελέτη,

184. στικτῶν ἢ λασίων. 'Dappled or fur-clad.'

186. βαρεῖ, which is Boeckh's reading for βαρεῖα, should, from its position, be a verb, = βαρύνεται, were there authority for such a form. As an epithet to λιμῷ it is utterly out of place. Probably the poet wrote ἔχων κυρεῖ. See El. 1176. 1331. The old reading, βαρεῖα δ' ἄθυρσοτομος ἀχὼ, though it gives good sense, hardly falls in with the glyconic metre. Yet βαρεῖ ἄθυρσοτομος δ' ἀχὼ is deserving of consideration. Schneidewin reads μεριμνήματ' ἔχων βαρᾶς. One of the commonest interchanges is β and κ. Thus in Orest. 225, for ᾧ βοστρύχων πινῶδες ἄθλιον κάρη, the true reading is perhaps βάρος. In Aesch. Suppl. 547, βασίδος seems a corruption of κασίδος.

188. ἄθυρσοτομος. Cf. Ar. Ran. 888, ἔχοντ' ἀχάλινον ἀκρατὲς ἀπύλωτον στόμα. 'The free-tongued echo is borne along from far by (or to the sound of) his piercing wail.' Hesych. τηλεφανῆς μακρόθεν φαινομένη. Inf. 1460 the mountain is said to send an echo in response to his cries. Here also the idea seems to be of a moving sound borne along on the wings of a loud lamentation. The ordinary phrase is ὀχεῖσθαι ἐπὶ τινος, as ἐπ' ἀγκύρας, ἐπ' ἐλπίδος, &c. On the other hand, ὅπῃ often means 'to the notes of' some tune or song. The reading of the MSS. ὑπόκειται gives no conceivable meaning, and was corrected

by Hermann. Schneidewin gives πικραῖς οἰμωγαῖς ὑπακούει, i. e. 'responds to.'

193—5. καὶ κείνα—καὶ νῦν. Both the former suffering, when he was bitten by a snake at Chrysa, and the present affliction of his disabled foot, came to him by the dispensation of the gods, θεῖα ἐπέβη. By ὠμόφρων Χρύση the nymph who was the guardian of the island Chrysa is thought to be meant. Ellendt explains *invasit*, and compares Aj. 138, σὲ δ' ὅταν πληγὴ Διὸς—ἐπιβῇ. The syntax κακὸν (ἐκ) τινὸς ἐπιβαίνει πρὸς τινα is very strange, and one cannot help thinking a verse has been lost;

καὶ τὰ παθήματα κείνα πρὸς αὐτὸν
 [ἦλθ', ὅτε πρῶτον νηὶ πελάζων]
 τῆς ὠμόφρονος Χρύσης ἐπέβη,

i. e. 'when first he set foot on Chrysa.' Cf. Q. Smyrn. ix. 383, ὡς τοῦ ὑπὸ χινοῦ ἔλκος ἀέζετο πυθόμενοι οἱ ἴοι ἄπο, στυφελοῖς τὸν οἱ ἐνομόρξατ' ὀδοῦσι λυγρὸς ὄφις, τὸν φασιν ἀναλθεῖα τε στυγερόν τε ἔμμεναι, ὅππότε μιν τέρση περὶ χέρσον ἰόντα ἡελίοιο μένος. This tends to show, what few now doubt, even from the name *Chrysa*, that all the stories about the poisoned arrows, the slaying of the hydra, the bite of the snake in the temple of Apollo, the scorching robe sent to Hercules in the *Trachiniae*, even the bow of Ulysses, are but 'solar legends.'

196. ὡς οὐ, supply πάσχει, or πονεῖ from the context,—τοῦ μὴ, 'to prevent

τοῦ μὴ πρότερον τόνδ' ἐπὶ Τροίᾳ
 τεῖναι τὰ θεῶν ἀμάχητα βέλη,
 πρὶν ὃδ' ἐξήκοι χρόνος, ᾧ λέγεται
 χρῆναί σφ' ὑπὸ τῶνδε δαμῆναι. 200
 ΧΟ. εὖστομ' ἔχε, παῖ. ΝΕ. τί τόδε; στρ. γ'.
 ΧΟ. προῦφάνη κτύπος

φωτὸς σύντροφος ὡς τειρομένου του,
 ἣ που τῇδ' ἢ τῇδε τόπων.
 βάλλει βάλλει μ' ἐτύμα 205
 φθογγὰ του στίβον κατ' ἀνάγκαν
 ἔρποντος, οὐδέ με λάθει
 βαρεῖα τηλόθεν αὐδὰ
 τρυσάνωρ· διάσημα γὰρ θροεῖται.
 ΧΟ. ἀλλ' ἔχε, τέκνον, ΝΕ. λέγ' ὃ τι. ἀντ. γ'. 210
 ΧΟ. φροντίδας νέας·

ὡς οὐκ ἔξεδρος, ἀλλ' ἔντοπος ἀνὴρ,
 οὐ μολπὰν σύριγγος ἔχων,
 ὡς ποιμὴν ἀγροβότας,
 ἀλλ' ἣ που πταίων ὑπ' ἀνάγκας
 βοᾷ τηλωπὸν ἰῶαν,
 ἣ ναὸς ἄξενον αὐγά-
 ζων ὄρμον· προβοᾷ γὰρ, *ἣ τι δεινόν.

ΦΙΛΟΚΤΗΤΗΣ.

ἰὼ ξένοι,

him from aiming at Troy the invincible arrows of the gods, till the time should have expired at which it is said to be destined that it should be taken by them.' Aesch. Ag. 363, ἐπ' Ἀλεξάνδρῳ τεινοντα πάλαι τόξον.—ἐξήκοι, *ad finem perductum esset*, the pluperfect sense depending on the past counsels of the gods alluded to in θεῶν τοῦ μελέτη.

201. κτύπος. See sup. 29. Even of words or sounds φανῆναι is often used; cf. Trach. 1, λόγος μὲν ἐστ' ἀρχαῖος ἀνθρώπων φανείς.—σύντροφος, 'sonitus laborantis comes, i. e. proprius ei,' Ellendt. A harsh expression; but Sophocles is rather fond of the compound; cf. 171.—At this point of the conversation a faint cry is heard, as of one in

distress. The chorus conjecture (215) that he has fallen down, or perhaps is uttering a cry of surprise at the sight of the ship.

206. στίβον must depend on ἀνάγκαν, 'with a forced step.' But στίβον, following ἔρποντος as a cognate accusative, seems better; and so Schneidewin edits.

209. τρυσάνωρ, 'man-afflicting,' 'vires fatigans s. crucians,' Ellendt, should rather, from the context, mean ἀνδρὸς τειρομένου.—For θροεῖ Dind. and Linwood read θρηνεῖ, and in the antistrophe τι γὰρ for γὰρ τι, after Wunder. Perhaps θροεῖται, the metre as sup. 136, and in v. 218 προβοᾷ γὰρ, ἣ τι δεινόν, 'his cries show something is the matter.'

219. Philoctetes comes from his cave,

- τίνες ποτ' ἐς γῆν τήνδε ναυτίλῳ πλάτῃ 220
κατέσχετ' οὐτ' εὖορμον οὐτ' οἰκουμένην ;
ποίας πάτρας ὑμᾶς ἂν ἡ γένους ποτε
τύχοιμ' ἂν εἰπών ; σχῆμα μὲν γὰρ Ἑλλάδος
στολῆς ὑπάρχει προσφιλεστάτης ἐμοί·
φωνῆς δ' ἀκούσαι βούλομαι· καὶ μὴ μ' ὄκνω 225
δείσαντες ἐκπλαγῆτ' ἀπηγριωμένον,
ἀλλ' οἰκτίσαντες ἄνδρα δύστηνον, μόνον,
ἔρημον ὧδε κᾶφίλον καλούμενον
φωνήσατ', εἵπερ ὥς φίλοι προσήκετε.
ἀλλ' ἀνταμείψασθ'· οὐ γὰρ εἰκὸς οὐτ' ἐμὲ 230
ὑμῶν ἁμαρτεῖν τοῦτό γ' οὐθ' ὑμᾶς ἐμοῦ.
NE. ἀλλ', ὦ ξέν', ἴσθι τοῦτο πρῶτον, οὐνεκα
Ἑλληνές ἐσμεν. τοῦτο γὰρ βούλει μαθεῖν.
ΦΙ. ὦ φίλτατον φώνημα. φεῦ τὸ καὶ λαβεῖν
πρόσφθεγμα τοιούδ' ἀνδρὸς ἐν χρόνῳ μακρῷ. 235
τίς σ', ὦ τέκνον, προσέσχε, τίς προσήγαγεν
χρεία ; τίς ὁρμή ; τίς ἀνέμων ὁ φίλτατος ;

perhaps descending on to the stage, though from v. 29 it is clear the cave itself was at some elevation. He asks the usual questions addressed to strangers,—who they are, why they have come, and whether as friends or as foes.

220. There appears to have been an ancient variant, the best copies giving *κᾶκ ποίας πάτρας*, others *ναυτίλῳ πλάτῃ*. There can be no doubt that the latter is in itself the better reading; but Dindorf rejects it as an interpolation, and reads, after Nauck, and with Schneidewin, *κᾶκ ποίας τύχης*, and in the next verse *ποίας ἂν ὑμᾶς πατρίδος* for *ποίας πάτρας ὑμᾶς ἂν*, or *ἂν ὑμᾶς*. Mr. Blaydes edits *κᾶκ ποίας πάτρας* and *πατρίδος* in 222, though both can hardly be right.

225. *φωνῆς ἀκούσαι*, viz. *εἰ καὶ Ἑλλήνων ἐστίν*. Aesch. Theb. 71, πόλιν—Ἑλλάδος φθογγὴν χέουσιν.

228. *καλούμενον* Brunck for *καλούμενον*, i. e. *ὄντα*, 'one who calls himself friendless.' This is not a very satisfactory correction, and it is perhaps more probable that the verse is interpolated. Schneidewin gives *καὶ φίλων τηρώμενον*, while Hermann and others take *καλού-*

μενον transitively, 'imploing you.'

231. *τοῦτο*, 'in this respect.' The Greeks said *τυχεῖν τινὸς* when they gained the ear of a person, as Aesch. Suppl. 161, *μὴ τυχεύσαι θεῶν Ὀλυμπίων*. Eur. Hipp. 328, *μείζον γὰρ ἢ σοῦ μὴ τυχεῖν τί μοι κακόν*; In the opposite sense *ἁμαρτεῖν τινὸς* is to fail in obtaining a request. Hesych. *ἁμαρτεῖν* Σοφοκλῆς ἐν Φ. ἐπὶ τοῦ ἀποτυχεῖν. Wunder, from the scholium τῆς προσηγορίας, reads *τοῦδέ γ'*.

232. *οὐνεκα*, for *δοῦνεκα*, i. e. *ὅτι*. Cf. 839. Oed. Col. 34.

234. *φεῦ τὸ καὶ κ.τ.λ.* 'Ah, what a pleasure even to get a word spoken to one by such a man as you!' i. e. a Greek, and of friendly aspect.

236. *τίς*. Probably *χρεία* must be taken with the former as well as with the latter pronoun. Hesych. *προσέσχε* προσήλθε, προσέπλευσε, προσώρμησεν (*προσώρμισεν*?). The transitive use is here remarkable. Perhaps the true reading is *πῶς, ὦ τέκνον, προσέσχες; ἢ προσήγαγεν χρεία τις ὁρμῆς*; Schol. *προσορμίσαι ἐπολήσεν*.

237. *τίς ὁρμή*; 'What was the object of your voyage?'

γέγωνέ μοι πᾶν τοῦθ', ὅπως εἰδῶ τίς εἶ.

NE. ἐγὼ γένος μὲν εἰμι τῆς περιρρύτου
Σκύρου· πλέω δ' ἐς οἶκον· αὐδῶμαι δὲ παῖς 240

Ἀχιλλέως, Νεοπτόλεμος. οἶσθα δὴ τὸ πᾶν.

ΦΙ. ὦ φιλτάτου παιᾶ πατρός, ὦ φίλης χθονός,
ὦ τοῦ γέροντος θρέμμα Λυκομήδους, τίνι
στόλῳ προσέσχες τήνδε γῆν, πόθεν πλέων ;

NE. ἐξ Ἰλίου τοι δὴ τανῦν γε ναυστολῶ. 245

ΦΙ. πῶς εἶπας ; οὐ γὰρ δὴ σύ γ' ἦσθα ναυβάτης
ἡμῖν κατ' ἀρχὴν τοῦ πρὸς Ἴλιον στόλου.

NE. ἦ γὰρ μετέσχες καὶ σὺ τοῦδε τοῦ πόνου ;

ΦΙ. ὦ τέκνον, οὐ γὰρ οἶσθά μ' ὄντιν' εἰσοράς ;

NE. πῶς γὰρ κάτοιδ' ὅν γ' εἶδον οὐδεπώποτε ; 250

ΦΙ. οὐδ' ὄνομ' ἄρ' οὐδὲ τῶν ἐμῶν κακῶν κλέος
ἦσθου ποτ' οὐδὲν, οἷς ἐγὼ διωλλύμην ;

NE. ὥς μηδὲν εἰδότης ἴσθι μ' ὦν ἀνιστορεῖς.

ΦΙ. ὦ πόλλ' ἐγὼ μοχθηρὸς, ὦ πικρὸς θεοῖς,
οὐ μὴδὲ κληδὼν ὧδ' ἔχοντος οἴκαδε 255

238. πᾶν τοῦτο. The answer seems to show that the former questions, *τίνας ἐστὲ* and *ποίου γένους*, are included in these two words, which are repeated by Neoptolemus in 241, 'Now you know all.' Aesch. Prom. V. 627, λέξω τορῶς σοι πᾶν ὅπερ χρεῖς μαθεῖν.

242. Mr. Blaydes' reading ὦ κ' φίλην χθονός is certainly no improvement.

243. Λυκομήδους. In the early epics which formed the "Homer" of antiquity, the stories of Achilles at the court of Lycomedes king of Scyros, and his marriage with his daughter Deidamia, were very famous; and this was a favourite subject with the vase-painters. In the Iliad it is only just alluded to, xvi. 326, ἢ τὸν ὃς Ἰάκωφ μοι ἐνι τρέφεται φίλος υἱός. Apollodorus, Bibl. iii. 13, 8, ὡς δὲ ἐγένετο ἐναετὴς Ἀχιλλεύς, κάλχαντος λόγοντος οὐ δύνασθαι χωρὶς αὐτοῦ Τροίαν αἰρεθῆναι, Θέτις προιδούσα ὅτι δεῖ στρατευόμενον αὐτὸν ἀπολέσθαι, κρύψασα ἐσθῆτι γυναικεῖα, ὡς παρθένον κρήθετο. Κάκῃ τρεφόμενος, τῇ Λυκομήδους θυγατρὶ Δηιδამείᾳ μίγνυται· καὶ γίνεται καὶς Πύρρος αὐτῷ δ' κληθεὶς Νεοπτόλεμος αὐθις. This was a subject of the Cypria; see Walcker, Ep. Cyl.

p. 507, from Proclus. Lycomedes is mentioned by Q. Smyrnaeus, vii. 292, Scyros as the home of Neoptolemus, in iii. 120. 754, vi. 87.

244. τίνι στόλῳ. 'On what expedition?'

245. τανῦν γε. This is said in regard to the return voyage which he contemplates in company with Philoctetes.

249. ὄντινα. A short way of saying, οὐ γὰρ οἶσθα ὅστις εἰμι ὃν νῦν εἰσοράς ; We might read, without a question, οὐ γὰρ οἶσθά γ', 'I suppose you don't know me.'

252. οὐδὲν, 'at all,' perhaps does not agree with κλέος.

254. Where the Romans said *me miserum!* the Greeks said ὦ δύστηνος (Eur. Hel. 461), or ὦ ἐγὼ δύστηνος, μοχθηρὸς, &c. (Trach. 1047, ὦ πολλὰ μοχθήσας ἐγώ). The pronoun was added also in the vocative, ὦ δύστηνε σὺ, while the Romans merely said *o miser!*

255. οὐ μὴδέ. *Cujus ne fama quidem domum venerit.* The clause is causal, 'wretch that I am if (i. e. since, as you say) no news of me in my present sad plight has (reached) home, nor made its way anywhere in the land of Greece.'

- μηδ' Ἑλλάδος γῆς μηδαμοῦ διήλθε που.
 ἀλλ' οἱ μὲν ἐκβαλόντες ἀνοσίως ἐμέ
 γελῶσι σίγῃ ἔχοντες, ἡ δ' ἐμὴ νόσος
 αἰεὶ τέθηλε καπὶ μεῖζον ἔρχεται.
 ὦ τέκνον, ὦ παῖ πατρός ἐξ Ἀχιλλέως, 260
 ὃδ' εἴμ' ἐγώ σοι κείνος, ὃν κλύεις ἴσως
 τῶν Ἡρακλείων ὄντα δεσπότην ὄπλων,
 ὁ τοῦ Ποίαντος παῖς Φιλοκτήτης, ὃν οἱ
 δισσοὶ στρατηγοὶ χῶ Κεφαλλήνων ἀναξ
 ἔρριψαν αἰσχροῦς ὧδ' ἔρημον, ἀγρία 265
 νόσῳ καταφθίνοντα, τῆς ἀνδροφθόρου
 πληγέντ' ἐχίδνης ἀγρίῳ χαράγματι·
 ξὺν ἧ μ' ἐκείνοι, παῖ, προθέντες ἐνθάδε
 ὥχοντ' ἔρημον, ἡνίκ' ἐκ τῆς ποντίας
 Χρύσης κατέσχον δεῦρο ναυβάτη στόλῳ. 270
 τότε ἄσμενοί μ' ὡς εἶδον ἐκ πολλοῦ σάλου
 εὖδοντ' ἐπ' ἀκτῆς ἐν κατρεφεῖ πέτρᾳ,
 λιπόντες ὥχονθ', οἷα φωτὶ δυσμόρῳ
 ῥάκη προθέντες βαιὰ καὶ τι καὶ βορᾶς
 ἐπωφέλημα σμικρὸν, οἷ' αὐτοῖς τύχοι. 275

See inf. 409. From διήλθε the simple verb is to be supplied to *οἶκαδε*.—For *που* perhaps *πῶ*, 'up to this time.' The existence of the rumour, rather than the actual transmission of it, is expressed by *μηδαμοῦ*.

263. *ὃν οἱ κ.τ.λ.* Mr. Blaydes has an excellent note on the frequent termination of verses in Sophocles with words closely belonging to the next line. Hence he infers that in the recitation "one verse ran into another without any observable pause."

267. *χαράγματι*, 'the scratch,' i. e. the fang, the result being poetically substituted for the instrument. The story was told in the Cypria. Proclus (ap. Welcker, Ep. Cycl. ii. p. 507), *ἔπειτα καταπλέουσιν εἰς Τένεδον, καὶ εὐωχουμέναν αὐτῶν Φιλοκτήτης ὑφ' ὕδρου πληγὴς διὰ τὴν δυσσομίαν ἐν Δήμῳ κατελείφθη*.

268. *ξὺν β*, sc. *νόσῳ*, 'with which disease upon me they left me here all alone and went off.' It is difficult to

render *προθέντες*, which has the notion of exposure to the first comer, *τοῦπιόντος ἀρπάσαι* Oed. Col. 752. Inf. 274 it means simply 'setting before me.'

271. *ἄσμενοι*, 'delighted,' viz. at the opportunity of leaving me without violence or any contest of words. Dindorf and others spoil the sense by reading *ἄσμενον*. Philoctetes does not mean that he was glad to sleep, but that they were glad to leave him when he was asleep after his long toss on the sea. And so Wunder rightly explains it.

272. *πέτρα* for *πέτρῳ* seems a necessary correction, and it is due to Mr. Blaydes. Conversely *πέτρων προβλήματα*, 'a defence against stones,' is equally required in Aesch. Theb. 673 for *πετρῶν*. The word *πέτρα* often means 'a grot,' as *Κωρυκὶς πέτρα* in Eum. 22.

275. *αὐτοῖς* is here *ἑρσις*, as inf. 316. They left me, he says, a scant score of provisions; may they some day have no better themselves!—*οἷα φωτὶ*, 'such as would do for,' &c.

σὺ δὲ, τέκνον, ποίαν μ' ἀνάστασιν δοκεῖς
 αὐτῶν βεβῶτων ἐξ ὕπνου στήναι τότε ;
 ποῖ ἐκδακρῦσαι, ποῖ ἀποιμῶξαι κακά ;
 ὀρῶντα μὲν ναῦς ἅς ἔχων ἐναυστόλουν
 πάσας βεβώσας, ἄνδρα δ' οὐδέν' ἔντοπον, 280
 οὐχ ὅστις ἀρκέσειεν, οὐδ' ὅστις νόσου
 κάμνοντι συλλάβοιτο· πάντα δὲ σκοπῶν
 ἡῦρισκον οὐδέν πλὴν ἀνιάσθαι παρὸν,
 τούτου δὲ πολλὴν εὐμάρειαν, ὦ τέκνον.
 ὁ μὲν χρόνος δὴ διὰ χρόνου προῦβαινέ μοι, 285
 | κᾶδει τι βαιᾶ τῇδ' ὑπὸ στέγῃ μόνον
 διακονεῖσθαι. γαστρὶ μὲν τὰ σύμφορα
 τόξον τόδ' ἐξηύρισκε, τὰς ὑποπτέρους
 βάλλον πελείας· πρὸς δὲ τοῦθ', ὃ μοι βάλοι
 νευροσπαδῆς ἄτρακτος, αὐτὸς ἂν τάλας 290
 εἰλυόμεν δύστηνος ἐξέλκων πόδα
 πρὸς τοῦτ' ἄν' εἴ τ' ἔδει τι καὶ ποτὸν λαβεῖν,

276. ἀνάστασιν, the cognate accusative. 'What do you suppose were my feelings when I rose from my slumbers and found them gone?'

278. ποῖα. The meaning is not so much ποῖα κακά, as ποῖα οἰμώγματα ἀποιμῶξαι τὰ παρόντα κακά. Grammatically, however, ποῖα must, of course, be construed with κακά.

281. ὅστις. This approximation to the Latin idiom, *qui mihi opem ferret*, is worthy of notice. We should rather have expected ἀρκέσοι. — συλλάβοιτο, 'assist me in the malady with which I was afflicted,' lit. 'take a hand in the disease for (or with) me who was suffering from it.'

285. χρόνος διὰ χρόνου. 'Month after month,' we should say. The διὰ gives the idea of succession, as Trach. 29, νῦν γὰρ εἰσάγει καὶ νῦν ἀπαθεῖ διαδεδεγμένη πόνον. The MSS. give ὁ μὲν χρόνος οὖν, for which perhaps we should read νυν, though the enclitic is mostly used with imperatives. Nothing can be more unwarrantable than Mr. Blaydes' alteration, ὁ μὲν χρόνος ποὺς δὴ βραδὺς προῦβαινέ μοι, where δὴ occupies a wrong place even metrically, as coming immediately after the caesura. The tragics do not write such verses as this, ὁ μὲν

πατήρ γὰρ μοι δέδωκ' ἵππον καλόν, or (if found at all) they are very exceptional. Cf. 298, where however γὰρ οὖν are regarded as combined. See sup. v. 42.

287. διακονεῖσθαι, 'to serve myself.' Ar. Ach. 1015, ἡκουσας ὡς μαγειρικῶς — αὐτῷ διακονεῖται ;

289. ὃ μοι βάλοι, *quod mihi percussisset sagitta*. The usual indefinite optative of the aorist with the imperfect of past narrative. The idiom is common, and depends on the principle that the imperfect does not express a definite and completed act, and therefore its correlative verb shares in the vagueness of the action. The addition of ἂν, in a 'condition fulfilled' (as Hermann calls it), gives the notion of casual and occasional action. So in 294—5. — νευροσπαδῆς, lit. 'string-drawn,' more properly applies to a bow than to an arrow ; but, like ἄρμα and ἵππος, the Greeks treat such closely connected things as identical. — εἰλυόμεν, 'I used to stagger along, unhappy wretch ! with my foot trailing after me.' There is no need to read δύστηνον, with Canter. Hesychius has εἰλυόμεν· ἐκρυπτόμεν. Perhaps he wrote ἐκρυπτόμεν, 'I stooped.' — ἐξέλκων, i. e. ἐκ στέγης, v. 286. The ἂν is repeated with the emphatic πρὸς τοῦτο.

καί που πάγου χυθέντος, οἶα χείματι,
 ξύλον τι θραῦσαι, ταῦτ' ἂν ἐξέρπων τάλας
 ἔμμηχανώμην· εἶτα πῦρ ἂν οὐ παρῇν, 295
 ἀλλ' ἐν πέτροισι πέτρον ἐκτρίβων, μόλις
 ἔφην' ἄφαντον φῶς, ὃ καὶ σώζει μ' αἰεί.
 οἰκουμένη γὰρ οὖν στέγη πυρὸς μέτα
 πάντ' ἐκπορίζει πλὴν τὸ μὴ νοσεῖν ἐμέ.
 φέρ', ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθε. 300
 ταύτη πελάζει ναυβάτης οὐδεὶς ἐκὼν.
 οὐ γάρ τις ὄρμος ἐστὶν, οὐδ' ὅποι πλέων
 ἐξεμπολήσει κέρδος, ἢ ξενώσεται.
 οὐκ ἐνθάδ' οἱ πλοῖ τοῖσι σῶφροσιν βροτῶν.
 τάχ' οὖν τις ἄκων ἔσχε' πολλὰ γὰρ τάδε 305
 ἐν τῷ μακρῷ γένοιτ' ἂν ἀνθρώπων χρόνῳ.
 οὗτοί μ', ὅταν μόλωσιν, ὦ τέκνον, λόγοις
 ἔλεοῦσι μὲν, καὶ πού τι καὶ βορᾶς μέρος
 προσέδοσαν οἰκτεῖραντες, ἥ τινα στολήν'
 ἐκεῖνο δ' οὐδεὶς, ἥνικ' ἂν μνησθῶ, θέλει, 310
 σῶσαί μ' ἐς οἴκους, ἀλλ' ἀπόλλυμαι τάλας

293. οἶα χείματι. We may supply φιλεῖ γίνεσθαι. See sup. 273. It is not, of course, that in such cases there is any real ellipse; we mentally supply the word or words which our own idiom requires in similar propositions.

296. ἐκτρίβων, 'wearing away' (Eur. Ion 2), is again not quite correct. The idea of rubbing two stones suggests the inevitable wearing of them as the result. Mr. Blaydes would read ἂν τρίβων.—μόλις, 'at last,' after repeated failures.

298. γὰρ οὖν. 'For indeed a house for shelter with fire for my use supplies me with everything except health.' See on 768. If ἐμέ be regarded as emphatic, the sense will be more general; 'a shelter with fire supplies men's ordinary wants; but it does not supply me with what I most desire.'

300. μάθης, which is retained in most of the editions, is certainly a solecism. In the hortative, the first person only can be used, φέρε μάθω or μάθωμεν. But there is nothing in the use of the Greek subjunctive, rightly understood, that can

justify φέρε μάθης. It must not be confounded with the Latin *age discas*. Mr. Blaydes and Schneidewin rightly edit μάθε.

302. οὐ γὰρ, sc. ταύτη. 'There is no harbour here, no (mart) to which one can sail to make gains by trade, no (city) where he will find hospitality.' Aesch. Suppl. 745, οὐδ' ὄρμος, οὐδὲ πεισμάτων σωτηρία. Hesych. ξενώσεται ὑποδέχεται. He seems to have taken it in a medial sense; but it is more probably passive; see on v. 43.

304. οὐκ ἐνθάδ'. 'No! 'tis not to this island that their voyages are made by wise men.'

305. τάχ' οὖν. Perhaps we should read either τάχ' ἂν or εἰ δ' οὖν, 'or, if a man does touch here,' &c., the clause πολλὰ γὰρ—χρόνῳ being parenthetical. Without the ἂν, τάχα is rarely used in the sense of ἴσως. But the Schol. Med. on Aesch. Eum. 597 (Dind.) has τάχα· ἀντὶ τοῦ ἴσως. (See on this verse the Preface.)—ἄκων, cf. 301.—ἔσχε, here for προσέσχε.

ἔτος τόδ' ἤδη δέκατον ἐν λιμῶ τε καὶ
κακοῖσι βόσκων τὴν ἀδηφάγον νόσον.
τοιαύτ' Ἀτρεΐδαί μ' ἦ τ' Ὀδυσσέως βία,
ὦ παῖ, δεδράκασ'· οἷς Ὀλύμπιοι θεοὶ 315
δοῖέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθῆιν.

ΧΟ. ἔοικα κἀγὼ τοῖς ἀφιγμένοις ἴσα
ξένοις ἐποικτεῖρην σε, Ποίαντος τέκνον.

ΝΕ. ἐγὼ δὲ καὐτὸς τοῖσδε μάρτυς ἐν λόγοις,
ὡς εἶσ' ἀληθεῖς οἶδα, συντυχὼν κακῶν 320
ἀνδρῶν Ἀτρειδῶν τῆς τ' Ὀδυσσέως βίας.

ΦΙ. ἦ γάρ τι καὶ σὺ τοῖς πανωλέθροις ἔχεις
ἐγκλημ' Ἀτρεΐδαις, ὥστε θυμοῦσθαι παθῶν ;

ΝΕ. θυμὸν γένοιτο χειρὶ πληρῶσαί ποτε,
ἴν' αἱ Μυκῆναι γνοῖεν ἡ Σπάρτη θ' ὅτι 325
χῆ Σκῦρος ἀνδρῶν ἀλκίμων μῆτηρ ἔφν.

314. *βία*. Buttmann, quoted by Linwood, well observes that an epic phrase is used to express, not mere prowess, but actual violence and bullying.

315. Porson (*Adversaria*, p. 199) not noticing that here, as sup. 275, *αὐτοῖς* means *ipsis*, proposed *οἷ* for *οἷς*, in which he is followed by most of the editors. No change however is required: *quibus dent di et ipsis pati proquam male mihi fecerunt*. Linwood and Neue rightly retain *οἷς*.

318. *ἐποικτεῖρην*. Both the present and the future infinitive are used with *εἶκα*, which is equivalent to *εἰκός ἐστιν ἐμὲ*, &c., as *δίκαιος* or *ξείος εἰμι* is more idiomatic than the neuter impersonal use. Aesch. Cho. 926, *εἶκα θρηνεῖν* (*ᾧσα πρὸς τύμβον μάτην*. Suppl. 909, *ἔλξιν εἰοχ' ὅμας ἀποσπασας κόμης*. Here the reference is to *προσέδσαν οἰκτεῖραντες* in 309, and perhaps *ἐποικτερεῖν* is the true reading, 'it is likely that I too shall feel as much pity for you as the strangers who arrived' (v. 305). By these ambiguous and half-ironical words the chorus hold out a hope of aid, and Neoptolemus further secures the confidence of Philoctetes by pretending a common hatred of the Atridae.

320. *κακῶν*. See v. 265. He adds his own testimony, he says, on hearing the statements just made, that Ulysses

and the Atridae are really bad and treacherous. As *συντυχεῖν* usually takes the dative, and means 'to fall in with' some one, perhaps *σὺν τυχῶν* should be read, i. e. *σὺν σοι τυχῶν*. So Aesch. Ag. 1644, *τί δὴ—οὐκ αὐτὸς ἠνάριζες, ἀλλὰ σὺν γυνή*. Or the compound might be intended to express *σὺν σοι* or *ἅμα τυχῶν*. But Wunder well compares Oed. Col. 1482, *ἐναίστου δὲ συντόχοιμι*,—a passage which removes all excuse for altering the text into *ὡς εἶσ' ἀληθεῖς οἶδα γὰρ τυχῶν* κ.τ.λ. (So Mr. Blaydes has edited.)

324. Neue alone retains the MSS. reading *θυμῷ γένοιτο*, after which he places a comma. 'To satisfy my rage' seems the obvious and necessary sense. Schol. εἶθε γένοιτό μοι ὠργισμένῳ, &c., but *θυμῷ* could not mean this.

325. *Μυκῆναι*. The city of Agamemnon and the city of Menelaus are mentioned together; and Neoptolemus hints, that though only a *νησιώτης*, whom the Greeks affected to hold in contempt, he will some day show them what a son of Achilles can do. Eur. Andr. 14, *τῷ νησιώτῃ Νεοπτολέμῳ δορὸς γέρας δοδεῖσα*. Rhes. 701, *ἡ νησιώτης σκορδά κέκτῃται βίον*;—The optative *γνοῖεν* follows *γένοιτο* by a not uncommon law of attraction, on which see inf. 409. 961. Aesch. Eum. 287.

- ΦΙ. εὖ γ', ὦ τέκνον. τίνος γὰρ ὦδε τὸν μέγαν
χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας ;
- NE. ὦ παῖ Ποίαντος, ἐξερῶ, μόλις δ' ἐρῶ,
ἤγαγ' ὑπ' αὐτῶν ἐξελωβήθην μολῶν. 330
ἐπεὶ γὰρ ἔσχε μοῖρ' Ἀχιλλέα θανεῖν,
- ΦΙ. οἴμοι· φράσης μοι μὴ πέρα, πρὶν ἂν μάθω
πρῶτον τόδ', ἣ τέβνηχ' ὁ Πηλέως γόνος ;
- NE. τέβνηκεν, ἀνδρὸς οὐδενός, θεοῦ δ' ὑπο, ||
τοξευτός, ὡς λέγουσιν, ἐκ Φοίβου δαμείς. || 335
- ΦΙ. ἀλλ' εὐγενὴς μὲν ὁ κτανὼν τε χῶ θανῶν.
ἀμμηχανῶ δὲ πότερον, ὦ τέκνον, τὸ σὸν
πάθην' ἐλέγχω πρῶτον, ἣ κείνον στένω.
- NE. οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σ', ὦ τάλας,
ἀλγήμαθ', ὥστε μὴ τὰ τῶν πέλας στένειν. 340
- ΦΙ. ὀρθῶς ἔλεξας. τοιγαροῦν τὸ σὸν φράσον
αὐθις πάλιν μοι πρᾶγμ', ὅτῳ σ' ἐνύβρισαν.
- NE. ἦλθόν με νηὶ ποικιλοστόλῳ μέτα
δῖός τ' Ὀδυσσεὺς χῶ τροφεὺς τοῦμοῦ πατρὸς,
λέγοντες, εἴτ' ἀληθὲς εἴτ' ἄρ' οὖν μάτην, 345

327. *τίνος κ.τ.λ.* The syntax is rather confused; *τίνος ἐγκαλῶν ἐλήλυθας* would mean 'with what claim against them have you come?' and *τίνος χόλον θέμενος* would be right, but not *τίνος χόλον ἐγκαλῶν κατὰ τίνος*. Nor, again, can *χόλον* be regarded as a cognate accusative. The most natural expression would have been *τίνος ἔνεκα τὸν μέγαν χόλον κατ' αὐτῶν ἐποίησω*; Mr. Blaydes only weakens the verse by reading *ὦδ' ἔχων μέγαν χόλον*.

335. *τοξευτός*. The narrative is given in Q. Smyrnaeus iii. 60, where Apollo is said to have wounded Achilles in the ankle, the only part which was mortal. The event is barely alluded to in the *Iliad*, xxii. 358, but three times in the *Odyssey*, iii. 109, v. 107, xxiv. 55.

338. *ἐλέγχω*, the deliberative conjunctive, 'whether I should inquire into.'

339. The elision of *σά* is rare, but permissible where the context does not allow it to be confounded with *σέ*. See Oed. R. 329. Philoctetes doubts whether he should more condole with the living or bewail the deceased; to which kindly remark Neoptolemus returns the not less

courteous reply, that he has troubles enough of his own, without weeping for those of others.

341. *τοιγαροῦν*, i.e. as you say it is needless to grieve at present for the death you have mentioned. He desires to know what was meant by *ἐξελωβήθην*, v. 330.

344. *δῖος*, 'the lordly Ulysses,'—an Homeric epithet, *Il. i. 145*. He may mean to convey the notion of a dignity and an authority that was not to be resisted.—*ὁ τροφεὺς*, viz. Phoenix. Accounts appear to have differed as to what envoys went to bring Neoptolemus to Troy. In Q. Smyrnaeus, vi. 64, it is said that Diomedes and Ulysses were sent; ἀλλ' ἔγε, Τυδῆος υἱά μενεπτόλεμόν τ' Ὀδυσῆα πέμψωμεν Σκύρῳδε θεῶς ἐν νηὶ μελαίνῃ, οἳ ῥα παραπειθόντες Ἀχιλλέος ὕβριμον υἱά ἔξουσιν. Apollodorus, iii. 13, 8, Ὀδυσσεὺς δὲ μηνυθέντα παρὰ Λυκομήδους ζητῶν Ἀχιλλέα, σάλπιγγι χρησάμενος εὖρε, καὶ τοῦτον τὸν τρόπον εἰς Τροίαν ἦλθε [Νεοπτόλεμος]. συνέπετο δὲ αὐτῷ Φοῖβος ὁ Ἀμύντορος.

345. Perhaps, εἴτ' ἀληθὲς ἢν εἴτ' οὖν μάτην. Aesch. Cho. 670, εἴτ' οὖν κομίζεν—εἴτ' οὖν μέτοικον θάπτειν.

ὥς οὐ θέμις γίγνοιτ', ἐπεὶ κατέφθιτο
πατὴρ ἑμὸς, τὰ πέργαμ' ἄλλον ἢ μ' ἐλείν.
ταύτ', ὦ ξέν', οὕτως ἐννέποντες οὐ πολὺν
χρόνον μ' ἐπέσχον μή με ναυστολεῖν ταχὺ
μάλιστα μὲν δὴ τοῦ θανάτου ἡμέρῳ, 350
ὅπως ἴδοιμ' ἄθαπτον· οὐ γὰρ εἰδόμην·
ἐπειτα μέντοι χῶ λόγος καλὸς προσήν,
εἰ τὰπὶ Τροίᾳ πέργαμ' αἰρήσοιμ' ἰών.
ἦν δ' ἡμαρ ἤδη δεῦτερον πλεοντί μοι,
κἀγὼ πικρὸν Σίγειον οὐρίῳ πλάτῃ 355
κατηγόμην· καὶ μ' εὐθύς ἐν κύκλῳ στρατὸς
ἐκβάντα πᾶς ἡσπάζετ', ὁμνύντες βλέπειν
τὸν οὐκ ἔτ' ὄντα ζῶντ' Ἀχιλλέα πάλιν.
κείνος μὲν οὖν ἔκειτ'· ἐγὼ δ' ὁ δῦσμορος,
ἐπεὶ δάκρυσσα κείνων οὐ μακρῷ χρόνῳ, 360

347. Hesych. Πέργαμα· ἡ ἀκρόπολις τῆς Ἰλίου.

349. ἐπέσχον. They did not long detain me from (lit. and so prevent my) sailing with all speed with the double object in view, first and principally of seeing my father before he was buried; secondly, to have the honour and glory which was promised me of being the captor of Troy. The sense is, 'this was no sooner said than we sailed away to Troy.'

351. εἰδόμην. It is clear that we must supply ζῶντα from the contrast implied. Compare also Q. Smyrn. ix. 50, where Neoptolemus thus laments over the body of Achilles: χαῖρε πάτερ καὶ ἔνερθε κατὰ χθονός· οὐ γὰρ ἔγωγε λήσσομαι οἰχομένοιο σέθεν ποτὶ δῶμ' Ἀἰδαιο. ὥς εἶθε ζῶν σε μετ' Ἀργείοισι κίχανον—νῦν δ' οὐτ' ἄρ' σὺ γ' ἐσείδες ἐδὼν τέκος, οὔτε σ' ἔγωγε εἶδον ζῶν ἐόντα λιλαιόμενος περ ἰδέσθαι. The commentators, who are impressed with the notion that our Homeric texts were familiar to the tragics, find endless difficulties in reconciling conflicting accounts. Prof. Jebb, in the Journal of Philology, ii. p. 70, discusses this passage at some length, and concludes that we should read εἰ γὰρ εἰδόμην, 'would that I had seen him!'

352. χῶ λόγος καλός. This is what has been called a "tertiary predicate." 'Besides, the report that attached was

an honourable one, if by going I should take the acropolis at Troy.' The future optative is seldom used conditionally; but the mood is affected by προσήν. The present proposition would be, καλὸς μοι ὁ λόγος, εἰ τὰ Πέργαμα αἰρήσω, Lat. *si capiturus sum*. The same construction occurs inf. 376.

355. κἀγὼ κ.τ.λ. 'I had been sailing for more than a day when I put in at that fatal Sigeum with a wind-spiced bark.' This use of πικρὸς, when anything is done to one's cost and disadvantage, is common enough. So Od. xvii. 448, μὴ τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἴκηαι. Nothing can be tamer or feebler than Mr. Blaydes' κἀγὼ's ἄκρον Σίγειον κ.τ.λ.

358. Porson, Advers. p. 199, would put a comma at ὄντα, and understand it thus, 'protesting they saw in me the likeness of the deceased, Achilles himself come to life again,' οὐ παῖς Ἀχιλλεύς, ἀλλ' ἐκείνος αὐτὸς εἰ. Q. Smyrn. vii. 176, αἶψα δέ οἱ κίων ἅντα τεθηπότες, οὐνεχ' ὄρῶντο· θαρσαλέῳ Ἀχιλλῇ δέμας περικαλλὲς ὁμοῖον. Ib. 537, σὺ δ' ἄρ' ἀμυχανῇ βεβολημένοι ἐνδοθεν ἦτορ Τρῶες ἔβαν· Ἀχιλλῆα πελώριον εἰσποράσθαι αὐτὸν δμῶς τεύχεσσι.

359. ἔκειτο, 'was lying dead.' The word implies, with or without πεσὼν, the impossibility of being restored to life. So Agam. 1285, ἔχειν νιν ὑπτάσμα κειμένου πατρός. Cf. El. 1134.

ἔλθων Ἀτρείδας πρὸς φίλους, ὥς εἰκὸς ἦν,
 τά θ' ὅπλ' ἀπήτουν τοῦ πατρὸς τά τ' ἄλλ' ὅσ' ἦν.
 οἱ δ' εἶπον, οἴμοι, τλημονέστατον λόγον,
 ὦ σπέρμ' Ἀχιλλέως, τᾶλλα μὲν πάρεστί σοι
 πατρῷ ἐλίσσθαι, τῶν δ' ὅπλων κείνων ἀνὴρ 365
 ἄλλος κρατύνει νῦν, ὁ Λαέρτου γόνος.
 καγὼ δακρύσας εὐθύς ἐξανίσταμαι
 ὀργῇ βαρεία, καὶ καταλήσας λέγω,
 ὦ σχέτλι', ἣ τολμήσατ' ἀντ' ἐμοῦ τινὶ
 δοῦναι τὰ τεύχη τὰμὰ, πρὶν μαθεῖν ἐμοῦ ; 370
 ὁ δ' εἶπ' Ὀδυσσεύς, πλησίον γὰρ ὦν κυρεῖ,
 ναῖ, παῖ, δεδώκασ' ἐνδίκως οὔτοι τάδε·
 ἐγὼ γὰρ αὐτ' ἔσωσα κάκεινον παρών.
 καγὼ χολωθείς εὐθύς ἤρασσον κακοῖς
 τοῖς πᾶσιν, οὐδὲν ἐνδεὲς ποιούμενος, 375
 εἰ τὰμὰ κείνος ὅπλ' ἀφαιρήσουτό με.
 ὁ δ' ἐνθάδ' ἦκων, καίπερ οὐ δύσσοργος ὦν,
 δηχθεὶς πρὸς ἀξήκουσεν ὧδ' ἡμείψατο·
 οὐκ ἦσθ' ἦν ἡμεῖς, ἀλλ' ἀπῆσθ' ἦν οὐ σ' ἔδει.

361. φίλους, i. e. πρὸς Ἀτρείδας ὥς φίλους ὄντας. Hence ὥς εἰκὸς ἦν, 'as it was right that I should,' viz. having as yet no quarrel with them. This clause can only refer to the following verse, with which it is at least superfluous, if we adopt Mr. Blaydes' change of φίλους into διπλοῦς.

366. κρατύνειν here, as frequently, is a synonym of κρατεῖν. See 1059.

367. δακρύσας. 'Bursting into tears, I lose all control of myself' (or perhaps, 'I get up to go'). Again Mr. Blaydes spoils the verse by his feeble καγὼ ἔξακούσας.

368. καταλήσας. 'Giving vent to my indignation against them.' A rare compound. Aeschylus has μεταλήγειν, Suppl. 400.

370. τὰ τεύχη τὰ ἐμὰ, 'those arms which were properly mine.'—πρὶν μαθεῖν ἐμοῦ is, 'before you knew my wish and heard my claims.'

371. ὁ δ' εἶπ' Ὀδυσσεύς. For this Homeric use of the article compare Eur. El. 781, ὁ δ' εἶπ' Ὀρέστης.—κυρεῖ Porson and others for κύρει. Brunnck's reading, ἦν κυρῶν, adopted by most, is supported

by ποῦ κυρῶν εἴης inf. 544.

373. ἐγὼ γάρ. Ulysses puts in a claim to the arms on the ground of having rescued them and the body of Achilles in the fight. See Od. v. 310, where Ulysses wishes he had died ἡματι τῷ ὅτε μοι πλείστοι χαλκήρεα δοῦρα Τρώες ἐπέριψαν περὶ Πηλεΐωνι θανόντι. In Q. Smyrnaeus iii. 217 Ajax is said to have kept off the Trojans from the body, but id. 320 Ulysses and others assist him.—κάκεινον, i. e. νεκρὸν ὄντα.

376. κείνος, 'that fellow.' The more full sense is, ('telling them how indignant I should be at their apathy or injustice) if,' &c.

377. ἐνθάδ' ἦκων. When he had come to this, viz. to the being called a rogue and a cheat by me, though not naturally ill-tempered, he gave a reply which showed he was stung by what had been said of him. The reply implied a taunt on Neoptolemus for his absence from the defence of his father, and with some bitterness Ulysses adds, that he shall never carry back the arms to his island home at Scyros.

- καὶ ταῦτ' ἐπειδὴ καὶ λέγεις θρασυστομῶν, 380
οὐ μὴ ποτ' ἐς τὴν Σκύρον ἐκπλεύσης ἔχων.
τοιαῦτ' ἀκούσας κάξονειδισθεὶς κακὰ
πλέω πρὸς οἴκους, τῶν ἐμῶν τητῶμενος
πρὸς τοῦ κακίστου κακὸν κακῶν Ὀδυσσέως.
κοῦκ αἰτιῶμαι κείνον ὥς τοὺς ἐν τέλει. 385
πόλις γάρ ἐστι πᾶσα τῶν ἡγουμένων
στρατός τε σύμπας· οἱ δ' ἀκοσμοῦντες βροτῶν
διδασκάλων λόγοισι γίνονται κακοί.
λόγος λέλεκται πᾶς· ὁ δ' Ἀτρείδας στυγῶν
ἐμοί θ' ὁμοίως καὶ θεοῖς εἶη φίλος. 390
XO. ὀρεστέρα παμβῶτι Γᾶ, μᾶτερ αὐτοῦ Διὸς, στρ.
ἂ τὸν μέγαν Πакτωλὸν εὐχρυσον νέμεις,
σὲ κάκει, μᾶτερ πότνι, ἐπηνδῶμαν, 395
ὅτ' ἐς τόνδ' Ἀτρεΐδαν ὕβρις πᾶσ' ἐχάρει,
ὅτε τὰ πάτρια τεύχεα παρεδίδοσαν,
ἰὼ μάκαιρα ταυροκτόνων 400
λεόντων ἐφεδρε, τῷ Λαρτίου

381. ἐκπλεύσης. As the future is ἐκπλεύσομαι, this passage establishes the idiom οὐ μὴ ποιήσης, &c., which some would limit to the second aorist of the active, preferring the future to the first aorist.

387. οἱ δ' ἀκοσμοῦντες. 'Those people who are disobedient (or mutinous) are made so by the words of their leaders as teachers,' i.e. they are not so by nature or disposition. Antig. 730, ἔργον γὰρ ἐστι τοὺς ἀκοσμοῦντας σέβειν;

390. ἐμοί θ' ὁμοίως. 'May he be as much hated by the gods as he is by me.' So Aesch. Suppl. 752, καλῶς ἂν ἡμῖν ἐνυμέροισι ταῦτ', ὃ τέκνα, εἰ σοὶ τε καὶ θεοῖσιν ἐχθαιροῖατο.

391. This short address of the chorus to the Asiatic Earth-goddess (Rhea), the antistrophe to which occurs at v. 507, takes the place of a regular stasimon, because the action is so continuous that no separation of the acts is as yet possible. The topic still turns on the insolence of the Atridae, and the chorus merely say that they protested in the name of the Great Mother against the injustice done to Neoptolemus in the contest for the arms, and that in the very region over which she presides.

394. νέμεις, 'dost hold in thy sway. "The Pactolus had its source in Mount Tmolus, the favourite abode of Cybele, was a tributary of the Hermus, and flowed near Sardis."—Mr. Blaydes.

395. κάκει, at Troy as well as here in Lemnos.—ἐπηνδῶμαν, a common dependent form, *invocabam*. Hesych. ἐπηνδῶν· ἐπεφώνουν, which is thought to refer to this passage.

399. παρεδίδοσαν. We should expect ἄλλω, or Ὀδυσσεῖ, but the precise sense seems to be, that the insolence and injustice of the Atridae fell with all its force on Neoptolemus, the rightful claimant, when they were adjudging or making over the possession of the arms. The Schol. construes παρεδίδοσαν τῷ Λαρτίου, but this is straining the natural order of the words, which ought to mean that Ulysses had made the goddess a special object of worship, and ought not to have offended her by an unjust act.

401. τῷ Λαρτίου. For this form of the word see Prof. Jebb on Aj. 1. Ulysses is here called the worshipper of the goddess, though elsewhere we find Pallas as his familiar patroness. Perhaps the older legends traced the result of the

σέβας ὑπέρτατον.

- ΦΙ. ἔχοντες, ὡς ἔοικε, σύμβολον σαφές
λύπης πρὸς ἡμᾶς, ὦ ξένοι, πεπλεύκατε,
καὶ μοι προσάδεθ' ὥστε γιγνώσκειν ὅτι 405
ταῦτ' ἐξ Ἀτρειδῶν ἔργα καὶ Ὀδυσσέως.
ἔξοιδα γάρ νυν παντὸς ἂν λόγου κακοῦ
γλώσση θιγόντα καὶ πανουργίας, ἀφ' ἧς
μηδὲν δίκαιον ἐς τέλος μέλλοι ποιεῖν.
ἀλλ' οὐ τι τοῦτο θαῦμ' ἔμοιγ', ἀλλ' εἰ παρῶν 410
Αἴας ὁ μείζων ταῦθ' ὁρῶν ἠνείχετο.
- ΝΕ. οὐκ ἦν ἔτι ζῶν, ὦ ξέν'. οὐ γὰρ ἂν ποτε
ζῶντός γ' ἐκείνου ταῦτ' ἐσυλήθην ἐγώ.
- ΦΙ. πῶς εἶπας; ἀλλ' ἡ χοῦτος οἴχεται θανῶν;
- ΝΕ. ὡς μηκέτ' ὄντα κείνον ἐν φάει νόει. 415
- ΦΙ. οἴμοι τάλας. ἀλλ' οὐχ ὁ Τυδέως γόνος,
οὐδ' οὐμπολητὸς Σισύφου Λαερτίω,

contest to some prayer or vow made to Rhea. For the lion-car of the goddess see the splendid passage in Lucretius, ii. 600.

403. σύμβολον. The idea evidently is, that the share or portion of grief and trouble that each possesses is the exact counterpart of the other, like the half coin or token which was given to friends or strangers as a means of sure recognition. See Med. 613. Hel. 291. Rhes. 220. The meaning then is, 'You have brought on your part a grief that exactly matches mine;' or, 'you have come with one point at least on which our griefs clearly agree.' The common rendering, "having a manifest token," gives but little sense. Mr. Blaydes rightly apprehends the meaning to be, that "the fact of Neoptolemus having a like cause of annoyance as himself is a sufficient recommendation or introduction to him." In other words, "there can be no mistake about the equal ground of complaint against the Atridae which Philoctetes and Neoptolemus, with the chorus his friends and sympathizers (ὦ ξένοι), have now to allege." It is in reference to the coincidence of the two halves of such a token that προσάδειν follows; and γιγνώσκειν expresses the result of such coincidence when brought to the test.

407. ἂν θιγόντα, i. e. ὅτι θίγοι ἂν. 'I

well know that he would deal eloquently with any theme, however base, and any villainy which would result in his doing something unfair.'—μηδὲν, ex quo effecturus sit, &c. The conditional notion of εἰ μέλλει affects the negative. See on 255, and for μέλλοι (al. μέλλει), on 325.

411. ὁ μείζων, viz. the son of Telamon.

413. ἐσυλήθην. Compare πατὴρ γέρας συλῶντες inf. 1365, where see the note.

416—18. The negative is repeated, as ἂν often is, because it has preceded the verb by some considerable interval. 'But not so the son of Tydeus, nor that brat of Sisyphus bought for money (as a supposititious child) by Laertes,—there is no chance of *their* being dead; (I say, no chance,) for it would have been right that such men as these should be no longer in life.' In the difficult passage Oed. R. 328 we have the negative similarly doubled, ἐγὼ δ' οὐ μὴ ποτε, τᾶμ' ὥς ἂν εἶπω, μὴ τὰ σ' ἐκφήνω κακὰ, where ὥς ἂν εἶπω is perhaps the true reading, 'however you may speak of my conduct,' i. e. however harshly. Diomedes is here named with dislike because he was an associate of Ulysses in most of his adventures, and had joined in putting Philoctetes ashore. See on 344.

417. Λαερτίω Dind., Blaydes, Schnei-

- οὐ μὴ θάνωσι· τούσδε γὰρ μὴ ζῆν ἔδει.
 NE. οὐ δῆτ'· ἐπίστω τοῦτό γ'· ἀλλὰ καὶ μέγα
 θάλλοντές εἰσι νῦν ἐν Ἀργείων στρατῷ. 420
 ΦΙ. τί δ' ὅς παλαιὸς ἀγαθὸς φίλος τ' ἐμὸς,
 Νέστωρ ὁ Πύλιος ἔστιν; οὗτος γὰρ τὰ γε
 κείνων κάκ' ἐξήρκε, βουλευὼν σοφά.
 NE. κείνός γε πρᾶσσει νῦν κακῶς, ἐπεὶ θανὼν
 Ἀντίλοχος αὐτῷ φροῦδος, ὅσπερ ἦν μόνος. 425
 ΦΙ. οἴμοι, δὴ αὐτῶς δεινὸν ἔλεξας, οἷν ἐγὼ
 ἦκιστ' ἂν ἠθέλησ' ὀλωλότῳ κλύειν.
 φεῦ φεῦ· τί δῆτα δεῖ σκοπεῖν, ὅθ' οἶδε μὲν
 τεθνήσκει, Ὀδυσσεὺς δ' ἔστιν αὖ κἀνταῦθ', ἵνα
 χρῆν ἀντὶ τούτων αὐτὸν αὐδᾶσθαι νεκρόν; 430

dewin. *Laertίου* the MSS., but the dative is superscribed in L. The genitive might mean 'Laertius' purchased child of Sisyphus.'

418. *μὴ ζῆν*. The negative is here attached to the infinitive, whereas it usually belongs to the impersonal verb, as Eur. Hipp. 507, *εἴ τοι δοκεῖ σοι, χρῆν μὲν οὐ σ' ἀμαρτάνειν*.

421. *ὅς παλαιὸς κ.τ.λ.* 'What of him (i. e. *τί ἔπαθεν*, or *τί λέγεις*) who was of old my good friend?' The Greeks, who say *πολλὰ καὶ ἄλλα*, thus combine attributes, though not generally mere epithets. The MS. Laur. has *ὦ* with *ὁ* superscribed. There can be little doubt that the verse is interpolated, and that the poet wrote two verses, corresponding to the answer. Mr. Blaydes alters the text to *τί δ' ὅς παλαιὸς ἦν πατρὸς τοῦμοῦ φίλος*. But it would be safer to restore *Νέστωρ δ' ὁ Πύλιος ἔστιν*;—*ἐξήρκε*, 'used to keep away by his wise counsels the harm those men (Ulysses and Diomedes) were ever desirous to do.' From a variant recorded by the Schol., *κἀξεκέρυξε*, Dindorf reads *ἐξήρκε*, and Mr. Blaydes *τάδ' ἂν κείνων κάκ' ἐξήρκε*.

425. *Ἀντίλοχος*. In the Iliad, xxiii. 301, the son of Nestor is alive; in Od. iii. 111 Nestor himself speaks of him as dead. In Pindar, Pyth. vi. 30, and Q. Smyrnaeus ii. 257, his death by the hand of Memnon is described.—For *ὅσπερ ἦν* Dindorf with Musgrave reads *ὅς παρῆν*, a needless change. The MSS. give *ὅσπερ ἦν γόνος*, which clearly cannot be retained. But *μόνος*, 'his only

(surviving) son,' gives a good sense, and is recognized by the Schol. Mr. Linwood, who assumes that Sophocles had the Odyssey before him, in which (iii. 413) Thrasymedes is described as having returned to his father's home at Pylos, reads *φροῦδος*, *ὅς παρῆν, γόνος*.

426. Wunder, Dindorf, Neue, and Schneidewin adopt a variant from the Schol., *δὴ αὐτῶς δ' (MS. αὐτῶ δ') ἐξέδειξας*. But *ἐκδείξαι* is quite a wrong word for *λέξαι*, which the context requires. 'Here are two others of whom you have told me not less terrible news,—men of whose loss I should least of all like to hear.' We have the adverb in Aj. 1179 and Trach. 1037, *αὕτως, ὥδ' αὕτως, ὥς μ' ὤλεσας*. Mr. Blaydes reads *δὴ αὐτῶς ἄνδρ' ἔλεξας*, which is not bad in itself, were there any authority for it. By *ὀλωλότῳ* understand the actual death of Antilochus and the crushing grief of Nestor. Prof. Jebb, Journal of Philology, ii. p. 72, gives reasons for thinking *δὴ αὐτῶς ἄνδρ' ἔλεξας* is the right reading.

428. *τί δεῖ σκοπεῖν*; 'To what must we look?' i. e. for justice and retribution on crime. Mr. Blaydes renders it, 'Why need I inquire?' Linwood gives the right sense. Cf. Ant. 922.

430. *αὐτὸν* is here *ipsum*, as in 316. By *αὐ καὶ ἐνταῦθα* the poet seems to mean that *again* Ulysses has 'cropped up' (as we say), *ἀνεφάνη*, i. e. appeared in life, as once before he returned alive from Hades. Neue marks the passage as corrupt, and Wunder thinks we should read, with Bothe, *ἔστιν οὐκ ἐνταῦθα*.

- NE. σοφὸς παλαιστῆς κείνος, ἀλλὰ χαί σοφαὶ
γνώμαι, Φιλοκτῆτ', ἐμποδίζονται θαμά.
- ΦΙ. φέρ' εἰπὲ πρὸς θεῶν, ποῦ γὰρ ἦν ἐνταυθὰ σοι
Πάτροκλος, ὃς σοῦ πατρὸς ἦν τὰ φίλτατα ;
- NE. χοῦτος τεθνηκὼς ἦν· λόγῳ δέ σ' ἐν βραχεῖ 435
τοῦτ' ἐκδιδάξω. πόλεμος οὐδέν' ἀνδρ' ἐκὼν
αἰρεῖ πονηρὸν, ἀλλὰ τοὺς χρηστοὺς αἰεῖ.
- ΦΙ. ξυμμαρτυρῶ σοι· καὶ κατ' αὐτὸ τοῦτό γε
ἀναξίου μὲν φωτὸς ἐξερήσομαι,
γλώσση δὲ δεινοῦ καὶ σοφοῦ, τί νῦν κυρεῖ. 440
- NE. ποίου δὲ τούτου πλήν γ' Ὀδυσσέως ἐρεῖς ;
- ΦΙ. οὐ τοῦτον εἶπον, ἀλλὰ Θερσίτης τις ἦν,
ὃς οὐκ ἂν εἴλετ' εἰσάπαξ εἰπεῖν, ὅπου
μηδεὶς ἐρή· τοῦτον οἶσθ' εἰ ζῶν κυρεῖ ;

But this gives no plain or natural meaning. Mr. Blaydes' suggestions αὐ' νθάδ', αὐ' νταῦθ', αὐ' μὴ νταῦθ', ἐνθάδ' ἐν φάει ὅτιν, with ὄντινα, ἴνα, or δν, will satisfy no one.

431. σοφός. 'A clever trickster, he! But even your clever minds often find themselves caught in their own snares,' or (by a metaphor from captives) 'find themselves bound fast,' i. e. come to harm.

433. ἐνταῦθα. "Hoc tempore," Linwood. "At this time, on this occasion," Blaydes. This is certainly harsh. Perhaps, 'among the people we are now speaking of,' ἐν τούτοις. Patroclus seems here spoken of as 'the favourite' of Achilles, according to an old tradition, not alluded to in the Iliad, that the relations between Achilles and Patroclus were of a very intimate kind. Plato, Symp. p. 180, A, Αἰσχύλος δὲ φλυαρεῖ φάσκων Ἀχιλλεῖα Πατρόκλου ἐρᾶν, ὃς ἦν καλλίων οὐ μόνον Πατρόκλου ἀλλὰ καὶ τῶν ἡρώων ἀπάντων, καὶ ἐτι ἀγένηςιος, ἔπειτα νεώτερος πολλὸν, ὃς φησιν Ὀμηρος. See Aesch. frag. Myrmid. 141, ed. Hermann, who quotes from Athenaeus xiii. p. 601, A, the statement that Sophocles introduced in his plays these allusions to boy-favourites. Apollodorus, iii. 13, fin., καὶ φυγὼν μετὰ τοῦ πατρὸς [Πάτροκλος] παρὰ Πηλεὶ κατ' ἔκει καὶ Ἀχιλλεῖως ἐρώμενος γίνεσθαι.—σοῦ πατρὸς Dind., Linwood, Blaydes, for σοι π.—For τὰ φίλτατα, 'the favourite,' compare Arist. Ach. 1093, ὀρχηστρίδες, τὰ φίλταθ' Ἀρμοδίου, καὶ αἰ.

438. κατ' αὐτὸ τοῦτο. 'For this very reason,' viz. because he is likely to be alive. This is a common use of κατὰ, which is quite an Attic synonym of διὰ. Thus, e. g., Ar. Pac. 191, ἡκεῖς δὲ κατὰ τί; The genitive seems to depend on a suppressed preposition, much as τί νῦν κυρεῖ should have πάσων supplied. Compare Trach. 1122, τῆς μητρὸς ἦκα τῆς ἐμῆς φράσων. Mr. Blaydes cites Od. ix. 174, εἰπὲ δέ μοι πατρός τε καὶ υἱός δν κατέλειπον.

441. ποίου γε Linwood and Neue; but the γε, unusual in questions, is also badly repeated in the same verse. The best MSS. have ποίου τε. Mr. Blaydes reads ποῖον σὺ τόνδ' αὖ, but the σὺ without emphasis would not have been used.

442. Θερσίτης. It would probably be hopeless to persuade any one that this is not taken directly from Il. ii. 211. Nevertheless, it is much more probable that the poet, who throughout this play follows what are commonly called "the Cyclics," in common with Q. Smyrnaeus (i. 722), derived it from the same source, and that from them it was inserted as an episode in our Iliad.

443. ὅπου μηδεὶς ἐρή. 'Who never would have been content to speak only once (i. e. who was always eager to say more) where any one objected to it,' i. e. imposed silence on the impertinent chatterbox. The proper meaning of οὐκ ἔαν is 'to protest against,' 'to object to,' Aj. 1184. The μὴ is influenced by the

- NE. οὐκ εἶδον αὐτὸν, ἥσθόμην δ' ἔτ' ὄντα νιν. 445
- ΦΙ. ἐμελλ'. ἐπεὶ οὐδέν πω κακόν γ' ἀπώλετο,
ἀλλ' εὖ περιστέλλουσιν αὐτὰ δαίμονες,
καὶ πῶς τὰ μὲν πανοῦργα καὶ παλιντριβῇ
χαίρουσ' ἀναστρέφοντες ἐξ Ἄιδου, τὰ δὲ
δίκαια καὶ τὰ χρηστὰ ἀποστέλλουσ' ἀεὶ. 450
ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν
τὰ θεῖ' ἐπαινῶν τοὺς θεοὺς εὖρω κακοῦς ;
- NE. ἐγὼ μὲν, ὧ γένεθλον Οἰταίου πατρὸς,
τὸ λοιπὸν ἤδη τηλόθεν τό τ' Ἴλιον
καὶ τοὺς Ἀτρεΐδας εἰσορῶν φυλάξομαι, 455
ὅπου θ' ὁ χείρων τάγαθὸν μείζον σθένει

indefinite past narration. Mr. Blaydes says the passage as it stands is nonsense ; and he rewrites the verse thus, *ὅς οὐκ ἂν ᾗδ' εἰς ἅπαντ' εἰπεῖν, κ.τ.λ.* By 'would have' the poet means, 'if any one had given him an opportunity of speaking.'

445. *αὐτόν*. Here again we may perhaps render *ipse*, and so avoid the tautology with *νιν*.

446. *ἤμελλε*, viz. *περιεῖναι*. 'I thought so! Nothing bad ever yet perished. No! the gods wrap round and take good care of such things; and I know not how it is that they take pleasure in bringing back from the other world all that is villainous and perverse, while that which is honest and that which is good they ever send away from the upper world.' Philoctetes speaks peevishly, and from a soured temper. For *περιστέλλειν* see Ant. 903, Aesch. Eum. 700, and the note there.

448. *παλιντριβῇ*. The compound has the same sense as *παλίγκοτος*, *παλινστομεῖν*, *παλίμφημος*, *παλιντυχῆς* (Aesch. Ag. 464), viz. the notion of something done the wrong way. The gloss of Hesychius seems corrupt, *παλιντριβεῖ· κακεντρεχεῖ*. The allusion is to Sisyphus, who was said to have been one of those who returned from the other world; for he, like Tan-talus, is a "solar myth." Theognis 702, *Ξισφόν Αἰολίδεω, ὅς τε καὶ ἐξ Ἄϊδεω πολυδρίῃσιν ἀνῆλθεν, πείρας Περσεφόνην αἰμυλίσσι λόγοις*.

450. *τὰ δίκαια καὶ τὰ χρηστὰ*. 'All that is honest and all that is good.' For the article repeated, as in a distinct category of things, compare Aesch.

Suppl. 962 (Dind.), *τούτων τὰ λῶστα κατὰ θυμῆδέστατα, πάρεστι, λωτίσασθε*.—For *ἀποστέλλουσι*, 'they send away from this world,' Schneidewin ingeniously reads *προσελοῦσι*, 'they treat with contempt.'

451. *ποῦ*. 'Where (in what category, of just or unjust) must one reckon these things, and where (among the good or the bad) must one speak of them, when experience shows that the gods prove to be base whenever one desires to speak well of their dispensations?' By *ὅταν εὖρω* we must understand some pending event to be meant, which is very different from the sense of *ἐπειδὴ εὐρίσκω*. The use of *ποῦ* in ironical questions is well known. Orest. 1179, *θεοῦ λέγεις πρόνοιαν*; ἀλλὰ ποῦ τόδε; Iph. Aul. 406, *δείξεις δὲ ποῦ μοι πατὴρ ἐκ ταύτου γεγώς*; Ibid. 1089, *ποῦ τὸ τὰς αἰδούς ἢ τὸ τὰς ἀρετὰς ἔχει σθένειν τι πρόσωπον*; Heracl. 369, *ποῦ ταῦτα καλῶς ἂν εἴη παρά γ' εἰς φρονούσιν*; —*ἐρευνῶν*, adopted by Mr. Blaydes from a conjecture of Schneidewin, seems to have but faint probability. His own suggestion, *τὰ θεῖα τιμῶν*, is perhaps a better one.

454. *τηλόθεν*. I will look at them from afar (not come near them), and so be on my guard against them.

456. *ὅπου τε*. 'And (generally) where the worse man has more power than the good, and what is honourable loses influence and your clever scoundrel prevails,—with men of that kind I never will patiently bear.' So Antig. 543, *λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην*. Schneidewin and Mr. Blaydes read *ὅπου*

καποφθίνει τὰ χρηστὰ χῶ δεινὸς κρατεῖ,
τούτους ἐγὼ τοὺς ἄνδρας οὐ στέρξω ποτε'
ἀλλ' ἡ πετραία Σκύρος ἐξαρκούσά μοι
ἔσται τὸ λοιπὸν, ὥστε τέρπεσθαι δόμῳ. 460
νῦν δ' εἴμι πρὸς ναῦν. καὶ σὺ, Ποίαντος τέκνον,
χαῖρ' ὡς μέγιστα, χαίρε' καὶ σε δαίμονες
νόσου μεταστήσειαν, ὡς αὐτὸς θέλεις.
ἡμεῖς δ' ἴωμεν' ὡς ὀπηνίκ' ἂν θεὸς
πλοῦν ἡμῖν εἴκη, τηνικαῦθ' ὀρμώμεθα. 465
ΦΙ. ἦδη, τέκνον, στέλλεσθε ;
ΝΕ.

καιρὸς γὰρ καλεῖ

πλοῦν μὴ 'ξ ἀπόπτου μᾶλλον ἢ 'γγύθεν σκοπεῖν.

ΦΙ. πρὸς νῦν σε πατὴρ, πρὸς τε μητρὸς, ὦ τέκνον,
πρὸς τ' εἴ τί σοι κατ' οἶκόν ἐστι προσφιλές,
ικέτης ἱκνοῦμαι, μὴ λίπης μ' οὕτω μόνον, 470
ἔρημον ἐν κακοῖσι τοῖσδ' οἰοῖς ὀρᾷς
ὅσοισί τ' ἐξήκουσας ἐνναίοντά με·

δ'.—For δ δεινὸς Schneidewin and Wunder read δ δειλὸς, which seems supported by the scholium δ κακὸς νικᾷ τὸν ἀγαθόν. But Hesych. has δεινός· κακὸς, πανούργος. There is little to choose between the two words.

459. ἀλλ' ἡ κ.τ.λ. 'No! my rock-bound Scyros shall be enough for me henceforth to please me as a home.' Here the chivalrous character of the man is seen. He prefers honour to ill-earned glory, and he would rather not be known at all than known for evil.

464. ὀπηνίκ' ἂν. 'Since as soon as ever the god allows us to sail, at that moment we are off.' Some particular time of day is generally implied in ἡνίκα, as distinct from ὅτε. Mr. Blaydes renders ὡς 'in order that,' taking ὀρμώμεθα as a subjunctive.

466. Philoctetes is surprised at the sudden departure just announced. 'What! off already, my son?'—'Yes, for time and tide wait for no one.' This would be our proverbial way of expressing it. See inf. 1450. But we here have a figure of speech derived from a near or a distant view of paintings. 'Time calls on us to look at sailing as a matter not so much out of ken as from a point close to us.' Hesychius gives a different ex-

planation, alluding probably to this passage: ἐξ ἀπόπτου· ἐπὶ τοῦ ὑψηλοῦ τόπου, ὅθεν ἔστι περισκοπεῖν τὰ ὑποκείμενα. There were two interpretations of ἀποπτος, 'visible from' and 'out of sight.' See Prof. Jebb on Aj. 15, who renders this passage 'not afar off, but besides the waves, must we watch the hour to sail.' Eur. Ion 585, οὐ ταῦτ' ἐλθὼς φαίνεται τῶν πραγμάτων πόρρωθεν ὄντων ἐγγύθεν θ' ὀραμένων. In the Ajax, from the contrast with φώνημι' ἀκούω, it seems to mean 'out of sight;' cf. Eur. Hipp. 86, κλύων μὲν αὐδὴν, δμμα δ' οὐχ ὄρων τὸ σόν. Here it might, of course, mean 'not so much from a point commanding a distant view as from close by.' Wunder says, "the sense is, 'We must approach nearer to the shore, in order to await a favourable gale.'"

468. Philoctetes with the greatest emotion, and perhaps clasping the knees of Neoptolemus, implores him not to leave him in his misery. Only let him go in the ship, and he cares little for any discomforts in the voyage.

471. οἷσις ὀρᾷς. 'In which you have not only heard, but actually seen, that I am now living.' Mr. Blaydes, without any good reason, gives ἐν οἷς ὀρᾷς.

ἀλλ' ἐν παρέργῳ θοῦ με. δυσχέρεια μὲν,
 ἔξοιδα, πολλὴ τούδε τοῦ φορήματος·
 ὅμως δὲ τλήθι. τοῖσι γενναίοισί τοι 475
 τό τ' αἰσχρὸν ἐχθρὸν καὶ τὸ χρηστὸν εὐκλεές.
 σοὶ δ' ἐκλιπόντι τοῦτ' ὄνειδος οὐ καλὸν,
 δράσαντι δ', ὦ παῖ, πλείεστω εὐκλείας γέρας,
 ἐὰν μόλῳ γὰρ ζῶν πρὸς Οἰταίαν χθόνα.
 ἴθ' ἡμέρας τοι μόχθος οὐχ ὅλης μιᾶς. 480
 τόλμησον, ἐμβαλοῦ μ' ὅπη θέλεις ἄγων,
 εἰς ἀντλίαν, ἐς πρῶραν, ἐς πρύμνην, ὅποι
 ἦκιστα μέλλω τοὺς ξυνόντας ἀλγυνεῖν.
 νεῦσον, πρὸς αὐτοῦ Ζηγνὸς ἱκεσίου, τέκνον,
 πείσθητι. προσπίτνω σε γόνασι, καίπερ ὦν 485
 ἀκράτωρ ὁ τλήμων, χωλός. ἀλλὰ μή μ' ἀφῆς
 ἔρημον οὕτω χωρὶς ἀνθρώπων στίβου.
 ἀλλ' ἡ πρὸς οἶκον τὸν σὸν ἔκσωσόν μ' ἄγων,
 ἡ πρὸς τὰ Χαλκῳδοντος Εὐβοίας σταθμά·
 κἀκεῖθεν οὐ μοι μακρὸς εἰς Οἶτην στόλος 490
 Τραχινίαν τε δεράδα καὶ τὸν εὐροον

473. ἐν παρέργῳ θοῦ με. 'Reckon me as an idle hand' (as one of the crew who has no work to do), i. e. treat me, if you will, as a common sailor, though I cannot work my passage out. It is quite wrong to render this 'put me in any out-of-the-way place.' Cf. Eur. Orest. 610, καλὸν παρέργον δ' αὐτὸ θήσομαι πόνων. Mr. Blaydes' version too is hardly right, 'make a convenience of me.' He compares inf. 875, πάντα ταῦτ' ἐν εὐχερεὶ ἔθου.

476. τό τ' αἰσχρὸν. 'As that only is hateful which brings discredit, so that is glorious which is good.'

477. ἐκλιπόντι. If you leave out, or prove a defaulter in, this present chance of doing good. Mr. Blaydes reads τὸνδ', but ἐκλιπεῖν does not mean 'to leave behind.'—δράσαντι, i. e. ὅπερ λέγω. Again Mr. Blaydes alters the reading to σώσαντι.

480. μόχθος. The trouble of getting me on board will only take one day, and not the whole of that. Mr. Blaydes thinks the voyage of about 100 miles to Oeta is meant.

482. εἰς ἀντλίαν, 'in the hold.' This was where the cargo was stowed, and it was foul from the bilge-water (Ar. Pac 17). It is not to be supposed that it was really used for the sailors' quarters. But he has in mind the reason of his being before put on the island (sup. 10), and he here anticipates any such objection arising from his presence in the ship.

485. Hesych. προσπίττω λιπαρῶ, ἱκετεύω. He is thought to be referring to a different reading here.

487. στίβου. See sup. 29.

489. The Euboeans are called Χαλκῳδοντίδαι in Eur. Ion 59 from an old King Chalcodon, who is mentioned by Apollodorus, iii. 10, 8, as the father of one of Helen's many suitors. See II. iv. 644.

491. We should probably read δεῖράδ' ἢ τὸν εὐροον Σ., which would give an alternative of landing him at the most convenient spot. The reading adopted by Dindorf from Heath, Τραχινίαν δεῖράδα τε, is intolerable, and there is no direct authority for δεράδα, which would suit the metre, though Hesychius has

Σπερχεῖδ' ἔσται, πατρί μ' ὡς δείξης φίλῳ,
 ὃν δὴ παλαῖον ἐξότου δέδοικ' ἐγὼ
 μή μοι βεβήκη. πολλὰ γὰρ τοῖς ἰγμένοις
 ἔστελλον αὐτὸν ἱκεσίους πέμπων λιτὰς, 495
 αὐτόστολον πέμπαντά μ' ἐκώσσαι δόμοις.
 ἀλλ' ἣ τέθνηκεν, ἣ τὰ τῶν διακόνων,
 ὡς εἰκὸς, οἶμαι, τοῦμὸν ἐν σμικρῷ μέρος
 ποιούμενοι τὸν οἶκαδ' ἥπειγον στόλον.
 νῦν δ', ἐς σέ γὰρ πομπὸν τε καὺτὸν ἄγγελον 500
 ἦκω, σὺ σῶσον, σύ μ' ἐλέησον, εἰσορῶν
 ὡς πάντα δεινὰ κἀπικινδύνως βροτοῖς
 κεῖται παθεῖν μὲν εὔ, παθεῖν δὲ θάτερα.
 χρὴ δ' ἐκτὸς ὄντα πημάτων τὰ δειν' ὄρῶν.

δέρα' ὑπερβολὴ ὄρους. οἱ δὲ τὰ σιμὰ τῶν ὄρων. There may be the same relation between δειρὰς and δέρη as between *collis* and *collum*. Linwood adopts δερὰδα. Mr. Blaydes takes a wider flight, and edits Τραχιῖνας τε δειράδας τὸν τ' εὐροον Σ.

493. παλαῖον. Here for πάλαι ἔστιν, as Thuc. i. 6, καὶ οἱ πρεσβύτεροι αὐτοῖς—οὐ πολλὸς χρόνος ἐπειδὴ χιτῶνας λινοῦς ἐπαύσαντο φοροῦντες.—βεβήκη, a somewhat rare use of a perfect subjunctive, more usually expressed by βεβηκὼς ᾖ. We might even read, as Elmsley proposed, βέβηκε, 'as to whether he is dead.' So Eur. Hel. 119, σκοπεῖτε μὴ δόκησιν εἶχετ' ἐκ θεῶν. Thuc. iii. 53, φοβοῦμεθα μὴ ἀμφοτέρων ἡμαρτήκαμεν. Cobet also (Misc. Crit. p. 486), comparing this and other passages, reads μή μοι βέβηκε.—For παλαῖον the MSS. have πάλαι ἄν. Mr. Blaydes reads πάλαι ὅστιν, Wunder παλαί ἄν, the meaning of which is by no means clear.—τοῖς ἰγμένοις, the dative of the instrument, 'I tried to make him set out on a voyage hither, by sending him suppliant prayers by persons who arrived.' The perfect of the simple verb is rare, but occurs in Trach. 229, ἀλλ' εἰ μὲν ἴγμεθ'. The epic (intransitive) aorist is found in ἴκμενος ὄρος, 'a breeze that has come at need.' The MS. Laur. here has ἰκμένοις.

496. αὐτόστολον. 'That he would escort me with his own fleet, and bring me safe home,' lit. 'for the house.'—δόμους Blaydes, Linwood, Schneidewin, perhaps rightly.

497. ἣ τὰ τῶν δ. 'Or perhaps through the fault of those I employed.' The construction is continued as if he had said οἱ διάκονοι. Cf. El. 92, τὰ δὲ παννυχίδων, ἥδη στυγεραὶ ξυνίσασ' εὐναὶ κ.τ.λ. Aesch. Ag. 830, τὰ δ' ἐς τὸ σὺν φρόνημα, μέμνημαι κλύων. Ibid. 1056, τὰ μὲν γὰρ ἔστις μεσομφάλου, ἔστηκεν ἥδη μῆλα πρὸς σφαγὰς πυρός. Prof. Jebb renders the words in the Electra 'the joys of my vigils,' regarding it as the object of ξυνίσασι. In all these passages we may take the article as an accusative absolute, as in the formula καὶ τάλλα, Aesch. Suppl. 244, Ag. 918.

500. αὐτὸν ἄγγελον, i. e. αὐτάγγελον, 'to report to him in person, and not only that, but to take me to him.'—σὺ σῶσον, viz. εἰ καὶ οἱ ἄλλοι τοῦτο παρέλιπον.

502. ὡς πάντα δεινὰ. 'How all things may well cause us fear.' Dr. Badham on Iph. T. 461 proposes ὡς πάντ' ἀδηλα, which is plausible, and this reading is adopted by Mr. Blaydes on the conjecture of Wakefield. Yet παθεῖν depends very well on ἐπικινδύνως κεῖται, for ἐν κινδύνῳ. And τὰ δεινὰ in 504 seems to have express reference to δεινὰ in this verse.

503. θάτερα, a euphonic expression for κακά.

504. ἐκτὸς ὄντα. This sage advice is addressed to Neoptolemus, who is told to be most wary when prosperity seems most secure. 'One ought to be on the look out for dangers while one is yet out of trouble; and when one is prospering, then especially to have a watchful care

- χῶταν τις εἴ ζῇ, τηνικαῦτα τὸν βίον 505
σκοπεῖν μάλιστα, μὴ διαφθαρεῖς λάθῃ. [ἀντ.]
- XO. οἴκτειρ', ἄναξ' πολλῶν ἔλεξεν δυσοίστων πόνων
ἄθλ', οἷα μῆδεῖς τῶν ἐμῶν τύχοι φίλων.
εἰ δὲ πικρὺν, ἄναξ, ἔχθεις Ἀτρείδας, 510
ἐγὼ μὲν, τὸ κείνων κακὸν τῷδε κέρδος
μετατιθέμενος, ἔνθαπερ ἐπιμέμονεν, 515
ἐπ' εὐστόλου ταχείας νεῶς
πορεύσασιν' ἂν ἐς δόμους, τὰν θεῶν
νέμεσιν ἐκφυγῶν.
- NE. ὄρα σὺ μὴ νῦν μὲν τις εὐχερὴς παρής,
ὅταν δὲ πλησθῇς τῆς νόσου ξυνουσίᾳ, 520
τότ' οὐκ ἔθ' αὐτὸς τοῖς λόγοις τούτοις φανῇς.
- XO. ἦκιστα' τοῦτ' οὐκ ἔσθ' ὅπως ποτ' εἰς ἐμὲ
τοῦναιδος ἔξεις ἐνδίκως ὀνειδίσαι.
- NE. ἀλλ' αἰσχρὰ μέντοι σοῦ γέ μ' ἐνδεέστερον
ξένῳ φανῆναι πρὸς τὸ καίριον πονεῖν. 525
ἀλλ' εἰ δοκεῖ, πλέωμεν, ὁρμάσθω ταχύς·
χῆ ναῦς γὰρ ἄξει κούκ ἀπαρνηθήσεται.
μόνον θεοὶ σώζοιεν ἔκ τε τῆσδε γῆς

for his life, lest he should be ruined without being aware of it.' Compare inf. 1260.

507. The chorus support the petition of Philoctetes, being really in collusion with their master Neoptolemus to get the man quietly away from the island. 'If,' they say, 'you hate (as you do) the morose and unfriendly sons of Atreus, (if I were you) I would change my view of the harm they have done, by viewing it as a gain to this man; and I would convey him where he has set his heart on going, even to his home, on a swift well-furnished ship, and so avoid the just anger of the gods (on those who spurn a suppliant's prayers,' sup. 468).

509. οἷα for δσσα is due to Porson. Neue and Linwood retain the epic form. For the accusative with τύχοι cf. Aesch. Cho. 711 (Dind.), τυγχάνειν τὰ πρόσφορα. Mr. Blaydes "unhesitatingly ventures to correct λάχοι." But, if λάχοι were the true reading, why should any one have altered it to τύχοι?

519. δρα σύ. 'Look you to it (as others have had to do), lest you be a ready friend of his now, and one who makes light of annoyance, but when you are filled with the disease by contact with it, then you should prove to be no longer the same with your present professions.'

524. ἀλλ' αἰσχρά. Neoptolemus pretends to yield to the force of example. It would be discreditable in him to fall short of his companions in taking trouble to lend aid to a stranger in a time of need, ὥστε πονεῖν πρὸς τὸ καίριον, i.e. καίριως. The dative ξένῳ belongs to the general proposition, 'when it is a stranger who is to be helped.'

527. ἀπαρνηθήσεται. Perhaps impersonally used, 'it shall not be refused him.'

528. σώζοιεν. 'May they continue their aid to get us safe away from this land, and to the port we desire to sail to from hence.' Philoctetes, of course, understands these ambiguous words of some

- ἡμᾶς ὅποι τ' ἐνθένδε βουλοίμεσθα πλεῖν.
 ΦΙ. ὦ φίλτατον μὲν ἡμαρ, ἥδιστος δ' ἀνὴρ, 530
 φίλοι δὲ ναῦται, πῶς ἂν ὑμῖν ἐμφανῆς
 ἔργῳ γενοίμην, ὥς μ' ἔθεσθε προσφιλή.
 ἴωμεν, ὦ παῖ, προσκύσαντε τὴν ἔσω
 αἰκὸν εἰσοίκησιν, ὥς με καὶ μάθης
 ἀφ' ὧν διέζων, ὥς τ' ἔφυν εὐκάρδιος. 535
 οἶμαι γὰρ οὐδ' ἂν ὄμμασιν μόνην θέαν
 ἄλλον λαβόντα πλὴν ἐμοῦ τλήναι τάδε·
 ἐγὼ δ' ἀνάγκη προὔμαθον στέργειν κακά.
 ΧΟ. ἐπίσχετον, μάθωμεν. ἄνδρε γὰρ δύο,
 ὁ μὲν νεὼς σῆς ναυβάτης, ὁ δ' ἀλλόθρους, 540
 χωρεῖτον, ὧν μαθόντες αὐθις εἴσιτον,

ΕΜΠΟΡΟΣ.

- Ἀχιλλεύς παῖ, τόνδε τὸν ξυνέμπορον,
 ὃς ἦν νεὼς σῆς σὺν δυοῖν ἄλλοιιν φύλαξ
 ἐκέλευσ' ἐμοί σε ποῦ κυρῶν εἴης φράσαι,
 ἐπείπερ ἀντέκυρσα, δοξάζων μὲν οὐ, 545
 τύχη δέ πως πρὸς ταυτὸν ὀρμισθεὶς πέδον.

port near his home, whereas Neoptolemus means the return to Troy.—βουλοίμεσθα is the optative by attraction; see on 325.

531. πῶς ἂν. 'I only wish I could prove to you (become known to you) by some act how you have placed me under obligation.'

533. προσκύσαντε. 'Having first bid good-bye to.' On this word, not on ἴωμεν, ὥς μάθης evidently depends. See inf. 1407, στείχε προσκύσας χθόνα. Prof. Jebb, in the Journal of Philology, ii. p. 72, pronounces εἰσοίκησις a vox nihili (though ἐνθάκης sup. 18 does not seem very different), and he ingeniously suggests τήνδε προσκύναντ' ἔσω αἰκὸν εἰς οἶκον, 'after one look into the homeless home within.' However, κύψαι and its compounds seem comic rather than tragic, and ἔσω, properly expressing motion, rather favours εἰσοίκησις, the proper sense of which is 'a going in to live there.'

538. ἐγὼ δέ. 'Whereas I had learned in the school of necessity to be patient under sufferings.'

540. ἀλλόθρους, speaking some other language than Greek, i.e. ξένος. He judges by his appearance what his language would be. Cf. 235. The man who now comes as a trader, accompanied by one of the ship's crew as a guide, is the σκοπὸς of 128 sup., who by agreement was to return in disguise if the interview should be protracted. This trick was a clever one. The point of it is to induce Philoctetes to hurry at once to the ship, on the plea that others are in pursuit of him to take him to Troy and to his enemies in the Grecian camp.

541. ὧν μαθόντες. 'When you have learnt from them what they have to say, you shall afterwards go into the cave (533).'

545. ἀντέκυρσα, sc. αὐτῷ. 'As I met with him by chance, I asked him to let me know where you were, since I have important news to communicate; and the freely given information I received from him deserves the same on my part' (552).

- πλέων γὰρ ὡς ναύκληρος οὐ πολλῶ στόλῳ
 ἐξ Ἰλίου πρὸς οἶκον ἐς τὴν εὐβοτρυν
 Πεπάρηθον, ὡς ἤκουσα τοὺς ναύτας ὅτι
 σοὶ πάντες εἶεν οἱ νεναστοληκότες, 550
 ἔδοξέ μοι μὴ σῖγα, πρὶν φράσαιμί σοι,
 τὸν πλοῦν ποιείσθαι, προστυχόντι τῶν ἴσων.
 οὐδὲν σύ που κάποισθα τῶν σαυτοῦ πέρι,
 ἂ τοῖσιν Ἀργείοισιν ἀμφὶ σοῦ νέα
 βουλευμάτων ἐστί· κοῦ μόνον βουλευματα, 555
 ἀλλ' ἔργα δρώμεν', οὐκ ἔτ' ἐξαργούμενα.
 NE. ἀλλ' ἡ χάρις μὲν τῆς προμηθείας, ξένη,
 εἰ μὴ κακὸς πέφυκα, προσφιλεῖς μενεῖ
 φράσον δ' ἅπερ γ' ἔλεξας, ὡς μάθω τί μοι
 νεώτερον βούλευμ' ἀπ' Ἀργείων ἔχεις. 560
 EM. φροῦδοι διώκοντές σε ναυτικῶ στόλῳ
 Φοῖνιξ ὁ πρέσβυς οἷ τε Θησέως κόροι.
 NE. ὡς ἐκ βίας μ' ἄξοντες, ἡ λόγοις πάλιν ;

549. *ὡς ἤκουσα τοὺς ναύτας*. 'When I had heard from him about the crew, that those who had made the voyage were all sailors of yours.' Here *σοὶ* is the possessive, from *οὐδς*, and Dobree's change of *οἱ νεναστοληκότες* into *συννεναστοληκότες*, 'that they had all sailed with you,' i.e. and none arrived later, seems unnecessary. It is one of those changes which entirely alter the sense, and are not in themselves justified by any special difficulty in the context. Being told that the crew belonged to the ship of Neoptolemus, the man pretends that he at once conceived the idea of informing him of a plot against him. So in 648 Neoptolemus speaks of his own ship, *νεὸς τῆς ἐμῆς*. In the same sense, it is clear, the crew would be his also.

552. *τῶν ἴσων*. This seems to mean the same *παρρησία* or freedom of communication which he now desires to repay to Neoptolemus. Wunder explains, after Brunck, 'having been rewarded with some acknowledgment for the news I had brought.' So also Hermann. Buttmann, "quum ipse similem benivolentiam expertus essem." Possibly the *ἐμφορος* may mean 'having met with the same luck,' viz. *πρὸς ταῦτον ὁρμηθεὶς πέδον*.

554. *ἀμφὶ σοῦ νέα* is the clever cimenation of Auratus for *ἀμφὶ σ' οὐνεκα*. The 'new plots' have reference to the former plan of bringing him from Scyros.

556. *ἐξαργούμενα*, 'left undone,' lit. 'being idled away.' Schol. *ἀναβολὴν ἔχοντα*. A rare word, used in the active by Aristotle, *Eth. i. 9, οἶον τῷ καθεύδοντι ἢ καὶ ἄλλως πως ἐξηργηκότι*.

558. The present *μένει* seems to suit *εἰ μὴ πέφυκα* better than the MS. reading *μενεῖ*. 'The gratitude for your zeal in my behalf remains in me as a friendly sentiment, if (as I believe) I am not by nature ungrateful.' Mr. Blaydes substitutes for *προσφιλεῖς* a guess of little value, *πέφυκά γ', ἀσφαλῆς*.

559. *φράσον δὲ κ.τ.λ.* 'But explain to me clearly the precise meaning of what you said.' The *γε*, it must be confessed, is *οτιόσε*, unless the poet meant *φράσον δέ γε*.

562. The 'sons of Theseus,' Acamas and Demophoon, are taken, not from the *Iliad*, but from the *Ἰλίου Πέρις* attributed to Arctinus.

563. *πάλιν*. He pretends that he left the Grecian camp in disgust, v. 383, and asks if the Greeks are in pursuit of him

- EM. οὐκ οἶδ' ἀκούσας δ' ἄγγελος πάρειμί σοι.
 NE. ἢ ταῦτα δὴ Φοῖνιξ τε χοὶ ξυνναυβάται 565
 οὕτω καθ' ὁρμὴν δρώσιν Ἀτρειδῶν χάριν ;
 EM. ὥς ταῦτ' ἐπίστω δρώμεν', οὐ μέλλοντ' ἔτι.
 NE. πῶς οὖν Ὀδυσσεὺς πρὸς τὰδ' οὐκ αὐτάγγελος
 πλεῖν ἦν ἔτοιμος ; ἢ φόβος τις εἶργέ νιν ;
 EM. κείνός γ' ἐπ' ἄλλον ἄνδρ' ὁ Τυδέως τε παῖς 570
 ἔστελλον, ἥνίκ' ἐξαηγήομην ἐγώ.
 NE. πρὸς ποῖον ἂν τόνδ' αὐτὸς οὐδυσσεὺς ἔπλει ;
 EM. ἦν δὴ τις. ἀλλὰ τόνδε μοι πρῶτον φράσον
 τίς ἐστίν· ἂν λέγῃς δὲ μὴ φώνει μέγα.
 NE. ὄδ' ἔσθ' ὁ κλεινός σοι Φιλοκτήτης, ξένε. 575
 EM. μὴ νύν μ' ἔρῃ τὰ πλείον', ἀλλ' ὅσον τάχος
 ἔκπλει σεαυτὸν ξυλλαβὼν ἐκ τῆσδε γῆς.

to drag him back, or to persuade him to return.

565. οἱ ξυνναυβάται, viz. Θησεῖδαι. There seems something of contempt in the term 'and his fellow-voyagers.'

566. καθ' ὁρμὴν, 'by impulse,' δι' ὁρμὴν. See Ant. 135. Trach. 720.

567. It appears, from sup. 253. 415, Aj. 281, compared by Mr. Blaydes, that the syntax intended is ἐπίστω (i. e. ἐπίστασο) ταῦτα ὡς δρώμενα.

568. αὐτάγγελος. 'To tell me himself that I was wanted.' Sup. 500, νύν δ', ἐς σὲ γὰρ πομπὴν τε καὶ τὸν ἄγγελον ἦκω. He pretends to be surprised that his special enemy and rival did not come in person to fetch him. Mr. Blaydes takes the word here in the sense of ἐθεικότης.—ἢ κ.τ.λ., 'or was it that he was kept from doing that by his fear of me?' To gratify Philoctetes, and to raise himself in his estimation, he uses this language.

570. ἐπ' ἄλλον ἄνδρα. The man meant is Philoctetes; cf. 591. When Philoctetes is made to believe this (and it was a part of the history, see Q. Smyrn. ix. 335—7), he exclaims χωρῶμεν, ἴωμεν, inf. 635—7.—ἔστελλον, sc. τὸν πλοῦν. So τότε στελοῦμεν inf. 640. Oed. Col. 1158, παρ' ᾧ θύων ἔκυρον, ἥνιχ' ὠρώμην ἐγώ. It is thus intimated that the men will arrive almost immediately.

572. Most of the recent editors admit Dobree's conjecture πρὸς ποῖον αὐ κ.τ.λ.

Yet there is no real propriety in αὐ, which is ill defended by 426, where αὐ τὰδ' could only mean 'further,' a second party being mentioned. But Ulysses had here gone in quest of quite another person, not of a second person. The reading of all the copies is surely to be retained. The meaning is, ποῖος ἂν εἴη οὗτος πρὸς ὃν αὐτὸς ὁ Ὀδ. ἔπλει; 'What sort of person may that be (or, is he likely to be) to whom Ulysses sailed in person?' (i. e. so important a man as not to allow of a substitute being sent to fetch him.) Wunder fails to see the point of αὐτός. The reply is, 'he was indeed somebody,' i. e. a man of great importance. All this is very cunningly devised. Convinced of his own importance, and therefore of the earnestness of the pursuit, Philoctetes is more than ever desirous to be off. The difficulty is, to get him to consent to go (which the law of destiny demanded) to a camp so hostile to him as that of the Atreidae.

574. μὴ φώνει μέγα, 'don't speak in a loud voice,' viz. lest Philoctetes should hear himself named. He pretends there is some mystery which demands caution in speaking. Cf. 845.

577. ἐκπλει. He pretends that it will become known that Neoptolemus is detaining or concealing Philoctetes, and that if he would escape punishment, he had better leave the island at once. Hearing this, Philoctetes of course begs

- ΦΙ. τί φησιν, ὦ παῖ; τί με κατὰ σκότον ποτὲ
διεμπολῇ λόγοισι πρὸς σ' ὃ ναυβάτης;
NE. οὐκ οἶδά πω τί φησι· δεῖ δ' αὐτὸν λέγειν 580
ἐς φῶς ὃ λέξει, πρὸς σὲ καμὲ τούσδε τε.
EM. ὦ σπέρμ' Ἀχιλλέως, μή με διαβάλης στρατῷ
λέγονθ' ἃ μὴ δεῖ· πόλλ' ἐγὼ κείνων ὑπο
// δρῶν ἀντιπάσχω χρηστά γ', οἳ ἀνὴρ πένης.
NE. ἐγὼ εἰμ' Ἀτρεΐδαις δυσμενής· οὗτος δέ μοι 585
φίλος μέγιστος, οὐνεκ' Ἀτρεΐδας στυγεί.
δεῖ δὴ σ' ἔμοιγ' ἐλθόντα προσφιλή λόγον
κρύψαι πρὸς ἡμᾶς μηδέν ὧν ἀκήκοας.
EM. ὄρα τί ποιεῖς, παῖ. NE. σκοπῶ καγὼ πάλαι.
EM. σὲ θήσομαι τῶνδ' αἰτιῶν. NE. ποιοῦ λέγων. 590
EM. λέγω. πῖ τοῦτον ἀνδρε τῶδ' ὥπερ κλύεις,

to be taken with him, and thus one point is gained.

578. τί με—ποτὲ κ.τ.λ. Lit. 'why in the world is this sea-farer disposing of me (dealing with me as if he were bargaining about a slave or a captive) in secret by his conversation with you?' Philoctetes suspects some new event has occurred, and requires explanation. Neoptolemus affects the utmost candour, and will have no whispering and no concealment of names.—διεμπολῇ, Schol. λάθρα ἀπατᾷ.

582. μὴ με διαβάλης. 'Don't misrepresent me, or slander me, to the army for telling you what I ought not,' viz. the pretended conspiracy mentioned in 555.

583. πόλλ' ἐγὼ κ.τ.λ. 'Many are the services I receive in return from them, because I do them such as a poor man can.' The Schol. either read δρῶ ἀντιπάσχω, or he wrongly thought the common reading was equivalent to it. His note is, ὅτ' ἐκείνων εὐεργετούμενος ἀντενεργετῶ αὐτοὺς, ὡς δύναιται πένης εὐεργετεῖν. (The clause added, δηλονότι ἀπηρετῶν, was a separate gloss on δρῶν.) For πολλὰ χρηστά τε Dobree, who made the alteration, well cites Aesch. Theb. 338, πολλὰ δυστυχῇ τε πράσσει. But the MSS. reading χρηστά γ', 'good things, of course, may perhaps be defended. See on 559,

585. οὗτος. Philoctetes is a friend of mine, and hates the Atridae because I

do, since we are of one mind.

587. δεῖ δὴ κ.τ.λ. 'You therefore, who have come in a friendly spirit to me (sup. 551), ought to hide to us (i.e. to me and my friend here) none of the reports you have heard.' It is quite needless to read λόγων with Dindorf, much more so to adopt προσφιλή's λόγον from Mr. Blaydes. By ὧν we may understand either ὧν λόγων or περὶ ὧν ἀκήκοας.

589. ὄρα τί ποιεῖς. 'Mind what you are doing,' viz. in letting Philoctetes know that he is the man. He goes on to say, 'I shall reckon you the cause of the failure,' if Philoctetes should refuse, being forewarned, to go to Troy. Doubtless, this is all irony and insincere. There was a perfect understanding from the outset (128) what part the ἔμπορος was to take in deceiving Philoctetes. Neoptolemus therefore replies, 'Hold me so (guilty), only tell me.' The one object of the conversation is to make Philoctetes anxious to escape. Mr. Blaydes quotes with approval the very different explanation of Schneidewin, that Neoptolemus is seriously warned not to forget his part.

591. ἐπὶ τοῦτον. 'It is to fetch this man that the two Greeks whom you have been told of are sailing under oath either to bring him by persuasion or by dint of force.'—πρὸς κράτος, adverbially, for κρατερῶς, like πρὸς ἡδονήν, πρὸς χάριν,

- ὁ Τυδέως παῖς ἦ τ' Ὀδυσσέως βία,
 δώμοτοι πλέουσιν ἦ μὴν ἦ λόγῳ
 πείσαντες ἄξειν, ἦ πρὸς ἰσχύος κράτος.
 καὶ ταῦτ' Ἀχαιοὶ πάντες ἤκουον σαφῶς 595
 Ὀδυσσέως λέγοντος· οὗτος γὰρ πλέον
 τὸ θάρσος εἶχε θάτέρου, δράσειν τάδε.
- NE. τίνος δ' Ἀτρεΐδαι τοῦδ' ἄγαν οὕτω χρόνῳ
 τοσῶδ' ἐπεστρέφοντο πράγματος χάριν,
 ὃν γ' εἶχον ἤδη χρόνιον ἐκβεβληκότες ; 600
 τίς ὁ πόθος αὐτοὺς ἵκετ', ἦ θεῶν βία
 καὶ νέμεσις, οἵπερ ἔργ' ἀμύνουσιν κακά ;
- EM. ἐγὼ σε τοῦτ', ἴσως γὰρ οὐκ ἀκήκοας,
 πᾶν ἐκδιδάξω. μάντις ἦν τις εὐγενής,
 Πριάμου μὲν υἷδς, ὄνομα δ' ὠνομάζετο 605
 Ἑλενος, ὃν οὗτος νυκτὸς ἐξελθὼν μόνος,

with a genitive added, as in Ant. 30, *εισορῶσι πρὸς χάριν βορᾶς*, 'eyeing it (the corpse) with a view to the pleasure of a feast on it.' Mr. Blaydes compares Med. 538, *μὴ πρὸς ἰσχύος χάριν*. From. 220, *οὐ κατ' ἰσχύιν οὐδὲ πρὸς τὸ καρτερόν*.

596. *λέγοντος*. Ulysses, having more self-reliance and being less reserved, openly avowed their intention.

597. *δράσειν*. The infinitive depends on *λέγοντος*, as *effecturum*. Mr. Blaydes and others construe *θάρος εἶχε δράσειν*. But the Greeks do not say *θαρσῶ ποιήσειν*, but *ποιῆσαι*. Wunder indeed cites El. 493, but that passage proves nothing.—*θάτέρου*, viz. than his comrade Diomedes.

598. *τίος δέ*. The order of the words is rather involved, as in 618. 1364: *τίος δὲ πράγματος χάριν Ἀτρ. οὕτως ἄγαν τοῦδε ἐπεστρέφοντο χρόνῳ τοσῶδε*; 'Why did they show such a great concern for him for so long a time?' The middle verb here represents *ἐπιστροφὴν εἶχον*. So with a genitive after the simple verb, Aj. 1116, *τοῦ δὲ σοῦ ψόφου οὐκ ἂν στραφείην*.—*ὃν γε*, ut *quoniam*, = *ὅτινα*. So Erfurdt rightly for *ὃν τ'*, 'when they had so long kept him an outcast from the camp.'

601. *τίς ὁ πόθος*; 'What was this strong desire, or (rather shall we say) what constraint and righteous retribution was imposed by those gods who repel

(keep away from their votaries) base deeds?' The *νέμεσις* was shown by the Atreidae not being able to get on with the siege without the very man they had expelled. We might expect *ἀμύνονται*, 'avenge,' 'requite,' as Ant. 643, *ὡς καὶ τὸν ἐχθρὸν ἀνταμύνονται κακοῖς*. But the active sense given above is satisfactory. The gods who keep men from being wronged bring about examples of the consequences that often follow injustice. Schneidewin compares Oed. Col. 1128, *εἰδὼς δ' ἀμύνω τοιοῦδε τοῖς λόγοις τάδε*. Perhaps indeed the poet purposely varied the more common expression.

606. *ὠνομάζετο*. For some reason, chiefly, perhaps, the convenience of metre, the imperfect is nearly always used both in the active and the passive of this verb. So in Aesch. Ag. 681, *τίς ποτ' ὠνόμαζεν*—*Ἑλέναν*, where see the note (664).

606. *οὗτος*. This Ulysses we have been speaking of. 'The much-abused Ulysses,' he says, 'of whom everything bad and insulting is said, in this instance made a good capture, though it was by cunning.' The affair is narrated inf. 1337. It was from the *Ἰλίου Πέρις*. Proclus (ap. Welcker. Ep. Cycl. ii. p. 531), *μετὰ ταῦτα Ὀδυσσεὺς λοχίσσας Ἑλενον λαμβάνει, καὶ χρήσαντος περὶ τῆς ἀλώσεως τούτου Διομήδης ἐκ Λήμνου Φιλοκτήτην ἀνάγει, ἰαθὲς δὲ οὗτος ὅπῳ Μαχάονος καὶ μονομαχίσσας Ἀλεξάνδρῳ*

ὁ πάντ' ἀκούων αἰσχροῖα καὶ λωβήτ' ἔπη
 δόλιος Ὀδυσσεὺς εἶλε, δέσμιόν τ' ἄγων
 ἔδειξ' Ἀχαιοῖς ἐς μέσον, θήραν καλήν·
 610 ὃς δὴ τά τ' ἄλλ' αὐτοῖσι πάντ' ἐθέσπισεν
 καὶ τὰπὶ Τροίᾳ πέργαμ' ὥς οὐ μὴ ποτε
 πέρσοιεν, εἰ μὴ τόνδε πείσαντες λόγῳ
 ἄγωντο νήσου τῆσδ' ἐφ' ἧς ναίει τανῦν.
 καὶ ταῦθ' ὅπως ἤκουσ' ὁ Λαέρτου τόκος
 615 τὸν μάντιν εἰπόντ', εὐθέως ὑπέσχετο
 τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων·
 οἷοιτο μὲν μάλισθ' ἐκούσιον λαβὼν,
 εἰ μὴ θέλοι δ', ἄκοντα· καὶ τούτων κᾶρα
 τέμνειν ἐφέιτο τῷ θέλοντι μὴ τυχών.
 ἤκουσας, ὦ παῦ, πάντα· τὸ σπεύδειν δέ σοι 620

κτείνει. See inf. 1333. Q. Smyrn. x. 347, ὅπως τέ μιν (Ἑλένον) υἷες Ἀχαιῶν ἡμελλον μάρψαντες ἐν ὑψηλοῖσιν ὄρεσσι χωόμενον Τρώεσσι θοὰς ἐπὶ νῆας ἄγεσθαι. —ἐδειξε, cf. 616. 630. 944.

610. τὰ ἅλλα πάντα, viz. the necessity of bringing Neoptolemus from Scyros to Troy.

611. τὰπὶ Τροίᾳ. See sup. 353. The word, connected with *πύργος* and *berg*, probably meant any acropolis.—οὐ μὴ πέρσοιεν, 'that they had no chance of taking.' The declaration, οὐ μὴ πέρσετε, becomes the optative in the indirect past. Mr. Blaydes follows Elmsley in reading *πέρσειαν*, which they suppose to represent οὐ μὴ πέρσωσι. But the poet would have said *ὡς οὐκ ἂν ποτε πέρσαιαν*. The aorist optative alone would be false Greek in this sense, for it could only represent oblique or indirect *past* narration; it would not alone express a condition. Mr. Blaydes assumes a moot point in denying that the Greeks said οὐ μὴ ποιήσετε, &c. The rule appears to be, that the second aorist active and middle, and the first aorist passive, take the subjunctive, οὐ μὴ ἔλθῃ, οὐ μὴ γένηται, οὐ μὴ ληθῶ, &c., but in place of the first aorist active the future indicative may be used. Plato (Crit. p. 44, b) adopts the future even in place of the second aorist, ἐστέρησθαι τοιοῦτον ἐπιτηδείου ὅλον ἐγὼ οὐδένα μὴ ποτε εὐρήσω. And *ibid.* p. 46, c, οὐ μὴ σοι συγχορήσω. See on Oed. Col. 177. El. 1052.

612. πείσαντες. The voluntary action of Philoctetes was a necessary condition of the promised success. Cf. 1332. 1447.

613. ἄγωντο. *Nisi ducerent.* Mr. Blaydes, who says "this is certainly wrong," reads *ἀγάνοντο, nisi duxissent.* The change is metrically inferior, and wholly uncalled for. For the genitive compare 630. Eur. Med. 70, γῆς ἐλᾶν Κορινθίᾳς. Aesch. Cho. 289, διώκεσθαι πόλεως.

617. οἷοιτο μὲν. *Putare se quidem.* The ellipse of λέγων *ἔτι* makes the narrative more vivid. Mr. Blaydes has collected many examples from prose writers. Similarly with *μάλιστα* we may supply *ἂν ἄγειν*. 'He thought he could take him, (and he wished) above all things to take him, with his own consent; but if he did not choose to go, (he thought he could bring him) against his will; and if he failed in these endeavours (i. e. in both of them), he gave leave to any that chose to cut off his head.' For the nominative *μὴ τυχών*, = *εἰ μὴ τύχοι*, the dative or genitive after *τέμνειν κᾶρα* would have been the more logical expression. For the separation from *τούτων* cf. 598. The editors compare Il. ii. 259, *μηκέτ' ἔπειτ' Ὀδυσῆϊ κᾶρῃ ὁμοῖσιν ἐπέλῃ*.—All this, of course, is said with the view of thoroughly frightening Philoctetes. To him there is a manifest reference in *εἰ τίνος κῆδει πέρι*.

620. τὸ σπεύδειν. The taking up the matter seriously.

καὐτῷ παραινῶ κεῖ τινος κήδει πέρι.

ΦΙ. οἷμοι τάλας. ἦ κείνος, ἦ πᾶσα βλάβη,
ἐμ' εἰς Ἀχαιοὺς ὤμοσεν πείσας στελεῖν ;
πεισθήσομαι γὰρ ὧδε καὶ Ἄιδου θανῶν
πρὸς φῶς ἀνελθεῖν, ὥσπερ οὐκείνου πατήρ. 625

ΕΜ. οὐκ οἶδ' ἐγὼ ταῦτ'. ἀλλ' ἐγὼ μὲν εἴμ' ἐπὶ
ναῦν, σφῶν δ' ὅπως ἄριστα συμφέροι θεός.

ΦΙ. οὐκουν τάδ', ὦ παῖ, δεινὰ, τὸν Λαερτίου
ἐμ' ἐλπίσαι ποτ' ἂν λόγιοισι μαλθακοῖς
δείξαι νεὼς ἄγοντ' ἐν Ἀργείοις μέσοις ; 630
οὔ. θᾶσσον ἂν τῆς πλείστον ἐχθίστης ἐμοὶ
κλύοιμ' ἐχίδνης, ἣ μ' ἔθηκεν ὧδ' ἄπουν.

(ἀλλ' ἔστ' ἐκείνῳ πάντα λεκτὰ, πάντα δὲ
τολμητά. καὶ νῦν οἶδ' ὀθούνεχ' ἵζεται.
ἀλλ', ὦ τέκνον, χωρῶμεν, ὥς ἡμᾶς πολὺ 635
πέλαγος ὀρίζῃ τῆς Ὀδυσσεῶς νεώς.

622. Philoctetes is indignant at the notion of his worst enemy carrying him off with his good will and consent. This is an example of the Sophoclean irony: the speech is made without the consciousness that Neoptolemus is effecting the very same end. The notion of *persuasion* here applies not to an act that might be desirable in itself, but to the undertaking an impossibility. Cf. El. 301, ὁ πάντ' ἀνακίς οὗτος, ἡ πᾶσα βλάβη.

624. γάρ. 'Why, at that rate I shall be persuaded to return to the light of the upper world from Hades,—as his father did.' Sisyphus, as the sun-god, was fabled, like Hercules, Ulysses, and other sun-gods, to have descended alive into the world of shadows, and to have come back to earth. See sup. 417.

625. Schneidewin's ἐς φῶς ἂν ἐλθεῖν seems to be no improvement.

626. οὐκ οἶδ' ἐγὼ ταῦτ'. 'I know nothing about *this*,' the story in question.—σφῶν δὲ κ.τ.λ., 'but may the god assist you as is best.' Cf. Oed. Col. 1435, σφῶν δ' εὐδοίῃ (εὖ διδοίῃ) Ζεύς. Aesch. Cho. 1063, ἀλλ' εὐνυχολίης, καὶ σ' ἐποπτεύων πρόφρων θεὸς φυλάσσοι. Whether συμφέροι means 'conferat,' transitively, or *contingat, faveat*, may be doubted. In favour of the latter is the generally adverbial sense of ὅπως ἄριστα, *quam optime*. Cf. 659.

629. λόγιοισι μαλθακοῖς, i. e. πείσαντα, sup. 617.—νεὼς ἄγοντα, cf. 613. Numerous, and in many cases even absurd, alterations have been proposed. The best, perhaps, is Wunder's ἐπ' for ἐν, i. e. ἄγοντα ἐπὶ νεώς. He thinks it absurd that Philoctetes should complain of being led from a ship which he had not even entered. It is however easy to supply, 'should put me on board his ship, and conduct me from it as if he were selling a captive.' The use of ἂν with ἐλπίζειν is not very common, but it is perfectly logical.

631. οὔ. 'No, indeed!' i. e. οὐ δείξει. Dindorf and Mr. Blaydes adopt, with Wunder, the needless change οὐ θᾶσσον, 'sooner than whom,' &c.

634. οἶδ' ὀθούνεκα. Philoctetes believes the story, and the narrative of the ἔμπορος has so far been successful. He is anxious to be off, to get away from Ulysses, little suspecting that the whole plot is to get him into the hands of his enemy.

636. ὀρίζῃ. So Brunck and others for ὀρίξει, which arose from mistaking ὥς in the sense of 'since.' The meaning is perfectly clear: 'let us be off at once, that a wide sea (plenty of sea-room) may separate us from the ship of Ulysses.' It is strange that Mr. Blaydes should prefer ἔως ὀρίξει with Hermann. See however Aj. 1117.

- ἴωμεν. ἥ τοι κείριος σπουδὴ πόνου
 λήξαντος ὕπνον κἀνάπαυλαν ἤγαγεν·
 NE. οὐκοῦν ἐπειδὰν πνεῦμά τοῦκ πρόρας ἀνῆ;
 τότε στελεθόμεν· νῦν γὰρ ἀντιστάτει. 640
 ΦΙ. οὐκ ἔστι λησταῖς πνεῦμ' ἐναντιούμενον,
 ὅταν παρῇ κλέψαι τε χάρπασαι βίᾳ.
 NE. οὐκ; ἀλλὰ κἀκείνοισι ταῦτ' ἐναντία.
 ΦΙ. αἰεὶ καλὸς πλοῦς ἔσθ', ὅταν φεύγῃς κακά·
 NE. ἀλλ' εἰ δοκεῖ, χωρῶμεν, ἔνδοθεν λαβὼν 645
 ὅτου σέ χρειά καὶ πόθος μάλιστα ἔχει.
 ΦΙ. ἀλλ' ἔστιν ὧν δεῖ, καίπερ οὐ πολλῶν ἄπο.
 NE. τί τοῦθ' ὃ μὴ νεὼς γέ τῆς ἐμῆς ἐνι;

637. ἴωμεν. 'Let us go, I say.' His earnestness is shown by repeating the exhortation. He adds, as a reason, the general remark, that trouble taken at the right time brings (i. e. allows) sleep and rest when the toil is over. Mr. Blaydes, not seeing the point, includes the couplet in brackets as spurious. Some, he observes, have given it to the chorus. They seem present at the conversation (539), but nowhere interpose any other remark. For the feminine *κείριος* cf. Aesch. Cho. 1064, *καίριοις συμφοραῖς*. So *κύριος* and *δικαίος* are sometimes feminine.

639. ἀνῆ, 'drops,' 'slackens,' as inf. 764. So Pierson for *ἔρ*, 'blows.'

641—4. All the editions give these verses in the following order: Φ. αἰε — N. οὐκ, ἀλλὰ — Φ. οὐκ ἔστι — ὅταν, &c. N. ἀλλ' εἰ δοκεῖ —. To get over the difficulty, and make some sense out of nonsense, Dindorf and Schneidewin read οἷδ' ἀλλὰ κἀκείνοισι κ.τ.λ. The change is really more violent, because more improbable, than the slight transposition now first made. Nor is much sense to be got out of Wunder's interrogative verse, οὐκ ἀλλὰ κἀκείνοισι ταῦτ' ἐναντία; The recurrence in three verses of ἐναντίον under some form, led to a misconception of the sense, which is this: (Ph., with bitterness) 'Pirates never find a wind against them, when they have a chance of stealing or laying a violent hand on something.' (N.) 'Perhaps not; but even *they* (Ulysses and Diomedes) find *this* against them.' (Ph.) 'It is always a good time to sail, when

you are flying from evils.' Philoctetes says the enemy will come whether the wind is fair or foul. Neoptolemus replies that even *they* cannot get to Lemnos with the present wind. He speaks, of course, in reference to the supposed voyage westwards to Oeta (664); and he says the wind is now west, which would equally prevent or delay the voyage from Troy to Lemnos. Schol. τὰ ἡμᾶς ἐπέχοντα κἀκείνους ἐπέχει.

644. κλέπτειν and ἀρπάζειν are not unfrequently placed together; as in Agam. 534, ὀφλῶν γὰρ ἀρπαγῆς τε καὶ κλοπῆς δίκην.

645. For χωρῶμεν he should have said *χώραί λαβὼν κ.τ.λ.*, but the command is converted into an exhortation. The editors compare Aesch. Eum. 141, *κἀπολακτίσας ὕπνον ἰδόμεθ'*.

648. ὃ μὴ — ἐνι, *quod non insit*. 'What is there in the cave that does not belong to my ship?' The μὴ, as so frequently, represents the subjunctive sense in the Latin. But Wakefield's correction *ἐνι* for *ἐνι* is highly probable. Mr. Blaydes thinks νεὼς may be a 'genitive of place,' an idiom for which there is but small authority. Mr. Linwood follows Hermann in supposing *ἐνεστί λαβεῖν ἀπὸ νεὼς* is meant. The difficult phrase in Aj. 1274, *ἐρκέων ἐγκεκλησμένους*, seems in some degree applicable to the present passage. — φύλλον, cf. 44. — μάλιστα, 'with this more than with anything else.' — πᾶν, 'so as to soothe it quite,' 'to make it quite comfortable,' as we say. The most extravagant alterations of a very simple passage have been proposed.

- ΦΙ. φύλλον τί μοι πάρεστιν, ᾧ μάλιστα αἶε
κοιμῶ τόδ' ἔλκρος, ὥστε πρᾶννευν πάνυ. 650
- ΝΕ. ἀλλ' ἔκφερ' αὐτό. τί γὰρ ἐτ' ἄλλ' ἐρᾷ λαβεῖν;
- ΦΙ. (εἰ μοί τι τόξων τῶνδ' ἀπήμελημένον
παρερρύηκεν, ὥς λίπω μὴ τῷ λαβεῖν
- ΝΕ. ἢ ταῦτα γὰρ τὰ κλείνᾳ τόξ' ἃ νῦν ἔχεις;
- ΦΙ. ταῦτ', οὐ γὰρ ἄλλα γ' ἔσθ', ἃ βαστάζω χερσίν. 655
- ΝΕ. ἄρ' ἐστὶν ὅσπερ κἀγγύθεν θέαν λαβεῖν,
καὶ βαστάσαι με προσκύσαι θ' ὥσπερ θεόν;
- ΦΙ. σοί γ', ᾧ τέκνον, καὶ τοῦτο καλλὸ τῶν ἐμῶν
ὅποιον ἂν σοι συμφέρει γενήσεται.
- ΝΕ. καὶ μὴν ἐρῶ γε τὸν θ' ἐρωθ' οὕτως ἔχω. 660
εἰ μοι θέμις, θέλωμι ἄν' εἰ δὲ μὴ, πάρες;
- ΦΙ. ὅσῳα τέ φωνεῖς ἐστὶ τ', ᾧ τέκνον, θέμις,
ὅς γ' ἡλίου τόδ' εἰδορᾶν ἐμοὶ φάος
μόνος δέδωκας, ὅς χθόν' Οἰταίαν ἰδεῖν;
ὅς πατέρα πρέσβυν, ὅς φίλους, ὅς τῶν ἐμῶν 665
ἐχθρῶν μ' ἐνέρθεν ὄντ' ἀνέστησάς πέρα.
θάρσεν. παρέσθαι ταῦτά σοι καὶ θιγγάνειν

651: τί γάρ. Philoctetes shows some doubt of hesitation. 'Well! what else is there that you desire to get?'

652: εἰ μοι κ.τ.λ. 'I would fain go and see whether something belonging to the bow and arrows has been overlooked or fallen on one side, that I may leave it for no one (not leave it for any one) to possess himself of.' A similar form is *παρημελημένον* in *Edm.* 800. *Ajax* 45, *κἂν ἐξεπράξατ', εἰ κατημέλησ' ἐγώ.*

654. τὰ κλείνᾳ τόξα. By a cunning observation, intended to flatter the possessor, he disposes him to surrender the coveted prize into his hands. But he confines his request at present to getting a sight of them close by. Schneidewin compares *Eur. Hipp.* 705, *ἀλλ' ἐστὶ καὶ τῶνδ' ὅσπερ σωθῆναι, τέκνον;*

655. ἄλλα γ' ἔσθ' is the Aldine reading, doubtless a correction, for *ἀλλ' ἔσθ'.* Mr. Blaydes adopts, and Mr. Linwood inclines to approve, the reading of a Florence MS. (Γ), *ταῦτ', οὐ γὰρ ἄλλ' ἔσθ', ἄλλ' ἃ βαστάζω χερσίν.*

660. ἐρῶ, here from *ἐρᾶν*, as the context shows. He pretends that his de-

sire to handle the bow is entirely dependent on the full consent of the owner, who is thus taken off his guard.

661: πάρες. 'Pass it by,' 'disregard the request.' For it was only as a *voluntary* surrender that the bow would be of use.

662. The gratitude of Philoctetes for the supposed promise to take him home is expressed with a heartiness which satisfies Neoptolemus that success is at hand. Yet he still affects delay and indifference.

666. πέρα, if the reading be right, must be taken for *ὥστε πέρα τῶν ἐχθρῶν γενέσθαι.*

667. θιγγάνειν. Either the present or the aorist would here suffice, according as the action is regarded as of some duration or momentary. There is therefore little force in the criticism of Mr. Blaydes, "the present *θιγγάνειν* does not accord with the aorists *δοῦναι* and *ἐξεπέμψασθαι.*"—*καὶ δοῦναι*, i. e. on condition of giving them back to the giver. Mr. Blaydes thinks this "rather lame," and adopts *Musgrave's* very unpoetical

καὶ δόντι δοῦναι κάξευξασθαι βροτῶν
ἀρετῆς ἕκατι τῶνδ' ἐπιψαῦσαι μόνον.
εὐεργετῶν γὰρ καὐτὸς αὐτ' ἐκτησάμην.
οὐκ ἄχθομαί σ' ἰδὼν τε καὶ λαβὼν φίλον
ὅστις γὰρ εὖ δρᾶν εὖ παθὼν ἐπίσταται,
παντὸς γένοιτ' ἂν κτήματος κρείσσων φίλος.

670

NE. χωροῖς ἂν εἶσω.

ΦΙ. καὶ σέ γ' εἰσάξω. τὸ γὰρ
νοσοῦν ποθεῖ σε ξυμπαραστάτην λαβεῖν.

675

XO. λόγῳ μὲν ἐξήκουσ', ὅπωπα δ' οὐ μάλα, στρ. ἀ.

conjecture καὶ στόματι δοῦναι. "The common reading," he says, "is evidently corrupt." Schneidewin, rather fancifully, explains ἐξεπύξασθαι by ἐξεύξασθαι ἐπὶ τῷ ἐπιψαῦσαι.—βροτῶν, the genitive after μόνον.—τῶνδε, sc. τῶν τόξων.

670. εὐεργετῶν. The assertion was not strictly true, for it was the father of Philoctetes, Poëas, who obtained the bow from Hercules in return for setting alight the pyre on Mount Oeta. Cf. 802.

671—3. Whether these lines belong to Neoptolemus or to Philoctetes, is uncertain. Dindorf rejects them as spurious, and he is followed by Wunder; yet the tone of them and the sentiment seem Sophoclean; and the objection to the abruptness might be removed by reading κοῖκ ἄχθομαι κ.τ.λ. Wunder observes, that Neoptolemus had not received any kindness from Philoctetes, that he could be said εὖ παθεῖν. Yet surely the free permission to handle the bow was a very special favour indeed. Philoctetes seems to say, that he is delighted to have made a friend of Neoptolemus; for one who knows how to requite a favour (as Neoptolemus proposes to show his gratitude for receiving the bow, by conveying the lender of it to his home), is a friend worth any price. Those who give the lines to Neoptolemus interpret εὖ παθὼν of the being conveyed home, and εὖ δρᾶν of the trusting the speaker with the bow. As each is the doer and each the receiver of a favour, it is hard to decide. And although καὶ σέ γ' εἰσάξω must be given to Philoctetes, and χωροῖς ἂν εἶσω to Neoptolemus, we have no clear indication who is the speaker of the three verses in question, beyond the fact that οὐκ ἄχθομαι is perhaps more appropriate

to a new speaker, i. e. to Neoptolemus.

674. εἶσω, viz. into the cave. With these words the two friends leave the stage, and the chorus in the interval performs a short ode (one remarkable for its difficulty) on the punishment of ingratitude, and by implication, on the duty of gratitude for sympathy shown in trouble. For the reference to Ixion and his punishment for proving ungrateful to Zeus, see Pindar, Pyth. ii. 40.

676. οὐ μάλα, like the Platonic οὐ πάνν, gives a stronger denial, 'never at all,' οὐδαμᾶ or οὐδαμῶς. 'I have heard in story, though (the like case of suffering) has never been witnessed by me, how that the almighty son of Kronos put in chains on a revolving wheel the wretch who had dared to approach the bed of Zeus,' i. e. who had endeavoured to seduce Hera.—τὸν πελάταν, h. e. τὸν πελάειν βουλόμενον. The MSS. add 'Ἰξίωνα, which must, from metrical necessity, be excluded as a gloss. And for δέσμιον ὡς ἔλαβ' it seems that ὡς βάλε δέσμιον must be read, with Erfurdt. The omission of the augment in a choral passage presents no difficulty. Dindorf, omitting δέσμιον, reads 'Ἰξίον' ἂν ἔμπτυκα δὴ δρομᾶδ' ὡς ἔβαλ' ὁ π. Κ. π. Hesych. ἔμπτυκες τὰ διαδήματα ἢ χαλινοί. ἢ τροχοί· οὕτως Σοφοκλῆς ἐν Φιλοκτήτῃ, διὰ τὸ κυκλοτερές. Both the reading and the explanation seem right, though the expression is rather a bold one. Schneidewin and Mr. Blaydes adopt the conjecture of Musgrave ἀντυγα, which however is not, as Mr. Blaydes says, 'the circumference of the chariot,' but the loops or circular handles at the back of the car, represented in hundreds of the Greek vase-paintings.

τὸν πελάταν λέκτρων ποτὲ τῶν Διὸς
 [Ἰξίονα] κατ' ἄμπυκα δὴ δρομάδ' ὡς βάλε δέσμιον ὁ
 παγκρατὴς Κρόνου παῖς· 680
 ἄλλον δ' οὕτω ἔγωγ' οἶδα κλύων οὐδ' ἐσιδὼν
 μοῖρα
 τοῦδ' ἐχθίονι συντυχόντα θνατῶν,
 ὅς οὐτ' ἔρξας τιν' οὔτε νοσφίσας,
 ἀλλ' ἴσος ὦν ἴσοις ἀνὴρ, 685
 ὠλέκεθ' ὧδ' ἀτίμως. τόδε τοι θαυμά μ' ἔχει,
 πῶς ποτε πῶς ποτ' ἀμφιπλάκτων ῥοθίων μόνος
 κλύων,
 πῶς ἄρα πανδάκρυτον οὕτω βιοτὰν κατέσχεν· 690
 ἵν' αὐτὸς ἦν πρόσουρος, οὐκ ἔχων βάσιν, ἀντ. α.

682. συντυχόντα. See sup. 320.

684. ἔρξας. 'Without having imprisoned or robbed any one.' Hesych. ἔρξον· πράξον, δῆσον. If from ἔρδω, we must supply κακόν τι, as with νοσφίσας τι or χρήματα is naturally implied. "Quum nihil per fraudem abstulisset," Linwood. He has been a fair and just man in his dealings when justly dealt with himself (ἴσος ὦν ἴσοις), and has not deserved the hard fate that the gods have allotted to him. The two participles, Mr. Blaydes observes, have reference to the double crime of Ixion. For ἐν ἴσοις Matthiae and others give ὦν ἴσοις. Mr. Blaydes admits a more violent change on the conjecture of Burges, ἀλλ' ἴσος, εἴ τις, ὦν ἀνὴρ. Prof. Jebb, Journal of Philology, ii. p. 73, proposes οὐ πέρσας τιν' οὔτε νοσφίσας.

686. The words ἔλλυθ' ὧδ' ἀναξίως are in some way corrupt. Dindorf reads, after the probable corrections of Wunder and Erfurdt, ὠλέκεθ' ὧδ' ἀτίμως, from Trach. 1015, ὠλεκόμαν δ' ὅλας. Antig. 1285, τί μ' ἔρα τί μ' ὀλέκεις; And after τῷδε Dindorf inserts τοι, Mr. Blaydes δὴ, with Erfurdt. Apparently τῷδε is the accusative, 'at this,' as if the object of θαυμάζω. The two verses might be brought into metrical agreement by reading here ἔλλυθ' ὧδ' ἀναξίως, καὶ τῷδε θαῦμ' ἔχει με, and in 701, εἶπρε μὲν γὰρ ἔλλοτ' ἄλλα τῷδ' ἂν εἰδυμένος, where the three last syllables are equivalent to a trochee, and the ὦ is made short before an open vowel, as the *i* in *λέντα*, the *φ* in *πατρώος* in several pas-

sages, e.g. inf. 724. In the Iliad we have εἰλυμένος, but εἰλυταί in xii. 286.

689. ἀμφιπλήκτων. The poet attributes to the waves what properly characterizes the headland or ἀκτὴ where Philoctetes dwelt. Cf. Antig. 592, στό-νφ βρέμουσι δ' ἀντιπλήγες ἀκταί.

690. κατέσχεν, he secured to himself, maintained or kept up, such a life of woe.

691. The meaning of πρόσουρος is very obscure. The Schol. explains 'exposed to the winds;' but the word more than once in Herodotus means *confinis*, *vicius*; compare *τηλουρὸν* in Prom. V. 1. The interpretation 'where he was his own neighbour,' i.e. where he had no one for a neighbour, is in some degree defended by Aesch. Cho. 866, where Orestes is described as μόνος ὦν ἐφεδρος, 'having no one but himself to take up the contest in his behalf,' and the passage from Lucian, cited by Erfurdt, Timon § 43, θεοῖς θυέτω καὶ εὐωχέσθω μόνος ἐαυτῷ γέλωτα καὶ θυμῶς. If taken, as Mr. Blaydes thinks, from the present passage, the antiquity of the interpretation is at least established. He however, with Mr. Linwood, both of whom think ἐαυτῷ could not have been omitted in the above sense, admits the conjecture of Bothe πρόσουρον οὐκ ἔχων βάσιν, like μηδὲ σύντροφον θυμῷ ἔχων sup. 171. If we retain the nominative, αὐτὸς must be taken in the sense of μόνος, and οὐκ ἔχων βάσιν must mean 'not having the power of walking.' So ἀκταίνειν βάσιν in Eumen. 36.

οὐδέ τιν' ἐγγώρων κακογείτανα,
 παρ' ᾧ στόνονι ἀντίτυπον βαρυβρῶτ' ἀποκλαύσειεν
 αἱματηράν, 695
 οὐδ' ὅς θερμοτάταν αἱμάδα κηκισμέναν ἐλκείν
 ἐνθήρου ποδὸς ἡπίοισι φύλλοις
 κατευνάσειεν, εἴ τις ἐμπέσθαι,
 φορβάδος ἐκ τε γὰρ ἔλοι.
 εἶπε γὰρ ἄλλοτ' ἄλλα, τὰτ' αἶν εἰλνόμενος,
 παῖς ἄτερ ὡς φίλας τιθήνας, ὅθεν εὐμάρει' ἥπαρ-
 χοι πόρον, ἀνὶκ' ἐξαγείη δακέθυμος ἄτα: 705

692. *κακογείτανα*. The Schol. construes this with *στόνον*, which is harsh and unnatural. Mr. Linwood says, "non est malus vicinus, i. e. κακὸς γείτων, sed infelicitur vicinus." In this sense he should have compared the Homeric κακοῖσιον οὐκ ὀνομαστῆν. 'A low-born, common neighbour,' Donaldson, New Crat. § 322, who compares γ. 719. But κακόννυφος in Med. 206 means 'a bad bridegroom,' κακόμαντις 'a prophet of evil,' in Aesch. Theb. 721; so that κακογείτων might in itself mean 'a bad neighbour' or one 'near to harm.' The truth seems to be, that the meanings of compounds of this class are vague and variable, and must be determined solely by the context. That context rather points to the sense, harsh as it is, 'a neighbour in misfortune;' for the narrative goes on to say, 'with whom (or, at whose house) he might bewail to his heart's content (ἀπὸ) with groans echoed by the rocks the deeply-eating and blood-spurting sore (αἱμάδα), and not having one who might lull by soothing simples the pain of it when it welled up with much feverishness from the wound in his inflamed foot.' We may thus, with advantage to the metre, read αἱματηράν, continuing the construction into the next sentence so as to construe βαρυβρῶτα αἱματηράν with αἱμάδα. Thus στόνον ἀντίτυπον is an accusative remotioris objecti, 'to bewail with a groan.' And Mr. Linwood's and Schneidewin's reading οὐδ' ὅς in 699 will be preferable to ὅς τάν, the MSS. having οὐδ' ὅς τάν β. For the optatives see sup. 281.

696. αἱμάδα. Schol. τὴν τοῦ αἵματος ῥύσιν. The last word of this verse is scanned as a spondee.

698. ἐνθήρου. Hermann renders this

efferati, and refers it to the loathsome nature of the disease. The adjective occurs in Aesch. Ag. 562 and Eur. Rhes. 289, where ἔρυμὸς ἐνθήρος is a forest in which beasts dwell. Here it may mean a foot that has in it the venom of the θηρ, i. e. of the snake.—κατευνάσειεν (α), from κατευνάω, not κατευνάζω.

699. εἴ τις, sc. αἱμάς, 'if any fit of bleeding occurred.' Schneid. compares Trach. 1253, πρὶν ἐμπέσειν σπαραγμόν. Dindorf needlessly reads εἴ τι ἐμπέσει, εἴ τιν' Wunder after Musgrave.

700. The reading of all the copies is φορβάδος ἐκ τε γὰρ ἔλειν, which might be retained by admitting the slight change of εἶπερ ἂν for εἶπε (ἔρπει) γάρ. 'And to get it (viz. the soothing leaf) from the earth that reared it, he would go staggering now this way, now that.' Most of the editors read φορβάδος ἐκ γαλας ἔλάν. A slighter change is to read ἔλοι, the two optatives being connected by the τε.

701. εἶπε. So Bothé for ἔρπει, and the ἂν, which must be taken with the verb, shows this to be the true reading. Cf. 291.

705. For πόρον the editors read πόρεα, understanding it as πορείας, which however, as Mr. Blaydes seems conscious, can hardly be allowed. For πόρος is 'a resource,' 'a supply,' and not θέε, but ὅποι would be required. Hence Linwood's version is hardly sound, "ubi via facilis ad incedendum esset," sc. morbo laboranti. (For the transitive use of δπαρχειν, which might here be thought to apply, see on Aesch. Ag. 961.) We might, indeed, take πόρον as an accusative of relation, 'from which there was a facility as to the supply.' This, at least, is better than altering πόρον to

οὐ φορβὰν ἱερᾶς γᾶς σπύρον, οὐκ ἄλλων ατρ. β'.
 αἴρων τῶν νεμόμεσθ' ἄνερες ἀλφησταί,
 πλὴν ἐξ ὠκυβόλων εἴ ποτε τόξωv 710
 πτανοῖς ἰοῖς ἀνύσειε γαστρὶ φορβάν,
 ὦ μελέα ψυχᾷ,
 ὅς μῃδ' οἰνοχύτου πώματος ἦσθη δεκέτει χρόνῳ,
 λεύσσωv δ' εἴ που γνοίῃ στατὸν εἰς ὕδωρ,
 αἰεὶ προσενώμα.
 νῦν δ' ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας ἀντ. β'.
 εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων 720

πόρον, which even metrically is objectionable, though it would bear the simple meaning, 'from which an easy supply could be obtained.' Ellendt (Lex. Soph. in v. πόρος) construes *ἐλπε πόρον*, *ἔθεν ἐνάρμεια ἐπάρχοι*, 'loca adibat, ubi salutare herbae nascerentur.' Even if the words came together, it may be doubted if *ἐρπειν πόρον*, especially without an epithet, could mean *ire viam*.

Ibid. *ἐξανέη*. 'Whenever the soul-consuming malady relaxed its force.' The copies vary between *ἐξανήσει*, —*ή*, —*ει*, —*ίης*.

706. Whether by an oversight of the poet, or by some mistake of the transcribers, may be doubtful; but *φορβάν* should not be repeated in 711. Philoctetes is described as not like one of those husbandmen who raise (*αἴρουσι*) for their food the crops of the divine earth, nor supplies of those other commodities which hard-working man cultivates for his use. (He is therefore without resource), unless at some time he should chance to provide a meal for his appetite by the feathered arrows discharged from his quick-striking bow. By *φορβή*, which Curtius, Gr. Etym. i. 301, compares with *herba*, vegetable diet is properly meant. On the etymology of the Homeric word *ἀλφηστῆς*, from a root *ἄλφ* = *lab* for *arbh*, see Curtius i. 293. Wunder endeavours to justify the repetition of *φορβάν* from Antig. 818—22, which is altogether different.

707. *αἴρων*. This might mean *tollens*, 'taking,' and so Schol. *λαμβάνων*. Ellendt also explains it here 'de herbis hūmi carpendis.' We have *ἐξαίρειν*, 'to rear,' Trach. 147.

711. *ἀνύσει*. In the sense of 'to obtain' the middle is often used. The

active seems to mean simply that he made provision by his bow.—*ἰοῖς* is the correction of Erfurd. The MSS. have *πτανῶν ἀνύσειε πτανοῖς*. The interpolation of *πτανῶν* depending on *φορβάν*, 'food on the flesh of fowls,' appears to have thrust out the genuine and necessary word, e. g. *γαστρὶ χρεῖαν*.

715. *ὅς μῃδέ*. See on 255. '*O miserum, qui vinum non gustaverit!*' or (Mr. Blaydes) '*qui ne vino quidem delectatus sit.*' The genitive depends on the sense of *ἐπλήσθη* implied in *ἦσθη*. So we have *ἀμφότεροι κρυεοῖο τεταρπόμεσθα γόοιο*. We can well spare Mr. Blaydes' conjecture *οἰνοχύτου κτώματος ἦσθη*. But he well remarks that *ἦδύς* is a constant Homeric epithet of wine.—Mr. Blaydes reads *δεκέτη χρόνον* with Aldus. The duration of time is more usually in the accusative, but the Romans also sometimes used the ablative.

716. *λεύσσωv δ' κ.τ.λ.* 'But gazing (sadly) on any pool of water that he knew of, he ever applied it to his lips.' The poet has attempted pathos in the description of a man drinking out of a pond in default of wine. We may, perhaps, fancy that he tried to see the reflection of his own doleful face, like the Cyclops in Theocr. vi. 35, *καὶ γὰρ πρὶν ἐς πόντον ἐσέβλεπον, ἥς δὲ γαλῶνα*. This view would well explain the meaning of the epithet 'stagnant.' The Schol. explains *προσενώμα* by *ἐαυτὸν ἐκλίνει, ἐπορεύετο*, which is certainly inadmissible.

719. *ἀνδρῶν ἀγαθῶν*. Peleus and Achilles.—*Blaydes*. A genitive is not uncommon with the simple verb *ἀντήσας*, as Aesch. Suppl. 36, *ἀγρίας ἄλδς ἀντήσαντες*, i. e. *τυχόντες*.

720. *ἀνύσει*, 'he will come to pe.' We

- ὅς νιν ποντοπόρῳ δούρατι, πλήθει
πολλῶν μηνῶν, πατρώαν ἄγει πρὸς αὐτὰν
Μηλιάδων νυμφᾶν. 725
Σπερχειοῦ τε παρ' ὄχθας, ἣν' ὁ χάλκασπις ἀνὴρ θεοῖς
πλάθει πᾶσιν, θείῳ πυρὶ παμφαῆς,
Οὔτας ὑπὲρ ὄχθων.
- NE. ἔρπ', εἰ θέλεις. τί δὴ ποθ' ᾧδ' ἐξ οὐδενὸς 730
λόγου σιωπᾶς κάποπληκτος ᾧδ' ἔχει ;
- ΦΙ. ᾄ ᾄ ᾄ ᾄ.
- NE. τί ἔστιν ; ΦΙ. οὐδὲν δεινόν. ἀλλ' ἴθ', ᾧ τέκνον.
- NE. μῶν ἄλγος ἴσχεις τῆς παρεστῶσης νόσου ;
- ΦΙ. οὐ δῆτ' ἔγωγ', ἀλλ' ἄρτι κουφίζειν δοκῶ. 735
ᾧ θεοί.
- NE. τί τοὺς θεοὺς * ᾧδ' ἀναστένων καλεῖς ;
- ΦΙ. σωτήρας αὐτοὺς ἡπίους θ' ἡμῖν μολεῖν.
ᾄ ᾄ ᾄ ᾄ.
- NE. τί ποτε πέπονθας ; οὐκ ἐρεῖς, ἀλλ' ᾧδ' ἔσει 740

should expect εὐδαιμονίαν, but perhaps *βίον* is to be supplied.

721. *πλήθει*, 'in the full time of many months,' or after their full and complete accomplishment.

724. The MSS. reading *πατρώαν* is altered by most of the editors into *πατρίαν*. There seems, however, precedent and analogy for the middle syllable being pronounced short. See inf. 1100.

726. *παρ' ὄχθας* Linwood after Dindorf, who however now retains *ὄχθαις*. The sense is, *ὥστε οἰκεῖν παρ' ὄχθαις*.—*Σπερχειοῦ* Blaydes, by a needless change.

727. *πλάθει*, 'in deorum numerum ascriptus est;' 'in deorum ordinem accessit.' Hercules was burnt on Mount Oeta, i. e. there the sun-god was seen to expire in his glory behind the hill. The mention of him here is the more appropriate, because the father of Philoctetes was said to have lighted the pyre. See inf. 803.—*πᾶσιν*, i. e. he was admitted to the converse of all, even the greater or older, gods.

730. A new incident occurs to delay the progress of the scheme. Philoctetes has a sudden return of his pain, which he vainly tries to bear up against, but which ends in his taking repose, while he trusts Neoptolemus to keep for him

his bow, inf. 766—72.

731. *ἀπόπληκτος*, 'struck dumb.' Cf. Ar. Vesp. 948, *ἀπόπληκτος ἐξαφνης ἐγένετο τὰς γνάθους*.—*ἔχει*, 'are you being seized,' possessed, or kept unable to speak.

735. *οὐ δῆτα*. In his anxiety to go, he pretends that he is better now. This intransitive use of *κουφίζειν*, 'to feel light,' occurs in Eur. Hel. 1555, *καὶ τᾶλλα μὲν δὴ ῥαδίως εἰσω νεὸς ἐθέμεθα κουφίζοντα*, i. e. 'stepping lightly.'

736. *τοὺς θεοὺς*. The article is added to the same word repeated, as sup. 452. inf. 992. Aesch. Suppl. 921, *θεοῖσιν εἰπὼν τοὺς θεοὺς οὐδὲν σέβει*. Eur. Orest. 418. Iph. T. 780. In the MSS. ᾧδ' is wanting; inferior copies give *τί τοὺς θεοὺς οὕτως ἀναστένων καλεῖς*, from an attempt to make a senarius when *ἰὸ θεοί* (so all the copies) had been regarded as *extra metrum*. So Mr. Linwood edits the passage. Dindorf, disregarding the caesura, reads *τί τοὺς θεοὺς*, regarding the word as a dissyllable.

737. *σωτήρας*. He pretends that he was invoking the aid of the gods for a good voyage. Compare Ar. Ran. 650.

740. *οὐκ ἐρεῖς*; 'Tell me, and don't be so fond of silence.' This is added after a pause, no reply being given to the question.

- σιγηλός; ἐν κακῷ δέ τῳ φαίνει κυρῶν.
 ΦΙ. ἀπόλωλα, τέκνον, κοῦ δυνήσομαι κακὸν
 κρύψαι παρ' ὑμῶν ἄτταταί· διέρχεται
 διέρχεται. δύστηνος, ὦ τάλας ἐγώ.
 ἀπόλωλα, τέκνον· βρύκομαι, τέκνον παπαί, 745
 ἀπαππαπαί, παπαππαπαππαπαππαπαί.
 πρὸς θεῶν, πρόχειρον εἴ τί σοι, τέκνον, πάρα
 ξίφος χεροῖν, πάταξον εἰς ἄκρον πόδα·
 ἀπάμνησον ὡς τάχιστα· μὴ φείσῃ βίου.
 ἴθ', ὦ παῖ. 750
 ΝΕ. τί δ' ἔστιν οὕτω νεοχμὸν ἐξαίφνης, οὔτω
 τοσήνδ' ἰνγὴν καὶ στόνον σαυτοῦ ποιεῖς;
 ΦΙ. οἷσθ', ὦ τέκνον. ΝΕ. τί ἔστιν;
 ΦΙ. οἷσθ', ὦ παῖ—
 ΝΕ. τί σοί;
 οὐκ οἶδα. ΦΙ. πῶς οὐκ οἶσθα; παππαπαππαπαί.
 ΝΕ. δεινὸν γε τοὔπίσαγμα τοῦ νοσήματος. 755
 ΦΙ. δεινὸν γὰρ οὐδὲ ῥήτόν· ἀλλ' οἴκτερέ με.
 ΝΕ. τί δήτα δράσω;
 ΦΙ. μὴ με ταρβήσας προδῶς.

741. φαίνει κυρῶν. 'It is clear that at this moment you are in some kind of trouble.'

745. παπαί, a labial sound, as *δοτοῖ* or *ιατταταί* is an interjection made in gnashing the teeth, expressing pain or excessive grief.

747. For *πρόχειρον* — *χεροῖν* Mr. Blaydes cites Eur. El. 701, *πρόχειρον ἔγχος χειρὶ βαστάζουσ' ἐμῇ*. Schneidewin adds Hec. 527, *ἐν χεροῖν λαβὼν δέπας πάγχρυσον αἶρει χειρὶ παῖς Ἀχιλλέως*. For the call of a weapon to finish a man's pain compare Trach. 1032, *τὸν φύτορ' οἰκτεῖρας ἀνεπίφθορον εἴρυσον ἔγχος, παῖσον ἐμὰς ὑπὸ κλῆδος, ἀκοῦ δ' ἄχος*.

748. *εἰς ἄκρον πόδα*. 'On the tip of the foot,' i. e. so as to lop off the affected part. Or we may supply *καθεῖς*, 'bringing it down upon.'

749. *μὴ φείσῃ βίου*. Do not spare even my life, if that is to be sacrificed in the operation.

752. *στόνον σαυτοῦ*, 'lamentation

about yourself,' like *λόγος, βέβηκε τινός*, 'report about a person.' Philoctetes has uttered a deep groan. He is distressed at the amount of trouble which the request he is about to make will, if granted, bring upon his new friend.

753. *οἷσθα*. Are you aware, viz. of the terrible nature of the disease.—*τί σοι*, sc. *ἐπερχόμενον*; 'know what (that is going to happen) to you? I do not.' Commonly, *Φ. οὐκ οἶδα*. N. *πῶς οὐκ οἶσθα*;

755. *τὸ ἐπίσαγμα*, 'the fresh attack,' 'the increased burden, of the malady.' Aesch. Ag. 644, *τοιῶνδε μέντοι πημάτων σεσαγμένον*.

757. *μὴ προδῶς*. 'Do not abandon, do not desert me; for this disease of mine comes at intervals by fits just as much as ever (*ίσως*) after it has done its worst' (been satiated by the attack). For *διὰ χρόνον* see sup. 285. The passage, which Wunder pronounces "evidently corrupt," requires correct translation rather than emendation.

ἡκει γὰρ αὕτη διὰ χρόνου πλάνοις ἴσως
ὥς ἐξεπλήσθη.

NE.

ἰὼ ἰὼ δύστηνε σὺ,

δύστηνε δῆτα διὰ πόνων πάντων φαγείς. 760
βούλει λάβωμαι δῆτα καὶ θίγω τί σου ;

ΦΙ.

μὴ δῆτα τοῦτό γ'· ἀλλὰ μοι τὰ τόξ' ἔλῳι
τάδ', ὥσπερ ἦται μ' ἀρτίως, ἕως ἀνῆ
τὸ πῆμα τοῦτο τῆς νόσου τὸ νῦν παρὸν, 765

σῶζ' αὐτὰ καὶ φύλασσε. λαμβάνει γὰρ οὖν
ὑπνος μ', ὅταν περ τὸ κακὸν ἐξίῃ τόδε
κοῦκ ἔστι λῆξι πρότερον· ἀλλ' ἔαν χρεὼν
ἐκηλον εὐδαίην. ἦν δὲ τῷδε τῷ χρόνῳ

μόλωσ' ἐκείνοι, πρὸς θεῶν, ἐφίεμαι 770
ἐκόντα μῆτ' ἄκοντα, μηδέ τῳ τέχνῳ
κείνοις μεθεῖναι ταῦτα, μὴ σαντόν θ' ἄμα
καμ', ὄντα σαντοῦ πρόστροπον, κτείνας γένῃ.

Hermann seems right in rendering *pariter ut expletur*, if he means *postquam expleta est*. Mr. Linwood gives nearly the same sense, except that he renders *ἴσως fortasse*. He thinks the meaning is, 'it *only* comes at intervals,' and therefore was hardly likely to return again very soon. In the sense of 'equally,' 'just as much as ever,' it is a reason why he should not be left without aid. The Schol. probably took it in this sense; *ἴσως ὅτε ἐκορέσθη πλανωμένη*.

760. διὰ πόνων πάντων. Not in one or two, but in (or throughout) the whole course of your afflictions. Mr. Linwood, admitting that the use is hardly Attic, renders "*cuius labores omnium aliorum labores superant*." It is difficult to accept this. The repetition of the word with δῆτα is less common in the same speaker. The vocative, as a predicate to φαγείς, is due to attraction. Mr. Blaydes reads διὰ βροτῶν πάντων, 'above all mortals.'

761. τι, viz. σώματος μέρος, 'in any part of you.'

764. ἤτου, sup. 657. The sudden fit has come opportunely for the plot: the bow is surrendered in confidence, and not taken from the owner by force, which would have invalidated the prediction. Cf. 661.

767. ἐξίῃ (ι, as from ἴημι), 'is letting itself run out,' is coming to an end. Med. 278, ἐχθροὶ γὰρ ἐξίῳσι πάντα δὴ κάλων. Some (Blaydes, Linwood) refer it to ἐξίεσθαι, 'to go out,' against which it may be urged, that the subjunctive of εἶμι, in the singular at least, is hardly found. Wunder reads ἐξίῃ, which is found in one (Paris) MS., another (Flor.) having ἐξίῃ.

768. ἀλλ' ἔαν κ.τ.λ. † Sleep,' he says, 'I do so assuredly (ῥᾶν) come over me whenever the disease loses its force; but I must be allowed to sleep in comfort,' or without being disturbed by the approach of any one. This is said to show a reason for wishing his bow to be held for him, and not given up to another. For a similar use of οὖν cf. 298.

770. ἐκείνοι. 'Those dreaded en-voys,' or 'my enemies,' Ulysses and Diomedes.

771. The μήτε must be supplied before ἐκόντα. 'I charge you that you do not, willingly or unwillingly, or on any pretext whatever, give it up to those men.' Mr. Blaydes compares Aesch. Ag. 532, Cho. 292.

773. πρόστροπον, i. e. which would be a double crime. Oed. R. 957, αὐτός μοι σὺ σημήνας γενοῦ. Aj. 588, μὴ προδοῖς ἡμᾶς γένῃ.

- NE. θάρσει προνοίας οὔνεκ', οὐ δοθήσεται
 || πλὴν σὰί τε κάμοι· ξὺν τύχη δὲ πρόσφερε. 775
- ΦΙ. ἰδού δέχον, παῖ· τὸν φθόνον δὲ πρόσκυσαν,
 μή σοι γενέσθαι πολύπον' αὐτὰ, μηδ' ὅπως
 ἔμοι τε καὶ τῷ πρόσθ' ἐμοῦ κεκτημένα.
- NE. ὦ θεοί, γέναιτα ταῦτα νῶν· γένοιτο δὲ
 780
 πλοῦς οὐριῶς τε κεύσταλῆς ὅποι ποτὲ
 θεὸς δικαιοὶ χῶ στόλος πορσύνεται,
- ΦΙ. ἀλλὰ δέδοικ', ὦ παῖ, μή μ' ἀτελὴς εὐχή·
 στάζει γὰρ αὖτ' ἐμὲ φράϊνον τάδ' ἐκ βυθοῦ
 κηκίον αἶμα, καὶ τι προσδοκῶ νέον.
 παπαῖ, φεῦ,
 785
 παπαῖ μάλ', ὦ πούς, αἶψά μ' ἐργάσει κακά.
 προσέρπει,

775. σοί τε κάμοι. Here we have the tragic irony. Philoctetes knows that the three together, himself, Neoptolemus, and the bow, will cause the capture of Troy. He therefore pretends to assent to the request, but he does so in a reserved sense.

776. πρόσκυσαν. Offer your respects, or devotions, to that retributive power that brings evil on great possessions. This was a formula of deprecating future evil, as Aesch. Prom. 936, οἱ πρόσκυνοντες τὴν Ἀδραστείαν σοφοί. Philoctetes says that so mighty a possession has already brought mischief on Hercules as well as on himself. In the end, according to the 'Cyclics,' it effected the death of Paris.

779. ὦ θεοί. "Neoptolemus here propitiates, as Philoctetes had directed him to do, the ill-will of the gods, that the possession of the weapons may not be prejudicial to him." *Blaydes*. He ambiguously adds, 'may we have a favourable and easily made voyage to that place—wherever it be—that the god thinks right, and to which our course is intended.' The one means, to Troy, the other, to the Melian gulf. Cf. Aesch. Pers. 795, ἀλλ' εὐσταλὴ τοι λεκτὸν ἀροῦμεν στόλον. Wunder well observes, that the νῶν, which follows the first γένοιτο, in reality belongs to the second, since it was the good voyage alone that could now be wished for by both.

780. Hesych. ὅποι ποτὲ· ὅπου ποτὲ, πῇ. He is supposed to refer to this passage.

782. There is a short pause. Philoctetes, in a tone of excitement, expressed by a dochmiac verse, fears that the prayer just uttered will not be fulfilled; for his wound has begun to bleed afresh, and he fears a new attack is at hand. There really is nothing in the passage to suggest corruption. Mr. Linwood, who, with Schneidewin, marks the verse with an *obelus*, has no ground for saying that it undoubtedly is corrupt, because it is not probable that a dochmiac should be interposed among senarii. And Wunder makes an iambic, partly on his own conjecture, δέδοικα δ' ὦ παῖ, μή ἀτελὴς εὐχὴ πέλῃ. Mr. Blaydes gives no fewer than fourteen of his guesses, not one of which has any likelihood, and of which this is a specimen, ἀλλ' ἐκδέδοικα μὴ ἀτελῇ πέυχη, τέκνον. The dochmiac of the MSS. is certainly a much better verse. The truth is, that as this metre expresses excitement, its introduction has no inherent impropriety. In Aesch. Ag. 1227, for παπαῖ, οἶον τὸ πῦρ, ἐπέρχεται δέ μοι, it is probable that a dochmiac should be restored, παπαῖ, οἶον τὸ πῦρ ἐμοὶ ἐπέρχεται.

784. κηκίον, cf. 697. — νέον, 'some harm.'

786. παπαῖ μάλ', i. e. μάλ' αὐθις, as in 793.

προσέρχεται τόδ' ἐγγύς· οἶμοι μοι τάλας.
ἔχετε τὸ πρᾶγμα· μὴ φύγητε μηδαμῇ.
ἀτταταῖ.

790

ὦ ξένε Κεφαλλήν, εἴθε σου διαμπερὲς
στέρνων ἔχοιτ' ἄλγησις ἦδε. φεῦ, παπαῖ.
παπαῖ μάλ' αὖθις. ὦ διπλοῖ στρατηλάται,
'Αγάμεμνον, ὦ Μενέλαε, πῶς ἂν ἀντ' ἐμοῦ
τὸν ἴσον χρόνον τρέφουτε τήνδε τὴν νόσον ;
ὦμοι μοι.

795

ὦ θάνατε θάνατε, πῶς ἀεὶ καλούμενος
οὕτω κατ' ἡμαρ οὐ δύνα μολεῖν ποτε ;
ὦ τέκνον, ὦ γενναῖον, ἀλλὰ συλλαβῶν
τῷ Δημνίῳ τῷδ' ἀνακαλουμένῳ πυρὶ
ἔμπρησον, ὦ γενναῖε· κἀγὼ τοι ποτὲ
τὸν τοῦ Διὸς παῖδ' ἀντὶ τῶνδε τῶν ὄπλων,
ἂ νῦν σὺ σώζεις, τοῦτ' ἐπηξίωσα δρᾶν.
τί φῆς, παῖ ;
τί φῆς ; τί σιγᾶς ; ποῦ ποτ' ὦν, τέκνον, κυρεῖς ;

800

789. ἔχετε τὸ πρᾶγμα. "You have the whole matter, i. e. you see what troubles my disease will cause you." *Wunder*.

791. Construe σοῦ with ἔχοιτο, 'I would that it had hold of you.' Thus διαμπερὲς is added as if περῶσα were to be supplied. Cf. στέρνων διαμπαῖ, Aesch. Prom. V. 65.

795. τὸν ἴσον χρόνον, 'as long as I have.' Cf. inf. 1114. The initial anapaest, formed in part of the article, measures the two words as virtually one.

796. A similar invocation of Death occurs Aj. 854, and Aesch. Philoct. fr. 228. He asks, why death *cannot* come to him. This is a touch of nature well known to those who witness scenes of suffering.

799. ὦ γενναῖον. "Cf. Arist. Eq. 726, ὦ Δημίδιον, ὦ φίλτατον. Ach. 475, Εὐριπίδιον, ὦ γλυκύτατον καὶ φίλτατον. Eur. Cycl. 266, ὦ κάλλιστον, ὦ Κυκλώπιον." *Blaydes*.

Ibid. συλλαβῶν. 'Take me then and burn me in yonder oft-invoked Lemnian fire.' A burning mountain, Moschylus, was said to exist in Lemnos. If it did

not really exist, the island sacred to Hephaestus, and in which the god was said to have fallen (Il. i. 593), probably from the tradition of some bright meteor that had appeared to vanish over Lemnos, would have some volcano mythically assigned to it. Mr. Blaydes well cites Ar. Lysist. 299, ἔστιν γε Λήμνιον τὸ πῦρ τοῦτο πάση μηχανῇ. But he adopts a reading of his own, which has no probability, τῷ Δημνίῳ τόνδ' ἀνακαλούμενον πυρὶ, i. e. 'me, calling upon you to do it.' We have the active in a well-known line, Med. 21, ἀνακαλεῖ δὲ δεξιᾶς πιστὴν μεγίστην, the middle in Oed. Col. 1376, νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοί, and Trach. 910. By τῷδε we may suppose it was in sight, and pointed to.

802. ἀντὶ, as an equivalent for, in return for the gift of, this bow. See sup. 727. Here not Poes, the father, but Philoctetes himself is said to have assisted at the pile.—τοῦτο, viz. τὸ ἐμπρῆσαι, to set fire to a living person.

805. Neoptolemus, having possession, (a fraudulent one, he is conscious,) of the bow, and being of a noble nature, has some compunction and some feelings for the afflicted man whom he is de-

- NE. ἀλγῶ πάλαι δὴ τὰπὶ σοὶ στένων κακά. 806
 ΦΙ. ἀλλ', ὦ τέκνον, καὶ θάρσος ἴσχ'. ὥς ἦδε μοι
 ὀξεῖα φοιτᾷ καὶ ταχεῖ ἀπέρχεται.
 ἀλλ' ἀντιάζω, μή με καταλίπῃς μόνον.
 NE. θάρσει, μενούμεν. 810
 ΦΙ. ἦ μενεῖς; NE. σαφῶς φρόνει.
 ΦΙ. οὐ μὴν σ' ἔνορκόν γ' ἀξίῳ θέσθαι, τέκνον.
 NE. ὥς οὐ θέμις γ' ἐμοῦστι σοῦ μολεῖν ἄτερ.
 ΦΙ. ἔμβαλλε χειρὸς πίστιν. NE. ἐμβάλλω μενῶν.
 ΦΙ. ἐκείσε νῦν μ', ἐκείσε
 NE. ποῖ λέγεις; ΦΙ. ἄνω 814
 NE. τί παραφρονεῖς αὖ; τί τὸν ἄνω λεύσσεις κύκλον;
 ΦΙ. μέθες μέθες με. NE. ποῖ μεθῶ; ΦΙ. μέθες ποτέ.
 NE. οὐ φημ' εἰάσειν. ΦΙ. ἀπό μ' ὀλεῖς, ἣν προσθίγῃς.
 NE. καὶ δὴ μεθίημ', εἴ τι δὴ πλέον φρονεῖς.
 ΦΙ. ὦ γαῖα, δέξαι θανάσιμόν μ' ὅπως ἔχω.

priving of his arms. Perhaps he mutters something to himself, which elicits the question τί φῆς; The answer, ἀλγῶ πάλαι δὴ, seems sincere. In fact, it is only by the intervention of Ulysses, inf. 974, that he is prevented from restoring the bow. Philoctetes, though a little perplexed at his manner, is still unwilling to doubt him.

806. τὰπὶ σοι, i. e. τὰ νῦν σοι ἐπόντα.

807. καὶ θάρσος. Have also confidence, as you now feel grief.—ὥς κ.τ.λ., 'since this malady of mine, as it comes in short, sharp fits, so also leaves me soon.' (Wunder, "it is violent when it comes, and for that very reason it departs quickly.")

810. φρόνει. "We may supply μενούμεντά με. Trach. 289, φρόνει νῦν ὥς ἦγοντά." Blaydes.

811. οὐ μὴν. ('I have fears about your intention,) but yet I do not wish to put you on your oath.' The reply is, ('You have no need to do so,) since it is not permitted me to go without you.' "Neoptolemus is thinking of the oracle, while Philoctetes supposes that he speaks of the duty of a good man." Wunder, from Hermann. For οὐ μὴν see Aesch. Prom. V. 276.

814. ἐκείσε. He points upwards to his cave in the rock, asking to be taken there, or to be allowed to retire to it.

The sudden fit is coming on him, and he speaks in a way not fully understood by Neoptolemus, who thinks his 'looking up' is some appeal to the sun (see Aj. 845), or to the revolving vault of heaven. The aspect and the action of the man are so strange, that he is asked why he is again (cf. 730) out of his right mind.

816. μέθες. Either this means 'unhand me,' and we must suppose the sentence ἐκείσε, &c. unfinished, and that Neoptolemus had offered some support, or ἐκείσε μέθες με, like ποῖ μεθῶ following, means 'allow me to go thither.' The exact meaning turns entirely on the stage action, of which we cannot be sure. The verse rather oddly repeats μέθες, μεθῶ, four times. Were conjecture of much avail, we might conceive ἄνω in 814 to have been originally κάτω, and altered from the following verse. Then for μέθες ποτέ, which has no very clear sense, some reply like κείσθαι πέδῳ, 'let me lie down on the ground,' would give a probable meaning.

818. εἴ τι δὴ κ.τ.λ. "If you are wiser now, i. e. if you are not insane, as before." Wunder. Mr. Blaydes gives in his text the unrhymical verse, καὶ δὴ μεθίεμαι. τί δὴ πλέον φρονεῖς;

819. ὦ γαῖα. He sinks on the earth, and asks it to receive him in death just

- τὸ γὰρ κακὸν τόδ' οὐκ ἔτ' ὀρθοῦσθαι μ' ἔβη. 820
 ΝΕ. τὸν ἄνδρ' ἔοικεν ὕπνος οὐ μακροῦ χρόνου
 ἔξειν. κάρα γὰρ ὑπτιάζεται τόδε.
 ἰδρῶς γέ τοι νιν πᾶν καταστάξει δέμας;
 μέλαινά τ' ἄκρου τις παρέρρωγεν ποδὸς
 αἱμορραγῆς φλέψι. ἀλλ' ἑάσωμεν, φίλοι, 825
 ἔκκηλον αὐτὸν, ὥς ἂν εἰς ὕπνον πέσῃ.
 ΧΟ. Ὕπν' ὀδύνas ἀδαῆς; Ὕπνε δ' ἀλγέων, στρβι
 εὐαῆς ἡμῖν ἔλθοις;
 εὐαίων εὐαίων, ὧναξ
 ὄμμασι δ' ἀντίσχοις 830
 τάνδ' αἶγλαν, ἃ τέταται τανῦν;

as he is, without further delay, prayer, or ceremony.

820. ὀρθοῦσθαι, 'to stand erect.' Wunder cites Rhes. 801, ὀδύνῃ με τείρει, *κούκέτ' ὀρθοῦμαι τάλας*.

821. οὐ μακροῦ χρόνου. The genitive of the limitation of time, 'no long time hence.' Buttmann (ap. Wunder) compares Oed. Col. 396, καὶ μὴν Κρέοντά γ' ἴσθι σοι τοῦτων χάριν ἥξοντα βασιὺ κούχλ' ἀνρίου χρόνου.

823. γέ τοι. Cf. Trach. 1212; φορᾶς γέ τοι φθόγῃσι οὐ γενήσεται. Some ellipse may be supplied; ('but he seems as yet far from easy;) sweat, at least, drops down him all over his body.' Mr. Linwood, after Buttmann, reads ἰδρῶς δέ τοι νιν. For the accusative see sup. 7. Mr. Blaydes compares Hec. 240, ὀμμάτων τ' ἄπο φόνου σταλαγμοὶ σὴν κατέσταζον γένυν.

824. παρέρρωγεν. 'A dark blood-spurting vein has burst on one side of the extremity of the foot.' Eur. Alc. 1067, ἐκ δ' ὀμμάτων πηγαὶ κατερρώγασιν. The genitive seems to depend on φλέψι, 'a vein of (or in) the foot.' Mr. Blaydes' suggestion ἐκ ποδὸς violates the law of the tragic pause.

827. Philoctetes having now sunk into a slumber, the chorus debate on the best course to be pursued. They discuss the question whether he might not be conveyed to the ship without being roused, or at least, if they might not now, being in possession of it, carry off the bow.

Ibid. ἀδαῆς. Schol. ἔπειρε. Mr. Blaydes cites Herod. ii. 49, δοκέει μοι θυσίης τάδε οὐκ εἶναι ἀδαῆς, ἀλλ'

ἐμπερος. 'Sleep, that knowest not pain, mayst thou come for us softly fanning him with thy wings and bringing comfort to his life, thou lord over man! and mayst thou keep before his eyes this band which is now stretched over them.' Great difficulties beset this passage, which appears (from Hesych. in εὐαδὲς and εὐαίων) to have been differently read in ancient times; nor is it easy to make the strophic and the antistrophic verses correspond. Those who, with Hesych. εὐαδὲς· εὐπνοῦν, prefer εὐαδὲς, refer it to ἀνδάνω, whereas εὐαῆς, which, from the explanation given, he seems to have read; has the a long, as in the Homeric ἀκραῆς, Od. ii. 421. The Schol. has εὐαῆς· εὐπνοῦς. Hesych. explains εὐαῆς by εὐήνεμος, and εὐαίων by εὐαγῆρως (εὐγῆρως); εὐμοίρως, but here again he seems to have found some adverb, and the gloss next following, εὐαλῶς· εὐχερῶς θηρώμενος, only adds to the difficulty. Instead of the gloss as now read, εὐαδῆς· εὐήνεμος. οἱ δὲ εὐαῆς, it is clear that we should restore εὐαῆς· εὐήνεμος. οἱ δὲ εὐαδῆς. Mr. Blaydes thinks the true reading is εὐαίων ἄναξ, 'thou blessed god,' comparing Eur. Ion 126, εὐαίων, εὐαίων ἐτης; δ' Ἰαποῦς παῖ.

831. αἶγλαν. Mr. Linwood thinks the fancied light is meant, which sleeping and dreaming persons suppose they are enjoying; and this is virtually the explanation of the Schol. Donaldson, New Crat. § 457, comparing Antig. 600, ἐσχάτας ὑπὲρ ῥίζας δ' τέτατο φῶς ἐν Οἰδίπῳ δόμοις, contends that the bright glare of the sun is meant, which he

ἴθ' ἴθι μοι παιών.

ὦ τέκνον, ὄρα ποῦ στάσει,

[ποῖ δὲ βάσει,] πῶς δέ μοι τάντεῦθεν

φροντίδος. ὁρᾷς ἤδη.

835

πρὸς τί μένομεν πράσσειν;

καιρὸς τοι πάντων γνώμαν ἴσχων

* πολὺ τι πολὺ παρὰ πόδα κρείττος ἄρνυται.

NE. ἀλλ' ὅδε μὲν κλύει οὐδὲν; ἐγὼ δ' ὀρῶ οὐνεκα

θήραν

839

τήνδ' ἄλως ἔχομεν τόξων, δίχα τοῦδε πλέοντες.

τοῦδε γὰρ ὁ στέφανος, τοῦτον θεὸς εἶπε κομίζων.

supposes to have been regarded as a cause of sound sleep, in confirmation of which he appeals to 859, ἀλεῖς ὕπνος ἐσθλός, "sleep in the sunshine is good for our purpose;" viz. because it is very sound. Neither of these explanations is satisfactory. Reiske and Wakefield proposed τάνδ' ἀχλὺν, but perhaps 'this brightness which is now stretched' may mean a brightness which is different to a sleeping and to a waking eye. Welcker supposed a band or belt was meant; Hesych. ἀγλή· χλιδών· Σοφοκλῆς Τηρεῖ. καὶ πέδη παρὰ Ἐπιχάρμῳ ἐν Βάκχαις.—The MSS. have ἀντέχοις; corrected by Musgrave.

832. ἴθ' ἴθι μοι παιῶν Dind.; ἴθ' ὦ μοι μοι παιῶν Blaydes.

834. Construe, πῶς φροντίδος (ἔσται) τάντεῦθεν, 'what position in your thoughts (the question) what is next to be done will occupy.' Others construe πῶς φροντίδος ὁρᾷς, and Mr. Blaydes τάντεῦθεν φροντίδος, 'what remains for consideration.' Madvig, Adv. Crit. i. p. 209, reads πῶς δέ μοι τάντεῦθεν φροντίδος ἐλᾷς ἤδη, 'quomodo reliqui temporis curam acturus sis.' He adds, as if doubtful of the correction, "saltem subest verbum futuri temporis conjunctum cum στάσει et βάσει." It seems hopeless to make this verse (834) suit exactly with 850.—The clause ποῖ δὲ βάσει is perhaps interpolated; it is not recognized by the Schol., and nothing seems wanting in the antistrophic verse 850. Mr. Blaydes observes that the words are sometimes combined, as Aj. 1237, ποῖ βάντος ἢ ποῦ σάντος; Eur. Hec. 1079, πᾶ σῶ, πᾶ βῶ, πᾶ κέλσω;

835. ὁρᾷς. 'You see yourself how the

matter now stands,' viz. that the man is unconscious.

836. πρὸς τί. 'For what purpose do we wait, for carrying it into effect?' See on 852.

837. καιρὸς τοι κ.τ.λ. 'The moment for action in all things, when it takes a right view of affairs (i. e. when no mistake is made in any of the attendant circumstances), wins a great victory (or, has a decided superiority) when time is not suffered to go by' (παρὰ πόδα, sc. λαμβανόμενος). Mr. Linwood construes πάντων γνώμαν, "quae in omnibus rebus optime consult.".

838. πολὺ τι πολὺ Hermann. The MSS. give πολὺ alone. Mr. Blaydes adopts another suggestion of Hermann's for completing the verse, ἀνδράσιν ἄρνυται.

839. ἐγὼ δ' ὀρῶ. This refers, perhaps, to ὁρᾷς ἤδη, in 835. 'What I see is, that it is of no use our having got possession of the bow, if we sail without this man,' since both were necessary for the capture of Troy, inf. 1335.

841. τοῦδε = τοῦτον. See inf. 1331. Antig. 678. 'For in him was the prize,—he was the man the oracle bade us bring. But to make a boast when there is no success, together with falsehoods told to secure it; would be a foul reproach.' Mr. Blaydes needlessly reads ἐργ' ἀτελῆ. Neoptolemus, in a spirit of honour and chivalry, disdains the idea of carrying off the bow alone while the owner is asleep. The chorus, somewhat abashed, perhaps, tells him that must be left for the god to decide, and begs him to speak in a low voice; since the slumber of an invalid is never sound. Cf. 574.

κομπῆν δ' ἔστ' ἀτελῇ σὺν ψεύδεσιν αἰσχρὸν ὄνειδος.
 ΧΟ. ἀλλὰ, τέκνον, τάδε μὲν θεὸς ὄψεται ἄντ.
 ὦν δ' ἂν ἀμείβῃ μ' αὖθις,
 βαιάν μοι, βαιὰν, ὦ τέκνον, 843
 πέμπε λόγων φάμαν
 ὡς πάντων ἐν νόσῳ εὐδρακῆς
 ὕπνος αὔπνος λεύσσειν.
 ἀλλ' ὅτι δύνῃ μακίστον,
 κείνῳ μοι, κείνο λάθρα 850
 ἐξιδού ὃ τι πράξεις.
 οἶσθα γὰρ ὅν αὐδῶμαι,
 εἰ ταύταν τούτῳ γνῶμαν ἴσχεις,

844. ὦν δ' ἂν ἀμείβῃ. Linwood adopts Hermann's metrical correction, ὦν δ' ἂν καμείβῃ μ' αὖθις, i. e. ὦν ἂν ἀμείβῃ, εἴ τι καὶ ἀμείβει. This seems probable; but the true reading of 828 must remain uncertain. See sup. 574.

847. εὐδρακῆς λεύσσειν, 'quick to see,' should rather be, from the context, 'quick to hear.' But the Greek poets have a curious way of substituting one verb of sense for another, as κτύπον δέδορκα, Aesch. Theb. 104. Linwood construes πάντων εὐδρακῆς, which seems no improvement on πάντων ἐν νόσῳ ὕπνος, sc. δύνων. Mr. Blaydes gives πᾶν τῶν ἐν νόσῳ κ.τ.λ.

850. κείνο λάθρα, κείνῳ μοι (with mark of lacuna), Linwood after Hermann.

851. ἐξιδού. 'Look out (look forth) as far as you can,' viz. as to possible consequences, 'what you intend to effect by stealth as to that other purpose,' viz. the carrying off the man himself as well as his bow. Mr. Blaydes says κείνο here means 'the bow without the man,' opposed to τάδε in 843, and so Wunder. But *deus haec viderit* seems a formula of leaving the whole matter to Providence; and ταύταν γνῶμαν ἴσχειν seems to refer to the proposal of Neoptolemus to carry off Philoctetes. And this is the view which Dobree takes of the passage, as quoted by Mr. Blaydes.—λάθρα, viz. without his being aware of it.

852. οἶσθα ὅν αὐδῶμαι. This perhaps refers to Philoctetes, as the Schol. thinks, the name of the man being omitted, lest he should wake and become aware of

the plot against him. The Laurentian MS. however has ὦν αὐδῶμαι by the first hand, and so Linwood, Blaydes, Schneidewin. This necessitates the retention of πρὸς τί μενούμεν in 836, where however μένομεν is a more natural reading, as ὦν seems here to be rather than ὦν, i. e. τούτων ὦν. Moreover, the Schol. recognizes ὦν, but not ὦν, and we thus obtain two consecutive verses of the same metre, - - - | - - -, a form of antispast. 'If,' says the chorus, 'you have this view about the matters now before us, be assured there are many difficulties that shrewd people can see in them.' The MSS. however give τούτῳ, 'in reference to him,' which gives a sufficiently good sense. Wunder reads εἰ ταύτῳ τούτῳ κ.τ.λ., and renders the passage thus, 'for if you think the same as he—you know whom I mean (viz. Ulysses)—inextricable evils certainly await the prudent.' Mr. Linwood gives the sense thus: 'quod si hanc de his rebus (scis bene quas dico) sententiam habes (sc. ut non statim abeas, sed maneat dum somnus eum reliquerit) mala profecto inextricabilia sapientibus in eo videre licet.' Prof. Jebb, in *Journal of Philology* ii. pp. 73—8, has a long note on this perplexing passage. His conclusion is, that we should read οἶσθα γὰρ ὅν αὐδῶμαι εἰ ταύτῳ τούτῳ γνῶμας ἴσχεις κ.τ.λ. 'You know of whom I stand in fear (Odysseus); if you are of the same mind with Philoctetes, verily there are desperate troubles for the shrewd to infer.'

- μάλα τοι ἄπορα πυκινοῖς ἐνιδεῖν πάθη.
οὐρός τοι, τέκνον, οὐρος' ἐπωδ. 855
ἀνὴρ δ' ἀνόμματος, οὐδ' ἔχων ἄρωγαν,
ἐκτέταται νύχιος,
ἀλεῆς ὕπνος ἐσθλός,
οὐ χερὸς, οὐ ποδὸς, οὐ τινος ἄρχων, 860
ἀλλ' ὥς τις * τ' Ἀῖδα παρακείμενος
ὄρα. βλέπ' εἰ καίρια φθέγγει
τὸ δ' ἀλώσιμον ἐμᾷ
φροντίδι, παῖ, πόνος
ὁ μὴ φοβῶν κράτιστος.
- NE. σιγᾶν κελεύω, μῆδ' ἀφεστάναι φρενῶν. 865
κινεῖ γὰρ ἀνὴρ ὄμμα κἀνάγει κἀρα.
- ΦΙ. ὦ φέγγος ὕπνου διάδοχον, τό τ' ἐλπιδῶν
ἄπιστον οἰκούρημα τῶνδε τῶν ξένων.
οὐ γάρ ποτ', ὦ παῖ, τοῦτ' ἂν ἐξηύχησ' ἐγὼ
τλήναι σ' ἐλεινῶς ὦδε τὰ μὰ πῆματα 870

855. οὐρός τοι. The chorus want to go off with the bow, and not to wait. The cogent argument, that the wind is just now favourable, is enforced by repetition. They add that Philoctetes now lies unconscious, and cannot help himself if the bow is carried off.

857. ἐκτέταται. Properly ἐκτείνειν is used of straightening and laying out corpses, e.g. in Aesch. Cho. 983. Eur. Hipp. 739. 786. Xen. Symp. iv. § 31, ἡδέως μὲν εὖδω ἐκτεταμένους.

859. Nothing can be made of the MS. reading ἀλεῆς ὕπνος ἐσθλός, 'somnus ei tepidus adest, qui consiliis nostris adjuvento esse possit,' Linwood. As a conjecture, we may propose ἀλεῆς πόνος ξστ', ὡς οὐ κ.τ.λ., which sentiment is repeated below, πόνος δ' μὴ φοβῶν. 'The proposed way of carrying out our plan need cause no fear (viz. of his resistance), since (he lies here) without control over hand or foot or anything else, and has no more power of sight than the dead.'

862. βλέπει κ.τ.λ. 'Consider whether what you say, viz. about conveying Philoctetes himself, is suited to the occasion,' i.e. is such a scheme as can be carried out under present circumstances. The MSS. have βλέπει, corrected by

Hermann. ὄρατ; βλέπει καίρια φθέγγου Blaydes.

863. τὸ ἀλώσιμον. 'As far as can be attained by my consideration of the case, a way of going to work that causes no alarm is best.' The object of φοβῶν is left uncertain; but all engaged in such a perilous adventure had reasons for fear and caution, Philoctetes included. Prof. Jebb, Journal of Philology ii. p. 78, translates, 'to my mind that plan of action is best which does not scare the prey.' He thus refers τὸ ἀλώσιμον to Philoctetes, who lies unconscious and at their mercy.

865. μὴ ἀφεστάναι. To have all your senses about you; not to lose your presence of mind. More commonly ἐκστῆναι φρενῶν.

867. Philoctetes suddenly wakes, and unconscious of the plot that has been discussed, is loud in his praise of the kindness of those who have stood by him in his paroxysm of pain. He says the 'watchful care of the strangers has been greater than his fondest hopes could have made credible.'

869. ἐξηύχησα. 'I never should have presumed on this, that' &c. Like ὁλομαι, this compound of ἀύχειν is usually found in the imperfect, as Ant. 390.

- μείναι παρόντα καὶ ξυνωφελούντά μοι.
οὐκουν Ἀτρεΐδαι τοῦτ' ἔτλησαν εὐπόρως
οὕτως ἐνεγκεῖν, ἀγαθοὶ στρατηλάται.
ἀλλ' εὐγενὴς γὰρ ἡ φύσις καὶ εὐγενῶν,
ὦ τέκνον, ἡ σὴ, πάντα ταῦτ' ἐν εὐχερεὶ 875
ἔθου, βοῆς τε καὶ δυσσομίας γέμων.
καὶ νῦν ἐπειδὴ τοῦδε τοῦ κακοῦ δοκεῖ
λήθῃ τις εἶναι κἀνάπαυλα δὴ, τέκνον,
σύ μ' αὐτὸς ἄρον, σύ με κατὰστησον, τέκνον,
ἴν', ἥνικ' ἂν κόπος μ' ἀπαλλάξῃ ποτὲ, 880
ὁρμώμεθ' ἐς ναῦν μῆδ' ἐπίσχωμεν τὸ πλεῖν.
NE. ἀλλ' ἥδομαι μὲν σ' εἰσιδὼν παρ' ἐλπίδα
ἀνῶδυνον βλέποντα κἀμπνέοντ' ἔτι
ὥς οὐκ ἔτ' ὄντος γὰρ τὰ συμβόλαιά σοι
πρὸς τὰς παρούσας ξυμφορὰς ἐφαίνετο. 885
νῦν δ' αἶρε σαντόν· εἰ δέ σοι μᾶλλον φίλον,
οἴσουσί σ' οἶδε· τοῦ πόνου γὰρ οὐκ ὄκνος,
ἐπείπερ οὕτω σοί τ' ἔδοξ' ἐμοὶ τε δρᾶν.
ΦΙ. αἰνῶ τάδ', ὦ παῖ, καί μ' ἔπαιρ', ὥσπερ νοεῖς
τούτους δ' ἔασον, μὴ βαρυνθῶσιν κακῇ 890
ὁσμῇ πρὸ τοῦ δέοντος· οὐπὶ νηὶ γὰρ
ἄλις πόνος τούτοισι συνναίειν ἐμοί.
NE. ἔσται τάδ'· ἀλλ' ἴστω τε καὶ αὐτὸς ἀντέχου.

872. *εὐπόρως* 'with such ready resources,' i. e. for enduring an annoyance. The editors conjecture *εὐφόρως*, *εὐπετῶς*, *εὐχερῶς*, *εὐπόνως*, *εὐλόφως*, *εὐκόλως*. For the ironical *ἀγαθοὶ* compare *τὸν ἀγαθὸν Κρόντα* in *Antig.* 31.—οὐ τὰν Mr. Blaydes.

875. *ἐν εὐχερεὶ ἔθου*. Compare *ἐν παρέργῳ* *θεοῦ* με, *sup.* 473.

879. Mr. Blaydes asks, 'Why αὐτός?' and he proposes *αἰθίς*. Apparently Philoctetes has taken such a liking for the young man that he prefers his personal assistance.—*κατὰστησον*, 'set me on my legs,' *ἔρθωσον*, lit. 'make me stand.' So Neoptolemus says to him *ἴστω*, and adds *αὐτὸς ἀντέχου*, 'take hold of me yourself,' as I lay hold of you. The scene is very natural; his anxiety to stand before he is able to walk to the

ship is happily described.

884. It is difficult to see how *συμβόλαια* can mean 'symptoms,' however much such a rendering may appear to suit the context. Nor does *συμβόλαιον* seem to be the same as *σύμβολον* in 402. The proper sense of the word is 'dealings,' 'engagements with another,' as in *Eur. Ion* 411, & *τε νῦν συμβόλαια πρόσθεν ἦν ἐς παῖδα τὸν σὸν μεταπέσοι βελτίονα*. The sense apparently is this: 'Our dealings with you seemed, in respect of the present malady, to be the dealings with a dying man' (one as good as dead). And thus we may retain the MS. reading *σοι*, which most of the editors alter to *σου*. Linwood adopts Brunck's rendering, 'signa quae tibi inerant;' 'signa quae dabas.' And so Ellendt, *signa, indicia*.

- ΦΙ. θάρσει. τό τοι σύνηθες ὀρθώσει μ' ἔθος.
 NE. παπαῖ· τί δῆτ' * ἂν δρῶμ' ἐγὼ τούνθενδε γε ; 895
 ΦΙ. τί δ' ἔστιν, ὦ παῖ ; ποῖ ποτ' ἐξέβης λόγῳ ;
 NE. οὐκ οἶδ' ὅποι χρὴ τᾶπορον τρέπειν ἔπος.
 ΦΙ. ἀπορεῖς δὲ τοῦ σύ ; μὴ λέγ', ὦ τέκνον, τάδε.
 NE. ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ.
 ΦΙ. οὐ δὴ σε δυσχέρεια τοῦ νοσήματος 900
 ἔπεισεν ὥστε μὴ μ' ἄγειν ναύτην ἔτι ;
 NE. ἅπαντα δυσχέρεια, τὴν αὐτοῦ φύσιν
 ὅταν λιπὼν τις δρῶ τὰ μὴ προσεικότα.
 ΦΙ. ἀλλ' οὐδὲν ἔξω τοῦ φυτεύσαντος σύ γε
 δρᾶς οὐδὲ φωνεῖς, ἐσθλὸν ἄνδρ' ἐπωφελῶν. 905
 NE. αἰσχροὺς φανούμαι· τοῦτ' ἀνῶμαι πάλαι.
 ΦΙ. οὐκ οὖν ἐν οἷς γε δρᾶς· ἐν οἷς δ' αὐδᾶς ὀκνῶ.
 NE. ὦ Ζεῦ, τί δράσω ; δεύτερον ληφθῶ κακὸς,
 κρύπτων θ' ἂ μὴ δεῖ καὶ λέγων αἰσχιστ' ἐπῶν ;
 ΦΙ. ἀνὴρ ὄδ', εἰ μὴ γὰρ κακὸς γνώμην ἔφυν, 910
 προδοῦς μ' εἴοικε κάκλιπὼν τὸν πλοῦν στελεῖν.

895. παπαῖ. 'Alack! what then am I to do in the next place?' Neoptolemus is in real perplexity how to act for the best, now that Philoctetes has avowed his intention of walking to the ship. For he knows that, sooner or later, the truth must be told him, that he is sailing to the camp of the hated Atridae (916), and not, as he supposes, to his own home.

896. ἐξέβης. 'To what subject have you rambled off in your speech?'

897. This line is said half aside, though Philoctetes hears it. 'I know not what turn I can give to my expression of perplexity.' — 'What perplexity have you?' asks Philoctetes, meaning, that the difficulty has been all on his own side.

899. ἐνθάδε τοῦ πάθους. The context seems to show that we must supply ὥστε μὴ δύνασθαι σιγᾶν. Linwood explains, ut, ipse ut quoad dicis, fieri non possim. The simpler meaning perhaps is, Ph. μὴ λέγε σε ἀπορεῖν. N. ἀλλ' ἤδη ἀπορῶ.

900. For τοῦ Mr. Blaydes proposes του, remarking that οὐ δὴ alone is un-

usual, and comparing Oed. R. 1472, Ant. 381.

901. ναύτην. 'A sea-passenger,' one conveyed by sea, navitum Hor. Carm. 3. 4, 30. Blaydes.

902. δυσχέρεια, molestiae sunt, for δυσχερῇ, molesta. Neoptolemus is conscious that he is entering on a course of fraud unworthy of himself, if worthy of Ulysses. Mr. Blaydes cites El. 618, ἔξωρα πρόσσω κούκ ἐμολ προσεικότα. Philoctetes, little knowing what is passing in the other's mind, rejoins that his conduct is consistent with family honour and chivalry, for he has rendered timely aid to a man deserving of it.

907. ὀκνῶ. Schol. φοβοῦμαι.

908. δεύτερον. His second deception was the pretence of taking Philoctetes to his home; the first was his pretended dislike of the Atridae, v. 390.

911. ἐκλιπών. 'Giving up,' 'proving a defaulter in,' 'leaving me out in his present plan.' The same idea is repeated in the simple verb; 'it is not the giving up the voyage, but rather the fear that I shall be taking you away in a manner (i.e. to a destination) displeasing to your-

- NE. λιπὼν μὲν οὐκ ἔγωγε, λυπηρῶς δὲ μὴ
πέμπω σε μᾶλλον, τοῦτ' ἀνιώμαι πάλαι.
- ΦΙ. τί ποτε λέγεις, ὦ τέκνον; ὥς οὐ μανθάνω.
- NE. οὐδέν σε κρύψω. δεῖ γὰρ ἐς Τροίαν σε πλεῖν 915
πρὸς τοὺς Ἀχαιοὺς καὶ τὸν Ἀτρειδῶν στόλον.
- ΦΙ. οἶμοι, τί εἶπας; NE. μὴ στέναζε, πρὶν μάθης.
- ΦΙ. ποῖον μάθημα; τί με νοεῖς δρᾶσαι ποτε;
- NE. σῶσαι κακοῦ μὲν πρῶτα τοῦδ', ἔπειτα δὲ
ξύν σοι τὰ Τροίας πεδία πορθῆσαι μολών. 920
- ΦΙ. καὶ ταῦτ' ἀληθῆ δρᾶν νοεῖς;
- NE. πολλὴ κρατεῖ
τούτων ἀνάγκη· καὶ σὺ μὴ θυμοῦ κλύων.
- ΦΙ. ἀπόλαυα τλήμων, προδεδομαι. τί μ', ὦ ξέने,
δέδρακας; ἀπόδος ὥς τάχος τὰ τόξα μοι.
- NE. ἀλλ' οὐχ οἷόν τε· τῶν γὰρ ἐν τέλει κλύειν 925
τό τ' ἐνδικόν με καὶ τὸ συμφέρον ποιεῖ.
- ΦΙ. ὦ πῦρ σὺ καὶ πᾶν δέημα καὶ πανουργίας
δευρῆς τέχνημ' ἔχθιστον, οἶά μ' εἰργάσω,
οἷ' ἡπάτηκας· οὐδ' ἐπαισχύνει μ' ὀρῶν
τὸν προστρόπαιον, τὸν ἐκέτην, ὦ σχετλίε; 930
ἀπεστέρηκας τὸν βίον τὰ τόξ' ἐλών.
ἀπόδος, ἰκνούμαί σ', ἀπόδος, ἰκετεύω, τέκνον.
πρὸς θεῶν πατρώων, τὸν βίον με μᾶφελῃ.

self, that I have for some time felt annoyed at.' There is a variant *πέμπων*, with which it is easy to supply *στέλλω*.

916. This verse may be an addition, or a verse may have been lost after 914, by which the order of the distichs was preserved.

919—20. Neoptolemus holds out two conditions, personal comfort and the prospect of glory, which he thinks may reconcile him.

921. ἀληθῆ. A short expression for *καὶ ταῦτα, ἃ φῆς σε νοεῖν δρᾶν, ἀληθῆ ἐστί*;

925. Neoptolemus disguises the baseness of the treachery by the plea of duty in obeying orders, since he was but a *δηρῆτης*, v. 53.

927. Philoctetes' outburst of indignation is very finely expressed, and al-

together the speech has great pathos and poetic power.

Ibid. ὦ πῦρ σὺ. Mr. Blaydes shows by many apposite quotations that *fire* was regarded as the type of *τὸ ἀναιδές*, from its sparing nothing, e. g. Eur. Hec. 607, *ναυτικὴ δ' ἀναρχία κρείσσων πυρός*.—*πᾶν δέημα*, i. e. *πάνδεινος*, 'an utter horror,' as a person is often called a *μίσθημα* for *μισητός*. By a similar catachresis *τέχνημα* is for *τεχνίτης*, 'a plotter of villainy.'

929. ἡπάτηκας. He alludes to the consent to surrender the bow, given under false pretences, sup. 668.

930. *προστρόπαιον*, one that will bring a curse on the violator of religious obligations to a suppliant.

933. The MSS. give *μή μ' ἀφέλγης*, which is variously corrected. Dindorf

ὦμοι τάλας. ἀλλ' οὐδὲ προσφώνει μ' ἔτι,
 ἀλλ' ὡς μεθήσων μήποθ', ὦδ' ὀρᾷ πάλιν. 935
 ὦ λιμένες, ὦ προβλήτες, ὦ ξυνουσία
 θηρῶν ὀρείων, ὦ καταρρώγες πέτραι,
 ὑμῖν τάδ', οὐ γὰρ ἄλλον οἶδ' ὅτ' ῥ' λέγω,
 ἀνακλαίομαι παροῦσι τοῖς εἰωθόσιν,
 οἷ' ἔργ' ὁ παῖς μ' ἔδρασεν οὐξ Ἀχιλλέως· 940
 ὁμόσας ἀπάξειν οἴκαδ', ἐς Τροίαν μ' ἄγει·
 προσθείς τε χεῖρα δεξιᾶν, τὰ τόξα μου,
 ἱερὰ λαβὼν τοῦ Ζηνὸς Ἡρακλέους, ἔχει,
 καὶ τοῖσιν Ἀργείοισι φήνασθαι θέλει
 ὡς ἄνδρ' ἐλὼν ἰσχυρὸν ἐκ βίας μ' ἄγει, 945
 κοῦκ οἶδ' ἐναίρων νεκρὸν, ἧ καπνοῦ σκιάν,
 εἶδωλον ἄλλως. οὐ γὰρ ἂν σθένοντά γε
 εἶλέν μ'. ἐπεὶ οὐδ' ἂν ὦδ' ἔχοντ', εἰ μὴ δόλῳ.
 νῦν δ' ἠπάτημαι δύσμορος. τί χρή με δρᾶν ;
 ἀλλ' ἀπόδος. ἀλλὰ νῦν ἔτ' ἐν σαντῷ γενοῦ. 950
 τί φῆς ; σιωπᾶς. οὐδέν εἰμ' ὁ δύσμορος.
 ὦ σχῆμα πέτρας δίπυλον, αὐθις αὐ πάλιν
 εἴσειμι πρὸς σὲ ψιλὸς, οὐκ ἔχων τροφήν
 ἀλλ' ἀνανοῦμαι τῷδ' ἐν αὐλίῳ μόνος,

has με μᾶφελς, Blaydes and Schnei-
 dewin με μὴ ἀφέλρ, Wunder με μᾶφελρς,
 Linwood μὴ μου ἀφέλρς, Neue μὴ μου
 'φέλρς. The middle, not the active, is
 usual with the double accusative.

935. μήποτε. We might have ex-
 pected οὔποτε, but there is a subjective
 sense, equivalent to ὡς ἂν εἰ μὴ θέλοι
 μεθεῖναι.

936. ὦ προβλήτες. This word is used
 again as a noun ('a headland') inf. 1455,
 unless προβλῆς be rightly altered to προ-
 βολῆς.

941. ὁμόσας. He sees clearly and
 expresses plainly the nature and extent
 of the fraud put upon him by 'this son
 of Achilles.'

942. προσθείς, i. e. πίστιν δούς. See
 774. 813.

943. ἔχει. 'He keeps them, and in-
 tends to show them (as objects of wonder
 and admiration) to those Argive soldiers.'
 The middle voice is perhaps used from

the familiar sense of ἀποφαίνεσθαι. After
 θέλει most editors place a full stop, but
 this leaves ὡς to commence a new sentence,
 and requires rather ὡς for οὔτως, in itself
 an unusual formula. If we construe
 φήνασθαι ὡς κ.τ.λ., we obtain a good
 and natural sense, 'he desires to show
 how,' &c.

946. καπνοῦ σκιδν. A thing as un-
 substantial as the 'shadow of smoke.'
 Compare εἶδωλον σκιδς, Aesch. Ag. 839.
 Mr. Blaydes compares Ant. 1170, and
 Pind. Pyth. viii. 99, σκιδς ὕμῳ ἄνθρωπος.

950. ἐν σαντῷ γενοῦ. A metaphor
 from a man having possession of his own
 home. So Aesch. Cho. 233, ἐνδον γενοῦ,
 χαρᾷ δὲ μὴ 'κπλαγῆς φρένας.

952. σχῆμα πέτρας. A common peri-
 phrasis for any object that presents
 itself to the eye in a familiar form.—
 δίπυλον, cf. 16. 159.

954. ἀνανοῦμαι. So El. 819, ἀφίλος
 ἀνανῶ βίον.

- οὐ πτηνὸν ὄρνιν, οὐδὲ θήρ' ὀρειβάτην 955
 τόξοις ἐναίρων τοισίδ', ἀλλ' αὐτὸς τάλας
 || θανὼν παρέξω δαῖθ' ὑφ' ὧν ἐφερβόμην,
 καί μ' οὓς ἐθήρων πρόσθε θηράσουσι νῦν
 φόνον φόνου δὲ ῥύσιον τίσω τάλας
 πρὸς τοῦ δοκοῦντος οὐδὲν εἶδέναι κακόν. 960
 ὀλοιο μή πω, πρὶν μάθοιμ' εἰ καὶ πάλιν
 γνῶμην μετοίσεις· εἰ δὲ μὴ, θάνοις κακῶς.
 ΧΟ. τί δρῶμεν ; ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς, ἀναξ,
 ἤδη 'στὶ καὶ τοῖς τοῦδε προσχωρεῖν λόγοις.
 ΝΕ. ἐμοὶ μὲν οἶκτος δεινὸς ἐμπέπτωκέ τις 965
 τοῦδ' ἀνδρὸς οὐ νῦν πρῶτον, ἀλλὰ καὶ πάλαι.
 ΦΙ. ἐλέησον, ὦ παῖ, πρὸς θεῶν, καὶ μὴ παρήῃς
 σαυτοῦ βροτοῖς ὄνειδος, ἐκκλέψας ἐμέ.
 ΝΕ. οἶμοι, τί δράσω ; μή ποτ' ὦφελον λιπεῖν
 τὴν Σκύρον· οὕτω τοῖς παροῦσιν ἄχθομαι. 970
 ΦΙ. οὐκ εἴ κακὸς σὺ· πρὸς κακῶν δ' ἀνδρῶν μαθὼν
 ἔοικας ἡκεῖν αἰσχρά. νῦν δ' ἄλλοισι δοὺς

957. ὑφ' ὧν. He is said poetically to be fed 'by the wild creatures' because they maintained him on their flesh. Wunder contends that we must read ἀφ' ὧν, and take ἐφερβόμην as the middle voice.

959. φόνον. 'I shall give my own blood in payment of the debt due for the slaughter of them.' By ῥύσιον, properly 'booty dragged off,' the payment exacted for it was also meant. See the note on Aesch. Suppl. 309 and Agam. 518.—πρὸς τοῦ κ.τ.λ., 'at the hands of one who seemed not to know what harm was.'—τίσω, i. e. indirectly, by my bow being taken from me.

961. μήπω. A reservation is made to an anathema, as in Trach. 383, ὀλοιντο, μήτι πάντες οἱ κακοὶ κ.τ.λ. Eur. Med. 82, ὀλοιο μὲν μὴ, δεσπότης γὰρ ἐστ' ἐμός.—πρὶν μάθοιμι, the optative by attraction, as in the Homeric verse ὡς ἀπόλοιο καὶ ἄλλος τις τοιαῦτά γε βέροι, and the maxim ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην. See sup. 325.

963. ἐν σοὶ. 'On your bidding depends—'—προσχωρεῖν, to assent, come over to, his urgent request to restore his bow. Eur. Med. 222, χρὴ δὲ ξένον μὲν

κάρτα προσχωρεῖν πόλει. The reply of Neoptolemus shows that he inclines to the latter alternative, perceiving which Philoctetes presses his suit in the most urgent terms.

968. ὄνειδος σαυτοῦ. 'Do not allow mortal men the chance of saying a word against yourself for having deceived me,'—the objective genitive.—ἐκκλέψας, Schol. ἀπατήσας. Cf. sup. 55.

971. κακὸς σὺ. 'It is not you that are by nature bad, but it seems that you have learnt from bad men a lesson in evil, and have come here to practise it.' Wunder notices the periphrasis ἡκεῖν μαθὼν for μαθεῖν, and compares Antig. 1172 and 1280.

972. ἄλλοισι δοὺς. 'Surrendering yourself to others (than these bad advisers, viz. to your suppliant), to whom it is but reasonable that you should.' Wunder reads ἄλλοις σε δοὺς, 'to others than the Atreidae and Ulysses;' but the omission of the pronoun seems sufficiently defended by Eur. Phoen. 21 δ' δ' ἡδονῇ δοὺς. We might however take αἰσχρά for the object; 'give up to others, who are fit persons, what is dishonourable, and practise honour your-

- οἷς εἰκὸς, ἔκπλει, τὰμά μοι μεθεῖς ὄπλα.
 NE. τί δρῶμεν, ἄνδρες ;
 OA. ὦ κάκιστ' ἀνδρῶν, τί δρᾷς ;
 οὐκ εἴ μεθεῖς τὰ τόξα ταῦτ' ἐμοὶ πάλιν ; 975
 ΦΙ. οἴμοι, τίς ἀνὴρ ; ἀρ' Ὀδυσσέως κλύω ;
 OA. Ὀδυσσέως, σάφ' ἴσθ', ἐμοῦ γ', ὃν εἰσορᾷς.
 ΦΙ. οἴμοι· πέπραμαι κάπολῳλ'. ὁδ' ἦν ἄρα
 ὁ ξυλλαβῶν με κάπονοσφίσας ὄπλων.
 OA. ἐγὼ, σάφ' ἴσθ', οὐκ ἄλλος· ὁμολογῶ τάδε. 980
 ΦΙ. ἀπόδος, ἄφες μοι, παῖ, τὰ τόξα.
 OA. τοῦτο μὲν
 οὐδ' ἦν θέλῃ δράσει ποτ'· ἀλλὰ καὶ σέ δεῖ
 στείχειν ἅμ' αὐτοῖς, ἧ βία στελοῦσί σε.
 ΦΙ. ἔμ', ὦ κακῶν κάκιστε καὶ τολμήσῃτε,
 οἷδ' ἐκ βίας ἄξουσιν ; 985
 OA. ἦν μῆρπης ἐκῶν.
 ΦΙ. ὦ Δημνία χθὼν καὶ τὸ παγκρατὲς σέλας
 Ἥφαιστότευκτον, ταῦτα δῆτ' ἀνασχετὰ,
 εἴ μ' οὗτος ἐκ τῶν σῶν ἀπάξεται βία ;

self.' Mr. Blaydes, with Dind., reads *οἷς* *εἰκὸς*, which could only mean *οἷς εἰκὸς σε δοῦναι*, which would be ambiguous, as it might mean *ἐμοὶ δοῦν τὰ τόξα*, which is also expressed in the next clause. The sense given by Mr. Blaydes, 'yielding to other feelings such as it is reasonable you should,' would require *οἷς εἰκὸς (σε δοῦναι)*.

974. Ulysses, who has been watching the proceedings unobserved, now suddenly steps forward, seeing Neoptolemus on the point of relenting, and inclined to follow the dictates of honour. 'Go back!' he exclaims, 'and give up these arms not to him, as you are advancing to do, but to me.' It is not clear whether the hesitation of Neoptolemus is genuine, and the result of his honourable feelings, or a part of the concerted plan.—*τί δρᾷς* ; 'What are you doing (in offering to hand him the bow)?' Mr. Linwood is wrong in saying this is the subjunctive, which, in the second person, would be a solecism. See on v. 300.

976. *ἄρα κ.τ.λ.* 'Is not that Ulysses

whose voice I hear?'—'Not only *hear*,' he replies, stepping forward, 'but *see*.'

978. *ὁδ' ἦν ἄρα*. He now first perceives that he is the victim of a plot.
 982. *οὐδ' ἦν θέλῃ δράσει*. *Nō si voluerit quidem faciet*. For this use of the negative affecting the entire clause, compare Eur. Hipp. 655, *ὅς οὐδ' ἀκούσας τοιάδ' ἀγνεύειν δοκῶ*.

983. *ἅμ' αὐτοῖς*. Some refer this to the bow, *τοῖς τόξοις*, but the change of subject in *στελοῦσι* is harsh. More probably Neoptolemus and the attendants are meant, to whom *ξυλλάβετε* is addressed inf. 1003.

984. *τολμήσῃτε*. From *τολμῆς* for *τολμῆεις*, like *χρυσὸν τιμῆστα* II. xviii. 476. Dindorf gives *τολμίσῃτε*, which has much less authority, and is more allied to a comic form of superlative, like *λαλίστατος*, *κλεπτίστατος*. Schol. Med. on Aesch. Prom. 234, *δύναται καὶ τολμῆς εἶναι ὡς τιμῆς τιμῆεις*.

985. *ἄξουσιν*, *ἀδδύκτωρ εὐντ*.

988. *ἐκ τῶν σῶν*. He regards the abduction as not less criminal and sacrilegious than dragging a suppliant

- ΟΔ. Ζεὺς ἔσθ', ἵν' εἰδῆς, Ζεὺς, ὁ τῆσδε γῆς κρατῶν,
Ζεὺς, ᾧ δέδοκται ταῦθ'· ὑπηρετῶ δ' ἐγώ. 990
- ΦΙ. ὦ μῖσος, οἶα κάξανευρίσκεις λέγειν·
θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης.
- ΟΔ. οὐκ, ἀλλ' ἀληθεῖς. ἡ δ' ὁδὸς πορευτέα.
- ΦΙ. οὐ φημ' ἔγωγε. ΟΔ. φημί. πειστέον τάδε. 995
- ΦΙ. οἴμοι τάλας. ἡμᾶς μὲν ὡς δούλους σαφῶς
πατῆρ ἄρ' ἐξέφυσεν οὐδ' ἐλευθέρους.
- ΟΔ. οὐκ, ἀλλ' ὁμοίους τοῖς ἀρίστοισιν, μεθ' ὧν
Τροίαν σ' ἐλεῖν δεῖ καὶ κατασκάψαι βία.
- ΦΙ. οὐδέποτε γ' οὐδ' ἦν χρῆ με πᾶν παθεῖν κακὸν,
ἕως ἂν ᾗ μοι γῆς τόδ' αἰπεινὸν βάθρον. 1000
- ΟΔ. τί δ' ἐργασείεις;
- ΦΙ. κρατ' ἐμὸν τόδ' αὐτίκα
πέτρα πέτρας ἄνωθεν αἰμάξω πεσών.
- ΟΔ. ξυλλάβετέ γ' αὐτόν· μὴ 'πὶ τῷδ' ἔστω τάδε.
- ΦΙ. ὦ χεῖρες, οἶα πάσχετ' ἐν χρεῖα φίλης
νευρᾶς, ὑπ' ἀνδρὸς τοῦδε συνθηρώμεναι. 1005
- || ὦ μηδὲν ὑγιές μηδ' ἐλεύθερον φρονῶν,
οἷ αὐ μ' ὑπῆλθες, ὥς μ' ἐθηράσω, λαβῶν

from an altar on which the sacred fire is lighted. Aesch. Prom. 7, τὸ σὺν γὰρ ἄνθος, παντέχνου πυρὸς σέλας, θνητοῖσι κλέψας ὥπασεν. Linwood conjectures ἐδρῶν for ἐκ τῶν.

989. τῆσδε γῆς. 'This earth, on which we all live and move,'—not the particular land of Lemnos.

992. τοὺς θεοὺς. See on v. 736.—προτείνων, with mock piety putting forward as a plea your obedience to the supreme god. Cobet (Misc. Crit. p. 284) contends that τῖθείς, the MS. reading, is the true one. See on El. 696. 1347.

1000. αἰπεινόν. The cave was represented at some height above the ground. He may mean therefore, 'so long as he occupies a spot in the island high enough to take a fatal leap from it.' Mr. Blaydes needlessly alters ᾗ μοι γῆς to ᾗ γέ μοι. It may be doubted if such a combination as ᾗ γε anywhere occurs. Mr. Linwood understands, 'so long as there is a rock left in Lemnos.'

1002. κράτα τόδε. The neuter is

somewhat anomalous, but it appears to occur elsewhere, e.g. in Bacch. 1140 and 1214, where however for κράτα τριγύλοις τόδε it would be as easy to read τόνδ' for τόδ' αὐτίκα.—The construction is not, as Mr. Blaydes thinks probable, πεσών πέτρα πέτρας, 'falling on rock from rock,' but πεσών ἄνωθεν πέτρας.

1003. The MS. reading ξυλλάβετ' αὐτόν has been variously altered, ξυλλάβετέ γ' αὐτόν, ξ. τοῦτον, ξυλλάβετον αὐτόν, and (addressed to Neoptolemus) ξυλλάμβαν' αὐτόν, 'help me to hold him.' The last, proposed by Mr. Blaydes, is perhaps the best of several mere guesses. To this ὅπ' ἀνδρὸς τοῦδε may specially refer in 1005.

1004. Philoctetes, in an appeal which is at once eloquent and pathetic, pours out a torrent of invective against the treachery of Ulysses, but exonerating from blame the youth whom he regards merely as the tool of his superior, a πρόσβλημα or pretext to conceal his baseness.

1007. οἷ αὐ is Hermann's probable

- πρόβλημα σαντοῦ παῖδα τόνδ' ἀγνώτ' ἐμοί,
 ἀνάξιον μὲν σοῦ, κατάξιον δ' ἐμοῦ,
 ὃς οὐδὲν ἤδη πλὴν τὸ προσταχθὲν ποιεῖν, 1010
 δῆλος δὲ καὶ νῦν ἐστὶν ἀλγεινῶς φέρων
 οἷς τ' αὐτὸς ἐξήμαρτεν οἷς τ' ἐγὼ παθον.
 ἀλλ' ἡ κακὴ σὴ διὰ μυχῶν βλέπουσ' αἰεὶ
 ψυχὴ νιν ἀφυσὴ τ' ὄντα κοῦ θέλονθ' ὅμως
 εὖ προῦδίδαξεν ἐν κακοῖς εἶναι σοφόν. 1015
 καὶ νῦν ἐμ', ὦ δύστηνε, συνδήσας νοεῖς
 ἄγειν ἀπ' ἀκτῆς τῆσδ', ἐν ᾗ με προῦβάλου
 ἄφιλον ἔρημον ἀπολιν ἐν ζῶσιν νεκρόν.
 φεῦ.
 ὄλοιο· καὶ σοι πολλάκις τόδ' ἠῤῥάμην.
 ἀλλ' οὐ γὰρ οὐδὲν θεοὶ νέμουσι ἡδύ μοι, 1020
 σὺ μὲν γέγηθας ζῶν, ἐγὼ δ' ἀλγύνομαι
 τοῦτ' αὖθ', ὅτι ζῶ σὺν κακοῖς πολλοῖς τάλας,
 γελῶμενος πρὸς σοῦ τε καὶ τῶν Ἀτρείω
 διπλῶν στρατηγῶν, οἷς σὺ ταῦθ' ὑπηρετεῖς.
 καίτοι σὺ μὲν κλοπῇ τε κἀνάγκῃ ζυγεῖς 1025

correction of *οἷα*. Others read *οἶον*, *οἶος*, or *οἶως*. But none of these seem so likely to have been corrupted to *οἷα*. We may suppose Philoctetes to regard this as a second act of treachery, the excuse for leaving him on the island being considered the first.

1012. *οἷς* may be regarded as a dative of reference in place of the more common accusative of the object. Similarly Dem. Mid. p. 550, *χαλεπῶς ἐνηνοχῶς ἐφ' οἷς περὶ τὴν λειτουργίαν ὑβρίσθην, ἐτι πολλῷ χαλεπώτερον τοῦτοισ τοῖς μετὰ ταῦτα ἐνήνοχα καὶ μᾶλλον ἡγανάκτησα*, where however *ἐτι* is more readily understood from the preceding clause.

1013. *διὰ μυχῶν βλέπειν* seems said of one who from a dark corner or inner recess watches the progress of things at a little distance. So *οὐ γὰρ ἐν μυχοῖς ἐτι*, Ant. 1293, and *μυχῷ ἀφερκετος*, 'shut out by being kept in an inner room,' Aesch. Cho. 438. The metaphor from a wild beast in ambush is hardly so appropriate. By *διὰ* is expressed the idea of looking through the intervening darkness.

1014. *ἀφυσὴ*, having no natural taste

or talent for deceit.

1016. As no emphasis on the pronoun is required by the context, we should perhaps read *καὶ νῦν γέ μ'*. And Mr. Blaydes gives *μ'* as the reading of the Paris MS. B.

1017. *προῦβάλου*. The middle perhaps means, 'on which you had me (caused me to be) exposed.' The active *προβάλες* occurs Trach. 810, where it means *ἀπέρριψας*.

1018. *νεκρόν*. Mr. Blaydes compares Ant. 1166, *οὐ τίθῃμι' ἐγὼ ζῆν τοῦτον, ἀλλ' ἐμψυχον ἡγοῦμαι νεκρόν*.

1019. *καὶ—ἠῤῥάμην*. 'And this is not the first time I have prayed that evil may befall you.' 'But' (he morosely adds) 'as the gods favour me in nothing, you still live on and prosper, while to me life itself is a burden to be endured.'

1023. *γελῶμενος*. Ridicule, especially when some wrong was unavenged, was very bitter to the Greek. So Ant. 483, *δεδρακυῖαν γελᾶν*, and Eur. Med. 383, *θανοῦσα θῆσω τοῖς ἐμοῖς ἐχθροῖς γέλων*. See inf. 1125.

1025. *ἀνάγκῃ ζυγεῖς*. It was related in the 'Cypria,' which was the 'Homer'

ἔπλεις ἄμ' αὐτοῖς, ἐμὲ δὲ τὸν πανάθλιον
 ἐκόντα πλεύσανθ' ἐπὰ νανσὶ ναυβάτην
 ἄτιμον ἔβαλον, ὥς σὺ φῆς, κείνοι δὲ σέ.
 καὶ νῦν τί μ' ἄγετε; τί μ' ἀπάγεσθε; τοῦ χάριν;
 ὅς οὐδέν εἰμι καὶ τέθνηχ' ὑμῖν πάλαι. 1030
 πῶς, ὦ θεοῖς ἔχθιστε, νῦν οὐκ εἰμί σοι
 χωλός, δυσώδης; πῶς θεοῖς ἔξεσθ', ὁμοῦ
 πλεύσαντος, αἰθεῖν ἱρά; πῶς σπένδειν ἔτι;
 αὕτη γὰρ ἦν σοι πρόφασις ἐκβαλεῖν ἐμέ.
 κακῶς ὄλοισθ'. ὀλείσθε δ' ἡδικοῦτες 1035
 τὸν ἄνδρα τόνδε, θεοῖσιν εἰ δίκης μέλει.
 ἔξοιδα δ' ὥς μέλει γ'. ἐπεὶ οὐποτ' ἂν στόλον
 ἐπλεύσατ' ἂν τόνδ' οὐνεκ' ἀνδρὸς ἀθλίου,
 εἰ μή τι κέντρον θεῖον ἦγ' ὑμᾶς ἐμοῦ.
 ἀλλ', ὦ πατρώα γῇ θεοὶ τ' ἐπόψιοι, 1040

especially of Pindar and the Tragic, that Ulysses did not join the first expedition to Troy as a volunteer, but under threat and compulsion. In allusion to this Agamemnon is made to say, *μόνος δ' Ὀδυσσεὺς, ὅσπερ οὐχ ἐκὼν ἔπλει, ζευχθεὶς ἔτοιμος ἦν ἐμὸι σειραφόρος*, Aesch. Ag. 815. Q. Smyrn. v. 193, *καὶ σε καταπτώσσοντα καὶ οὐκ ἐθέλοντ' ἐφ' ἐπεσθαι ἡγάγον Ἀτρεΐδαι.—κλοπῇ*, 'by their having to carry you off by stealth,' viz. from your hiding-place. This dative does not depend on *ζυγέις*. Ulysses had pretended to be mad, but his trick was exposed by the cunning of Palamedes.

1028. *κεῖνοι δέ*. 'While they, the Atreidae, say that it was you who left me at Lemnos,' and so they try to escape both the odium and the retribution due for the deed.

1029. *ἀπάγεσθε*. The middle voice implies that their own interest was concerned. So in Alcest. 47, *Θάνατος* exclaims, *κατὰξομαί γε νερτέραν ὑπὸ χθόνα*.

1030. *ὅμιν*. 'So far as any intercourse with you is concerned.' Mr. Blaydes compares Aj. 970, *θεοῖς τέθνηκεν ὁῖτος, οὐ κείνοισιν, οὐ*.

1031. *νῦν*, viz. now that you require my aid.—*σοι*, 'in your eyes,' 'in your estimation.'

1032. *χωλός*. One of the excuses alleged for leaving him at Lemnos had

been that he was disabled and useless as a foot-soldier or sailor.—For *ἔξεσθ'* of the MSS. the conjecture of Pierson *ἔξεσθ'* seems very plausible. 'How (I should like to know) is it in your power to continue sacrifices and libations, if I shall have sailed with you (whereas you said before that this was impossible)?' Mr. Blaydes adopts a conjecture which is as ugly as it is far-fetched, *πῶς ἐμοῦ ἔσται θεοῖς πλεύσαντος κ.τ.λ.* Linwood contends that *πῶς ἐβξεσθε* could here only mean 'how will you boast?' But see inf. 1077. The interpretation of the verse in Aesch. Ag. 906, *ἠδὲ θεοῖς δείσας ἂν ᾤδ' ἔρδειν τάδε*, which might be thought to justify the *present* infinitives *αἰθεῖν* and *σπένδειν*, is somewhat uncertain from the position of *ἂν*. When *ὁμοῦ*, which appears to be the true reading, had been written *ἐμοῦ*, it would almost follow that *ἔξεσθ'* should be changed into *εὔξεσθ'*, because the final *θ'* would be perplexing to the copyist.

1039. *τι κέντρον*. Some motive or incitement from the gods which, by inducing you to fetch me, proved that the gods had not forgotten me. "Divinitus immissum mei desiderium," Herm.

1040. *ἐπόψιοι*. Cf. Aesch. Suppl. 374, *τὸν ὑψόθεν σκοπὸν ἐπισκόπει*. Ag. 1556, *φαίην ἂν ἦδη νῦν βροτῶν τιμαύρους θεοὺς ἐνωθεν γῆς ἐποπτεύειν ἀχῆ*.

τίσασθε τίσασθ' ἀλλὰ τῷ χρόνῳ ποτὲ
 ξύμπαντας αὐτοὺς, εἴ τι καὶ μ' οἰκτείρετε.
 ὡς ζῶ μὲν οἰκτρῶς, εἰ δ' ἴδοιμ' ὀλωλότας
 τούτους, δοκοῖμ' ἂν τῆς νόσου πεφευγένοι.

ΧΟ. βαρὺς τε καὶ βαρεῖαν ὁ ξένος φάτιν 1045
 τήνδ' εἶπ', Ὀδυσσεῦ, κοῦχ ὑπέικουσαν κακοῖς.

ΟΔ. πόλλ' ἂν λέγειν ἔχοιμι πρὸς τὰ τοῦδ' ἔπη,
 εἴ μοι παρείκοι· νῦν δ' ἐνὸς κρατῷ λόγουν.
 οὐ γὰρ τοιούτων δεῖ, τοιούτός εἰμ' ἐγώ·
 χῶπου δικαίων κάγαθῶν ἀνδρῶν κρίσις, 1050
 οὐκ ἂν λάβοις μου μᾶλλον οὐδέν' εὖσεβῇ.
 νικᾶν γε μέντοι πανταχοῦ χρήζων ἔφην,
 πλὴν ἐς σέ· νῦν δὲ σοί γ' ἐκὼν ἐκστήσομαι.

1043. *οἰκτρῶς*, 'in a condition that deserves your pity' (in allusion to *οἰκτεῖρετε*).—*τῆς νόσου*, the genitive from the notion of liberation from. See v. 1334. Editors compare *πεφυγμένος ἦεν ἀέθλων*, *Od. i. 18*. Mr. Blaydes adds *Ant. 488, οὐκ ἀλύζετον μόρου κακίστου*, and *El. 626, θράσους τοῦδ' οὐκ ἀλύξεις*.

1045. *βαρὺς*. 'The stranger is in earnest, and the words he has said are of grave import, and not those of a man who gives way to his misfortunes.' The meaning is, that relying on the care and justice of the gods he is determined to resist to the last, and it is hinted that his threats have a serious meaning.

1048. *εἴ μοι παρείκοι*, 'had I a fit opportunity for saying much.' 'As it is,' he adds, 'I can command (or am able to) only one plain statement,' viz. that he may stay here if he chooses, since we can do very well without him. By *κρατῷ*, which Wunder professes not to understand, he seems to mean that he has it in his power to say this one thing, if he cannot at present reply to all the charges brought against him.

1049. *οὐ γὰρ κ.τ.λ.* The sense is, 'I am not going to argue with him, for I am a man of decision, and one able and ready to act according to circumstances.' This sentiment, which suits the *τὸ πολύτροπον* of his character, is thus expressed; 'For where there is need of such-and-such (i.e. some particular kind of) persons, such an one am I (viz. crafty when craft is required); and again, where a

selection is to be made of honest, and good men, you will not get any one more mindful of his duty to the gods than I am.' This appears the simple and perfectly appropriate sense of a passage which is commonly regarded as very difficult. Linwood indeed does not think it necessary to say anything about it; but Wunder avows himself unable to understand it, and thinks it is corrupt. Mr. Blaydes also calls *τοιούτων* "utterly meaningless," and suspects 1049—53 are interpolated. Yet it is clear enough that Ulysses uses a word which evades the direct confession of being morally base. There is some irony in his boast about *εὖσεβῇ*, which is not represented by our feeble word 'pious,' but refers to a man of honour who regards his oath.

1052. *νικᾶν γε μέντοι*. 'Still, it is my nature under any circumstances to wish to have my way,—though I will not insist on it as regards you; no! for the present I will purposely stand aside in your case, and not thwart you.' The love of having one's own way in a dispute is natural to all; compare *Aesch. Ag. 915*, where the king says to the queen, *ἦ καὶ σὺ νικῆν τήνδε δήριος τίεις*; The *γε* is right enough after *σοί*, 'in your case, at all events, though I might not do so in the case of others.'

1053. For *ἐκστήσομαι* with the dative Mr. Blaydes compares *Aj. 672, ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος τῇ λευκοπῶφι φέγγος ἡμέρα φλέγειν*.

- ἄφετε γὰρ αὐτὸν, μηδὲ προσψαύσῃτ' ἔτι.
 ἔατε μίμνεν. οὐδέ σου προσχρήζομεν, 1055
 τά γ' ὄπλ' ἔχοντες ταῦτ'· ἐπεὶ πάρεστι μὲν
 Τεύκρος παρ' ἡμῖν, τήνδ' ἐπιστήμην ἔχων,
 ἐγὼ θ', ὃς οἶμαι σοῦ κάκιον οὐδὲν ἂν
 τούτων κρατύνειν, μηδ' ἐπιθύνειν χερί.
 τί δῆτα σοῦ δεῖ; χαῖρε τὴν Λήμνον πατῶν. 1060
 ἡμεῖς δ' ἴωμεν. καὶ τάχ' ἂν τὸ σὸν γέρας
 τιμὴν ἐμοὶ νείμειν, ἣν σ' ἐχρῆν ἔχειν.
 ΦΙ. οἶμοι· τί δράσω δύσμορος, σὺ τοῖς ἐμοῖς
 ὀπλοῖσι κοσμηθεὶς ἐν Ἀργείοις φανεῖ;
 ΟΔ. μὴ μ' ἀντιφώνει μηδὲν, ὡς στείχοντα δῆ. 1065
 ΦΙ. ὦ σπέρμ' Ἀχιλλέως, οὐδέ σοῦ φωνῆς ἔτι
 γενήσομαι προσφθεγκτὸς, ἀλλ' οὕτως ἄπει;
 ΟΔ. χάρεί σύ· μὴ πρόσλευσσε, γενναῖός περ ὦν,
 ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς.
 ΦΙ. ἦ καὶ πρὸς ὑμῶν ὧδ' ἔρημος, ὦ ξένοι, 1070
 λειφθήσομαι δὴ κοῦκ ἐπουκτερεῖτέ με;
 ΧΟ. ὃδ' ἐστὶν ἡμῶν ναυκράτωρ ὁ παῖς· ὅσ' ἂν

1055. οὐδέ. 'We don't want you, after all.' A peculiar use, with which compare Aesch. Theb. 1036, *τούτου δὲ σάρκας οὐδὲ κοιλογάστορες λύκοι σπάσσονται*. See v. 66.

1056. The sense is, *ἐπεὶ Τεύκρος μὲν πάρεστιν ἡμῖν, ἐγὼ δὲ καὶ αὐτὸς πάρεμι*. Wunder reads *ἐπέπερ ἔστι μὲν* on his own conjecture; but the Romans similarly say *inesse in hoc*, &c.

1058—9. The *μηδὲ* following *οὐδὲν* is certainly an anomaly; but verbs like *χρῆ, δοκῶ, οἶμαι* have a tendency to join *οὐ* with the infinitive; see on v. 1389, *φημι δ' οὐ σε μανθάνειν*. It is therefore hardly necessary to insist that the *οὐ* strictly negatives *κάκιον*, nor indeed is this logically right, since we must supply *κάκιον* equally with *μηδέ*. Schneidewin refers to Eur. Andr. 586, *δρῶν εὖ κακῶς δ' οὐ, μηδ' ἀποκτείνειν βίᾳ*. Wunder adds Plat. Prot. p. 319, B, *θεῖν δὲ αὐτὸ ἡγοῦμαι οὐ διδακτὸν εἶναι μηδ' ὑπ' ἀνθρώπων παρασκευαστὸν ἀνθρώποις, δικάσιος εἰμι εἰπεῖν*.

1060. *χαῖρε*. 'Good-bye to you, and go on treading the soil of Lemnos.'

1061. τὸ σὸν γέρας, i.e. the bow, that which you regard as your special prerogative. To this stinging remark Philoctetes replies with a groan. 'What! you present yourself to the Argive host furnished with arms that are mine!'

1066. He says *οὐδὲ σοῦ* rather than *οὐδὲ σῆς*, because the primary idea is, 'will not even you speak to me?' Two constructions are combined, *προσφθεγκτὸς σοῦ* and *π. φωνῆς*, the meaning of both being *πρόσφθεγμα ἔω*. Mr. Blaydes says "the genitive *σοῦ* appears to depend on *φωνῆς*, for *προσφθεγκτὸς* could hardly govern both."

1068. *χάρεί σύ*. Addressed to Neoptolemus, who is told not to look at Philoctetes, however much his noble nature may incline him to respect a suppliant, lest by relenting and restoring the bow he should spoil their present luck.

1071. The MSS. have *λειφθήσομ' ἥδη*, an improbable elision, corrected by Wakefield. Mr. Blaydes reads *λ. δῆτ'*, *οὐδ' &c.*, but see sup. on v. 2.

οὗτος λέγῃ σοι, ταῦτά σοι χῆμεῖς φαμέν.

- NE. ἀκούσομαι μὲν ὡς ἔφυν οἴκτου πλέως
 || πρὸς τοῦδ' ὅμως δὲ μέινат', εἰ τούτῳ δοκεῖ, 1075
 χρόνον τοσοῦτον, εἰς ὅσον τά τ' ἐκ νεὼς
 στείλωσι ναῦται καὶ θεοῖς εὐξώμεθα.
 χοῦτος τάχ' ἂν φρόνησιν ἐν τούτῳ λάβοι
 λῶν τιν' ἡμῖν. νῶ μὲν οὖν ὁρμώμεθον,
 ὑμεῖς δ', ὅταν καλῶμεν, ὁρμᾶσθαι ταχεῖς. 1080
- ΦΙ. ὦ κοίλας πέτρας γύαλον στρ. á.
 θερμόν καὶ παγετώδες, ὥς σ'
 οὐκ ἔμελλον ἄρ', ὦ τάλας,
 λείψειν οὐδέ ποτ', ἀλλὰ μοι
 καὶ θνήσκοντι συνοίσει. 1085
 ὦ μοι μοι μοι.
 ὦ πληρέστατον αὔλιον
 λύπας τᾶς ἀπ' ἐμοῦ τάλαν,
 τίπτ' αὖ μοι τὸ κατ' ἄμαρ
 ἔσται; τοῦ ποτε τεύξομαι 1090

1074. Neoptolemus, having the right of command over his own crew, is willing to leave them for a while to assist Philoctetes, even though he is sure to be taunted by Ulysses for his compassion.

1075. *τούτῳ*, i. e. Philoctetes.

1076. By *τὰ ἐκ νεὼς* the tackle is meant which the Greek sailors generally took out of the ship on coming to land. Instead of *ἀποκαταστήσωσι*, which a prose writer would have said, he uses *στείλωσι* in reference rather to *πλοῦν* or *ναῦν*.

1078. *φρόνησιν*. Perhaps he will think better of us, and of our proposals, when he finds we can take Troy without him, and he is left alone on his island.

1080. It is likely that this verse was added from a notion that the *μὲν* required a corresponding *δέ*. The repetition of *ὁρμᾶσθαι* is awkward, and so is the use of the infinitive for the imperative. The Schol. took the sense to be *γίνεσθε ταχεῖς ὁρμᾶσθαι*, which is hardly good Greek.

1081. In a short monody Philoctetes bewails his unhappy lot, and inveighs against Ulysses as the sole author of it. The metre is glyconic.

1082. *θερμόν*. The excess of heat in summer and cold in winter is mentioned as a reason why he had hoped to leave so dismal an abode.

1085. *συνοίσει*. "*συμφέρεισθαι* dicitur qui cum aliquo versatur et consortio eius utitur, e.g. Herod. iv. 114, οὐκ ἂν ἂν δυναίμεθα ἐκείνησι συμφέρεισθαι. Antrum tanquam sodalem alloquitur." Linwood. Mr. Blaydes reads *συνέσει* with Reiske and Elmsley, 'you will be conscious also of my death.' Wunder is hardly satisfied with *συνοίσει*, which ought to mean 'will suit me even in death.' Perhaps the sense is that it will do for his tomb as it has served for a habitation, Schol. καὶ ἀπολλυμένῳ μοι σύμφορον ἔση καὶ ὠφέλιμον, καὶ δέξῃ με ἀποθανόντα. But he adds οἶον, καὶ μετὰ θάνατον συνελεύσῃ μοι, καὶ οὐ καταλείψῃς με. He therefore took it for the epic future of *εἶμι*. See on 1453. Ellendt approves *συνέσει*.

1088. *τᾶς ἀπ' ἐμοῦ*. The cave is most full of the grief that proceeds from, or is uttered by him, i. e. more full of that than of any comforts that it can supply.

1090. The Schol. took the sense thus; 'Whom shall I now find to give me food? From what hope (is it likely to come)?'

σιτονόμου μέλεος πόθεν ἐλπίδος ;
 εἴθ' αἰθέρος ἄνω
 πτωκάδες ὀξύτονου διὰ πνεύματος
 † ἔλωσί μ'. οὐ γὰρ ἔτ' ἰσχύω.

ΧΟ. σύ τοι σύ τοι κατηξίωσας, ὦ βαρύποτμ' ;
 οὐκ στρ. β'. 1095

ἄλλοθεν ἂ τύχα ἄδ' ἀπὸ μείζονος,
 εὐτέ γε παρὸν φρονῆσαι
 τοῦ λφόνος δαίμονος εἶλον τὸ κάκιον ἀντί. 1100

ΦΙ. ὦ τλάμων τλάμων ἄρ' ἐγὼ ἀντ. α. 1102

καὶ μόχθῳ λωβατὸς, ὃς ἥ-
 δη μετ' οὐδενὸς ὕστερον
 ἀνδρῶν εἰσοπίσω τάλας 1105

ναίων ἐνθάδ' ὀλοῦμαι,
 αἰαὶ αἰαί,
 οὐ φορβὰν ἔτι προσφέρων,
 οὐ πτανῶν ἀπ' ἐμῶν ὄπλων,
 κραταιαῖς μετὰ χερσὶν 1110

Perhaps for ἀπὸ ποίας ἐλπίδος he wrote ἀπὸ ποίας γῆς ἐλπίδος, scil. τεύξομαι. Certainly it seems harsh to combine σιτονόμος ἐλπίς, "spes victus sibi aliunde parandi," Linwood.

1092—4. These lines are corrupt, and cannot be restored with anything like certainty. The antistrophic verses 1112—15 do not metrically differ much, and they do not seem to require correction. Yet it is impossible to say what is meant by πτωκάδες, for which the Schol. records not less than five different readings. The conjecture of Hermann, adopted by Linwood, ἴθ'—ἔλωσί μ', *age, spes me capiant*, is a solecism in the third person, and equally so, of course, with εἴθε, *utinam*. It is probable that ἔλοιεν should be restored. In that case πτωκάδες might refer to those birds which, like doves, fly timidly and rapidly away from their pursuers. This reading, ending with οὐ γὰρ ἰσχύς, would give a fair sense.—For οὐ γὰρ ἔτ' ἰσχύω various corrections have been proposed, οὐκ ἔτ' ἰσχω, οὐδ' ἔτ' ἀρκῶ, οὐκ ἔτ' ἰσχύς.

1095—1100. The short reply of the chorus is full of difficulties. For κατ-ἡξίωσας Mr. Blaydes, while he reads τὰδ

ἡξίωσας, compares Aesch. Ag. 572, καὶ πολλὰ χαίρειν ξυμφοραῖς καταξιώ. The meaning clearly is, 'it served you right,'—it was yourself who thought yourself deserving of these woes. In the next verse Dindorf's reading is probable, and is admitted by Wunder, οὐκ ἄλλοθεν ἂ τύχα ἄδ' ἀπὸ μείζονος. Some grammarian had supplied ἔχει, and this was wrongly taken by others for the second person of the passive, and led to the corruption of τύχα ἄδ' into τύχα τὰδ.

1100. λωϊτέρου and εὐρεῖν Wunder for τοῦ λφόνος and εἶλεν. The reading of this verse is altogether uncertain. Mr. Blaydes has εἶλου τὸ κάκιον ἀντί, and so Dindorf. And the Schol. remarks that ἀντί must be supplied. Others have proposed εἰθεῖν, εὐρεῖν, and αἰνεῖν. Possibly, as sometimes in πατῶς, the ω is made short in λφόνος before the open vowel. See on v. 724. The Schol. seems to have read τοῦ πλέονος. Prof. Jebb, in *Journal of Philology* ii. p. 78, rightly defends the short ω in λφόνος. (So in Quintus Smyrnaeus iv. 155 and 419 we have Τρωῖλος.) He thinks φρονῆσαι may be a corruption of κυρῆσαι.

ἴσχω· ἀλλὰ μοι ἄσκοπα
κρυπτά τ' ἔπη δολερᾶς ὑπέδου φρενός·
ἰδοίμαν δέ νιν,
τὸν τάδε μῆσάμενον, τὸν ἴσον χρόνον
ἐμὰς λαχόντ' ἀνίας.

1115

ΧΟ. * πότμος πότμος σε δαιμόνων τάδ', οὐδὲ σέ γε
δόλος ἀντ. β'.

|| ἔσχ' ὑπὸ χειρὸς ἐμᾶς. στυγερὰν ἔχε
δύσποτμον ἄραν ἐπ' ἄλλοις.
καὶ γὰρ ἐμοὶ τοῦτο μέλει, μὴ φιλότῃτ' ἀπάσῃ.

1120

ΦΙ. οἷμοι μοι, καὶ που πολιᾶς στρ. γ'. 1123

πόντου θινὸς ἐφήμενος,
γελᾷ μου, χερὶ πᾶλλων
τὰν ἐμὰν μελέου τροφὰν,
τὰν οὐδεὶς ποτ' ἐβάστασεν.

1125

ὦ τόξον φίλον, ὦ φίλων
χειρῶν ἐκβεβιασμένον,
ἦ που ἔλειων ὀράς, φρένας εἴ τινας
ἔχεις, τὸν Ἡράκλειον
† ἄθλιον ὠδέ σοι

1130

1111. ἴσχω. It seems that φορβὰν must be repeated; but κραταιαῖς μετὰ χειρὶν really refers to his strong grip of his bow. Perhaps therefore a comma should be placed after δῖκων, and αὐτὰ, i. e. τόξα, supplied as the object of ἴσχω. The expression would thus be a short one for οὐ πορίζμενος τροφὰν ἀπὸ πτ. ὀπ. For ἄσκοπα ἔπη cf. Aesch. Cho. 815, ἄσκοπον δ' ἔπος λέγων νύκτα πρό τ' ὀμμάτων σκότον φέρι, viz. Ἑρμῆς. For the dative Wunder compares Trach. 298, ἐμοὶ γὰρ οἶκτος δεινὸς εἰσέβη.

1116. πότμος is repeated by Hermann and others to suit the verse of the strophe 1095.

1119. ἔχε. Either 'direct against others,' i. e. against the δαίμονες, 'your hostile prayer,' or 'keep (or reserve) it to be uttered against others.' In the MSS. ἄραν is written twice.

1121. καὶ γὰρ ἐμοί. 'For I too am anxious about this, that you should not (lit. lest you should) reject our friendship.' Schol. λέπειν ἵνα.

1123. πολιᾶς. The proper meaning, as here, is bright, sparkling, shiny. Donaldson compares *polire*. Some would render it 'gray sand.' Hermann cites the Homeric θῖν' ἐφ' ἁλὸς πολιῆς, but he is hardly right in explaining the epithet here as really belonging to πόντου.

1125. γελᾷ. See on 1005. The simple verb here takes the construction of καταγελᾷ.—πᾶλλων, cf. Aesch. Cho. 161, καλίντων' ἐν ἔργῳ βέλη πικρῶν Ἀρης.

1132. The MSS. give τὸν Ἡ. ἔθλιον ὠδέ σοι, which the Schol. explains by διὰδοχον, but records a variant ἄθλιον. The lost word can only be guessed at. Mr. Blaydes gives τὸν Ἡ. ἡλικά τόνδε, Wunder ἄρθμιον, Dindorf ξύνομον, which Linwood thinks probable. It is not impossible that διὰδοχον itself, pronounced as a trisyllable, is the true reading, ἔθλων having been a gloss. The allusion is to the present of the bow made by Hercules on his funeral pyre to Poëas, the father of Philoctetes.

οὐκ ἔτι χρῆσόμενον τὸ μεθύστερον
 ἔτ', ἀλλ' ἐν μεταλλαγῇ

πολυμηχάνου ἀνδρὸς ἐρέσσει, 1135
 ὁρῶν μὲν αἰσχροῦς ἀπάτας, στυγνὸν δὲ φῶτ' ἐχ-
 θοδοπὸν,
 μυρὶ ἀπ' αἰσchrῶν ἀνατέλλονθ' ὅς ἐφ' ἡμῖν κάκ'
 ἐμήσατ', ὦ Ζεῦ.

ΧΟ. ἀνδρὸς τοι τὸ μὲν δίκαιον εἰπεῖν, στρ. δ'. 1140
 εἰπόντος δὲ μὴ φθονεράν
 ἐξῶσαι γλώσσας ὀδύναν.
 κείνος δ' εἰς ἀπὸ πολλῶν

1134. ἄλλον δ' for ἄλλ' is the slight and necessary metrical correction of Hermann.—ἐρέσσει, 'thou art wielded,' or plied, in the 'changed possession of another man,' or 'in the hands of a new owner.' Mr. Blaydes inserts in the text what we must call the improbable reading ἄρ' ἔσσει, 'it seems you will be.' Whether there is any authority for this form of the second person, ἔσσει, may be questioned. Cf. Aesch. Theb. 855, ἐρέσσει' ἀμφὶ κρατὶ πόμπιμον χερσὶν πίτυλον.

1136. ἐχθοδοπὸν, a rare word, occurs in Ar. Ach. 226, πόλεμος ἐχθοδοπὸς τῶν ἐμῶν χωρίων.

1137. ἀνατέλλοντα, 'causing to spring up.' Mr. Blaydes compares Pind. Isthm. vi. 110, Δίρκας ἀγρὸν ὕδαρ τὸ βαθύζωνοι κόβραι ἀνέτειλαν. But the Schol. took it intransitively, for ἐσόμενα. At the end of the verse the MSS. add 'Οὔσσους, which is doubtless a gloss. The metre requires ἄλγη, ἔργων, or ὃ Ζεῦ. A simple and easy reading would be, μυρία τ' αἰσchrῶς ἀνατέλλονθ' ὅς ἐφ' ἡμῖν κάκ' ἐμήσατ' ἔργα.

1140. The reading is again very doubtful. The general sense, Wunder observes, is this: 'the duty of a good man is to speak freely whatever he thinks unjust, but when he has expressed his opinion, to abstain from bitter and invidious expressions.' This passage is certainly perplexing. Hermann's explanation is somewhat far-fetched, and the sense rather sophistical; 'Tis the duty of a man to call that which is his interest, just; and not to be abusive of another when he has so said it.' Linwood thinks ἐξῶσαι should be taken im-

peratively, and in the literal sense of thrusting out the tongue; 'but when a man has said so, do not utter against him the language of reproach.' Mr. Blaydes, as usual, has recourse to guessing, and edits ἀνδρὸς τοι τὸ μὲν ἐνδίκον κατεῖπεῖν, which he renders, 'it is the part of a good man to say indeed what is true and right.' But he gives no example of such a use of κατεῖπεῖν, which properly means 'to inform against' a person. Madvig, Adv. Crit. i. p. 210, reads ἀνδρὸς τοι τὸ [μὲν] οἱ δίκαιον εἰπεῖν, 'viri est, quod ipsi iustum videatur et quod defendat, dicere, cum dixerit, non invidiam acrimoniam linguae prorumpere.' He compares El. 1087, τῷ σῷ δικαίῳ. The construction, he says, is virtually ἀνδρα χρῆ εἰπεῖν, εἰπόντα δὲ μὴ ἐξῶσαι κ.τ.λ.

1142. ἐξῶσαι, 'to protrude,' i.e. to blurt out, words that are vexatious from their invidiousness. Wunder compares γλωσσολαγία, a compound twice used by Euripides. There seems a doubt if ἐξῶθειν can mean anything but 'to thrust out' in the sense of ejecting and expelling rather than of protruding. Mr. Blaydes suggests ἐξείραι, but gives no example of the infinitive, though the aorist ἐξείρας does occur.

1143—5. The difficulty of this passage consists in the apparent propriety of referring κείνος to Ulysses. By way of apologizing for his apparently treacherous act, the chorus say that he was selected out of all the Greeks, viz. as the fittest and the cleverest man, to perform a common service for his friends. The MSS. have τοῦδ' ἐφημοσύνη, which naturally means 'at the bidding of Neop-

- ταχθεῖς τοῦδ' ἐφημοσύνα
κοινὰν ἦνυσεν ἐς φίλους ἄρωγάν.
1145
ΦΙ. ὦ πταναὶ θῆραι χαροπῶν τ'
ἔθνη θηρῶν, οὓς ὁδ' ἔχει
χῶρος οὐρεσιβώτας,
φυγᾷ μ' οὐκ ἔτ' ἀπ' αὐλίων
πελάτ'. οὐ γὰρ ἔχω χεροῖν
1150
τὰν πρόσθεν βελέων ἀλκὰν,
ὦ δύστανος ἐγὼ τανῦν,
ἀλλ' ἀνέδην ὅδε χῶρος ἐρύκεται,
|| οὐκ ἔτι φοβητὸς ὑμῖν.
ἔρπετε, νῦν καλὸν
1155

tolemus; but this is wrong in fact. Hence Linwood and Wunder read τῶνδ', referring to πολλῶν, 'at their bidding;,' yet this is unsatisfactory as applied to the absent Greeks. Mr. Blaydes reads τάνδ' ἐφημοσύναν, 'having been charged with this order.' Perhaps τοῦδε ἐφημοσύνα means 'by the ordering of,' i.e. by orders given to, Neoptolemus. Thus the sense is simple enough; Ulysses has used the services of this young man in assisting his friends.

1146. Philoctetes passionately appeals to the birds and beasts, whom he can no longer hurt, deprived of his bow, to come and take vengeance on him.—χαροπῶν, according to Donaldson, New Crat. § 282, means 'gaping,' 'wide-mouthed,' and contains the same root as Χάρων and Χάρυβδις.—θῆραι, i.e. ὧ δὲ θρηνεῖς οὓς ἐγὼ πρόσθεν ἐθήρων.

1149. φυγᾷ—πελάτ'. 'You will not fly from me now, but come near me,' viz. to prey on me. A short way of saying οὐκέτι φεύγεσθέ με ἀλλὰ πελάτε (πελάετε), or οὐκέτι φεύγουσιν πελάτε. Or, 'by your flight you will not now draw me from my cave to get near you.' Mr. Blaydes says "the passage is evidently corrupt," and he gives not fewer than eleven guesses at emendation. For the accusative after πελάζειν, depending on the notion of movement towards, Linwood compares Oed. Col. 1060, ἥ που τὸν ἐφίσπερον πέτρας νυφάδος πελώσι, and δῶμα πελάζει, Eur. Andr. 1166. But he does not seem right in rendering φυγᾷ πελάτε by *timide appropinquabitis*. Prof. Jebb (Journ. Philol. ii. p. 8)

proposes φυγᾷ μηκέτ' ἀπ' αὐλίων πηδάτ'.

1153. ἀλλ'—ὁμῖν. 'But this wild spot is free for you to range in, and is kept apart from the wiles of man, no longer to be feared by you.' The metaphor is from a consecrated ground, where animals are allowed to range ἀφετοὶ and ἀνειμένοι. That the dactylic verse is not corrupt, is shown by its exact correspondence with the strophe v. 1130. The Schol. gives the true meaning quite accurately. Here again Mr. Blaydes gives seven different conjectures of his own for emending a passage which is quite capable of a simple explanation. To protect a place or a city from any kind of aggression is ἐρύκειν πόλιν as well as ἐρύκειν πολεμίους ἀπὸ πόλεως. See Aesch. Theb. 1080, ὅδε ἦρυξε πόλιν μὴ νατραπήναι. Prof. Jebb (Journ. Philol. ii. p. 80) would read ὁ δὲ χῶρος ἄρ' οὐκέτι, οὐκέτι φοβητὸς ὑμῖν. Though in the series of letters there is but slight difference, it may be doubted if such a use of ἄρα can be defended.

1155. ἔρπετε, 'come,' Schol. ἤκετε. 'Now,' he exclaims, 'is your time to glut your mouths with slaughter in return with a view to a feast on my livid (putrefied) flesh.' For πρὸς χάριν compare Antig. 30, οἰωνοῖς γλυκὺν θησαυρὸν εἰσαρῶσι πρὸς χάριν βορᾶς, and New Cratylus, § 279. Some, with the Schol., explain αἰόλας of the flesh discoloured by the festering wound. For νῦν καλὸν Mr. Blaydes well compares Ar. Pac. 278 and 292, and Linwood El. 384, νῦν γὰρ ἐν καλῷ φρονεῖν.

- ἀντίφονον κορέσαι στόμα πρὸς χάριν
 ἐμᾶς σαρκὸς αἰόλας.
 ἀπὸ γὰρ βίον αὐτίκα λείψω.
 πόθεν γὰρ ἔσται βιοτά; τίς ὦδ' ἐν αὔραις τρέ-
 φεται, 1160
 μηκέτι μηδενὸς κρατύνων ὅσα πέμπει βιόδωρος αἶα;
 XO. πρὸς θεῶν, εἴ τι σέβει ξένον, πέλασσον ἀντ. δ'.
 εὐνοίᾳ πάσα πελάταν
 ἀλλὰ γνῶθ', εὖ γνῶθ' ὅτι σοὶ 1165
 κῆρα τάνδ' ἀποφεύγειν.
 οἰκτρὰ γὰρ βόσκειν, ἀδαῆς δ'
 ἔχειν μυρίον ἄχθος, ᾧ ξυνοικεῖ.
 ΦΙ. πάλιν πάλιν παλαιὸν ἄλγημ' ὑπέμνασας, ὦ 1169
 λῶστέ τῶν πρὶν ἐντόπων.

1160. ἐν αὔραις, not 'on (or by) air,' as Mr. Blaydes understands it after the Schol., τίς τρέφεται ἐξ ἀνέμων, 'but what being under the airs of heaven,' τίς τῶν ζών.—μηκέτι κ.τ.λ., 'if he no longer is master of any of those gifts which life-giving earth sends for his use.'

1162. The chorus implores Philoctetes, if he has any respect for a stranger, i. e. for the earnest advice pressed on him by the chorus, to allow the approach of (not to spurn) one who comes to him, and appeals to him, with all good will. Again the Schol. seems to have understood the passage rightly. The reading adopted by Mr. Blaydes from Arndt seems to us to possess not the slightest probability, εἴ τι σέβει ξένον γ' ἔλασσον, *si forte minus revereris hospitem*. The real sense of πέλασσον πελάταν is, *sine ad te eum accedere, qui cum benevolentia te adire vult*. Again the correspondence of the metres is strongly in favour of the integrity of the passage. Mr. Linwood less correctly renders πέλασσον *accede ad eum*, as the Schol. is wrong in explaining it πρόσθε. Madvig, Adv. Crit. i. p. 210, would punctuate thus: πρὸς θεῶν, εἴ τι σέβει, ξένον πέλασσον, 'per deos, si eos vereris, hospitem omni cum benevolentia appropinquantem tibi adijunge.'

1165. ἀλλά. This is said in persuading and conjuring him, 'Do, then, make up your mind that it is for you now to escape from this malady; for 'tis a

pitiable one to keep upon one, and it is not schooled to endure the infinite suffering with which it is associated.' With σοὶ the Schol. rightly supplies παρέστιν, and there seems no good reason for reading σὸν with Dindorf and Wunder. For βόσκειν, used like τρέφειν, to maintain or keep up any grief or malady, see sup. 313.

1168. ξυνοικεῖ. The disease is described in terms which really apply to the patient. It would be easy to read ξυνοικεῖς, and understand σὺ δὲ ἀδαῆς εἶ. Mr. Blaydes compares Trach. 1055, πνευμόνων τ' ἀρτηρίας ῥοφεῖ ξυνοικοῦν. But he needlessly alters ἔχειν into ἔγειν, because this metaphor from drawing a scale occurs in El. 119.

1170. Philoctetes knows that ἀποφεύγειν contains a hint that he should sail to Troy; and he now says that the chorus have again reminded him of, or mentioned to him, a plan which has long been a subject of grief and bitterness to him. He appeals to the chorus, who had called itself εὐνοία πάσα πελάτης, v. 1164, as 'the best friend of all who ever lived in the place.' Schol. ὁ βέλτιστε τῶν πηλοισάντων μοι πᾶλαι. It is not unlikely that the old legends contained some story of aid rendered to Philoctetes on his first arrival at his island home. Mr. Blaydes does not see why the chorus should be addressed as ὁ λῶστε, and would read ὁ χρίστω. The chorus sup. 1121 had shown a most

- τί μ' ὤλεσας ; τί μ' εἵργασαι ;
 XO. τί τοῦτ' ἔλεξας ;
 ΦΙ. εἰ σὺ τὰν ἐμοὶ στυγεράν
 Τρῳάδα γὰν μ' ἥλπισας ἄξειν. 1175
 XO. τόδε γὰρ νοῶ κράτιστον.
 ΦΙ. ἀπό νῦν με λείπετ' ἤδη.
 XO. φίλα μοι, φίλα ταῦτα παρήγγειλας ἐκόντι τε
 πράσσειν.
 ἴωμεν ἴωμεν
 ναὸς ἱν' ἡμῖν τέτακται. 1180
 ΦΙ. μῆ, πρὸς ἀραίου Διὸς, ἔλθης, ἱκετεύω.
 XO. μετρίαζε.
 ΦΙ. ὦ ξένοι,
 μέναιτε, πρὸς θεῶν. XO. τί θροεῖς ; 1185
 ΦΙ. αἰαὶ αἰαὶ, δαίμων δαίμων.
 ἀπόλωλ' ὁ τάλας·
 ὦ πούς πούς, τί σ' ἔτ' ἐν βίῳ
 τεύξω τῷ μετόπιw τάλας ;
 ὦ ξένοι, ἔλθετ' ἐπήλυδες αὖθις. 1190
 XO. τί ῥέζοντες ἀλλοκότῳ
 γνώμα τῶν πάρος ὧν προὔφαινες ;
 ΦΙ. οὗτοι νεμεσητὸν,

pacific disposition, and there is nothing inconsistent in his kindly address, for he believes in their sympathy.

1174. εἰ σὺ κ.τ.λ. 'I allude to your intention of taking me to that hateful land of Troy.' 'Yes,' the chorus replies; 'for this is the best thing I can think of for you.'

1178. The τε after ἐκόντι is perhaps interpolated. 'What you order is agreeable to me, and I am prepared to do it.' Wunder. The chorus are inclined to resent Philoctetes' saying 'leave me now,' and they declare they are quite willing to do so.—ἴνα κ.τ.λ., "qua in parte navis sua cuique statio est." *Linwood*.—ἴωμεν, addressed to themselves.

1181. ἀραίου. By the god who can bring to pass the utterance of an imprecation, φθόγγον ἀραίων, Aesch. Ag. 236. This threat and warning of a curse is met by the advice to be moderate

in language. A similar verb is τὰ θεῶν μηδὲν ἀγάζειν, Aesch. Suppl. 1046, in reference to the saying μηδὲν ἔγαν, and *ib.* 1044, μέτρίον νῦν ἔπος εἶχου.

1188. τί τεύξω σε. Like δρᾶν and ποιεῖν, this verb here takes an accusative of the person as well as of the thing. "What shall I do to (i. e. for) you in the life that is henceforth to come?"

1190. ἐπήλυδες. The sense is simply πάλιν ἐπέλθετέ μοι, the chorus having feigned their departure.

1191. τί ῥέζοντες; 'For what purpose, except to be told again to go away?' By ἀλλοκότῳ γνώμα τῶν πάρος the chorus means 'by a decision of yours contrary to that formerly expressed by you.' The general sense is, 'So then your opinion is changed; what would you have us do for you now, if we do stay?'

1193. οὗτοι νεμεσητὸν. 'It is not a

- ἀλύνοντα χειμερίῳ
λύπη καὶ παρὰ νοῦν θροεῖν. 1195
- ΧΟ. βᾶθί νυν, ὦ τάλαν, ὥς σε κελεύομεν.
ΦΙ. οὐδέποτ' οὐδέποτ', ἴσθι τόδ' ἔμπεδον,
οὐδ' εἰ πυρφόρος ἀστεροπητῆς
βροντᾶς αὐγαῖς μ' εἰσι φλογίζων.
ἐρρέτω Ἴλιον, οἱ θ' ὑπ' ἐκείνῳ 1200
πάντες ὅσοι τόδ' ἔτλασαν ἐμοῦ ποδὸς ἄρθρον
ἀπῶσαι.
ἀλλ', ὦ ξένοι, ἔν γε μοι εὐχος ὀρέξατε.
- ΧΟ. ποῖον ἐρεῖς τόδ' ἔπος ;
ΦΙ. ξίφος, εἴ ποθεν,
ἣ γένυν, ἣ βελέων τι, προπέμψατε. 1205
- ΧΟ. ὥς τίνα *δὴ ῥέξης παλάμαν ποτέ ;
ΦΙ. κρᾶτ' ἀπὸ πάντα καὶ ἄρθρα τέμω χερσί
φονᾶ φονᾶ νόος ἦδη.
- ΧΟ. τί ποτε ; ΦΙ. πατέρα ματεύων. 1210
- ΧΟ. ποῖ γὰρ ;
ΦΙ. ἐς Ἰδου.
οὐ γάρ ἐστ' ἐν φάει γ' ἔτι.

matter to be vexed at if a man beside himself from a sudden attack of pain speaks what he does not really intend,' viz. as I did not really mean you to depart when I said (1178) ἀπὸ νῦν με λείπεται ἦδη.

1196. βᾶθί νυν. 'Then come with us to Troy, unhappy man, even as we bid you.' He still resists this proposal. 'Never, never! know that this is my firm resolve,—no, not even if the fiery light-flashing bolt (lit. the light-flasher born of the thunder) shall come to burn me with its brightness.'

1201. ἔτλασαν κ.τ.λ. 'And all those who at Troy (i.e. belonging to the Greeks of the expedition) had the cruelty to thrust me away from them when suffering from this foot of mine.'

1205. προπέμψατε. 'Send it on here.' With εἰ ποθεν we may supply εἰρεῖν or πορίσασθαι δύνασθε. There is no probability that the word is corrupt, and therefore to substitute παρέχετε, with Mr. Blaydes, would be unwarrantable, even if the future gave a better sense

than the imperative, which is not the case.

1207. κρᾶτα, i.e. ἵνα τέμω κρᾶτα καὶ πάντα ἄρθρα ἀποτέμω. Mr. Blaydes suggests, and Wunder tacitly adopts, τεμῶ. We need not too closely criticize the threat of one beside himself with pain, to cut, or even cut off, his own head. But Wunder thinks κρᾶτ' is here corrupt.

1208. φονᾶ. 'My mind is set on some deed of blood.' This participle word is rare, and perhaps occurs only in Antig. 117, φονάσαισιν ἀμφιχανὸν λόγχαῖς, where it is restored by an almost certain conjecture. But it belongs to a class of words, generally dissyllable, which end in ᾶν, and imply mental or bodily affection. Such a word is τομᾶν Aj. 582, the Ionic ἀτέοντες (in Homer and Herodotus), λημᾶν, λοφᾶν, also χαλαζᾶν, ποδαγρᾶν, &c.

1210. ματεύων, i.e. with a desire of looking for my father in Hades. The participle refers to the implied sense of the preceding, θνήσκειν θέλω.

ὦ πόλις ὦ πόλις πατρία,
 πῶς ἂν εἰσίδοιμί σ' ἄθλιός γ' ἄνηρ,
 ὃς γε σὰν λιπὼν ἱερὰν λιβάδ',
 ἐχθροῖς ἔβαν Δαναοῖς
 ἄρωγός· ἔτ' οὐδὲν εἰμι.

1215

XO. ἐγὼ μὲν ἦδη καὶ πάλαι νεὼς ὁμοῦ
 στείχων ἂν ἦν σοι τῆς ἐμῆς, εἰ μὴ πέλας
 'Οδυσσέα στείχοντα τόν τ' Ἀχιλλέως
 γόνον πρὸς ἡμᾶς δεῦρ' ἰόντ' ἐλεύσσομεν.

1220

OA. οὐκ ἂν φράσειας ἦντιν' αὖ παλίντροπος
 κέλευθον ἔρπεις ὧδε σὺν σπουδῇ ταχύς ;

NE. λύσων ὅσ' ἐξήμαρτον ἐν τῷ πρὶν χρόνῳ.

OA. δεινόν γε φωνεῖς· ἡ δ' ἁμαρτία τίς ἦν ;

1225

NE. ἦν σοι πιθόμενος τῷ τε σύμπαντι στρατῷ

OA. ἔπραξας ἔργον ποῖον ὧν οὐ σοι πρόπον ;

NE. ἀπάταισιν αἰσχυραῖς ἄνδρα καὶ δόλοισι ἐλών.

OA. τὸν ποῖον ; ὦμοι μῶν τι βουλεύει νέον ;

1218. Perhaps ὦ πόλις, ὦ πόλις, or ὦ πατρία πόλις.—πῶς ἂν does not here, as usual, convey a wish. He asks *how* (ποῖοις ὁμασιν) he can look at his country in the miserable plight he has brought upon himself by consenting to join the expedition to Troy. But the *γε* after ἄθλιός γε is certainly feeble, and can only be taken for ἄθλιός γ' ἂν, 'how at least, when I have come to such misery.' In the next verse *ὃς γε* is rightly used in the causal sense of *ὅστις*, *quippe qui*, or *qui Troiam venerim*. By ἱερὰν λιβάδα the waters of the Spercheus are meant.

1217. Perhaps, ὅτ' οὐδὲν εἰμι, 'now that I am no more,' or as good as dead, i. e. ἄθλιος ἄνηρ, οὐδὲν ἔν.—With these words Philoctetes, as appears from v. 1262, enters his cave.

1218. The chorus, who had resolved to go, is about to carry the intention into effect, when they are met by Ulysses returning with Neoptolemus, who had left the stage together with him at v. 1079, but has now been either stopped or overtaken, and brought back to give an explanation of his conduct. The sense is, 'long ago in my walk from hence I should have been close to the ship to which I belong, but

that,' &c. Here we must construe *ὁμοῦ νεὼς ἂν ἦν*, i. e. *ἐγγὺς*, and *στείχων* is to be taken separately, *ambulando*. Wonder observes that *στείχων εἰμι* differs from *στείχω* as *proficiens sum* from *proficiscor*, and means 'I am on my way.' The enclitic *σοι* is added in the sense of 'you would have had me near,' &c. The use of *ὁμοῦ* with a genitive seems rather pedantic, for its occasional use of 'close by' in the sense of 'having joined company with,' as in *Antig.* 1180, is slightly different. Rather careless too is the repetition in *στείχων στείχοντα*, but Mr. Blaydes is not justified in reading 'Οδυσσέα τε τόνδε.

1221. *ἰόντ'* is the dual, *ἰόντε*.

1222. Ulysses begins the conversation in a voice of some asperity. 'You will please to explain what is the meaning of this return in such haste.' The curt reply is, 'To undo my past mistakes.' There are no superfluous words on either side, and the straightforward character of Neoptolemus is well brought out in the dialogue ensuing.

1226. *ἦν*. Supply from the context *ἔπραξα*. In the next verse *ἂν* is by the usual attraction of *τῶν ὅσα οὐ πρόπον ἦν πράξαι*.

1229. *τὸν ποῖον*, i. e. *ὅντα ἄνδρα*. 'A

- NE. νέον μὲν οὐδὲν, τῷ δὲ Ποίαντος τόκῳ 1230
 OA. τί χρῆμα δράσεις; ὥς μ' ὑπήλθέ τις φόβος.
 NE. παρ' οὐπερ ἔλαβον τάδε τὰ τόξ', αὐθις πάλιν
 OA. ὦ Ζεῦ, τί λέξεις; οὐ τί που δοῦναι νοεῖς;
 NE. αἰσχροῦς γὰρ αὐτὰ κοῦ δίκη λαβὼν ἔχω.
 OA. πρὸς θεῶν, πότερά δὴ κερτομῶν λέγεις τάδε; 1235
 NE. εἰ κερτόμησίς ἐστι τάληθῇ λέγειν.
 OA. τί φῆς, Ἀχιλλέως παῖ; τίς εἴρηκας λόγον;
 NE. δις ταῦτά βούλει καὶ τρεῖς ἀναπολεῖν μ' ἔπη;
 OA. ἀρχὴν κλύειν ἂν οὐδ' ἄπαξ ἐβουλόμην.
 NE. εὖ νῦν ἐπίστω, πάντ' ἀκήκοας λόγον. 1240
 OA. ἔστιν τις ἔστιν ὃς σε κωλύσει τὸ δρᾶν.
 NE. τί φῆς; τίς ἔσται μ' οὐπικωλύσων τάδε;
 OA. ξύμπας Ἀχαιῶν λαὸς, ἐν δὲ τοῖσδ' ἐγώ.
 NE. σοφὸς πεφυκὼς οὐδὲν ἐξαυδᾶς σοφόν.
 OA. σὺ δ' οὔτε φωνεῖς οὔτε δρασεῖς σοφά. 1245
 NE. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε.
 OA. καὶ πῶς δίκαιον, ἃ γ' ἔλαβες βουλαῖς ἐμαῖς,
 πάλιν μεθεῖναι ταῦτα;
 NE. τὴν ἁμαρτίαν
 αἰσchrὰν ἁμαρτῶν ἀναλαβεῖν πειράσομαι.
 OA. στρατὸν δ' Ἀχαιῶν οὐ φοβεῖ, πράσσων τάδε; 1250

man! what man? O dear! Surely you have not got some new scheme on hand! There is usually, as here, the notion of *mischievous* attached to νέον.

1230. τόκῳ. He was going on to say ἔρχομαι ἀποδώσω, but his words are anticipated by his eager interrogator.

1235. κερτομῶν. 'By way of deceiving me.' The reply shows that this is the meaning, and so κέρτομος seems to be used in Eur. Alc. 1125, ἢ κέρτομός με θεοῦ τις ἐκπλήσσει χαρά;

1238. ἀναπολεῖν, 'to go over again,' a metaphor from a second ploughing in spring (ἦρι πολεῖν, Hes. Opp. 462). The expression seems to have been proverbial, and hence in Antig. 869 we have, as Mr. Blaydes well reminds us, πατρὸς τριπόλιστον ὄλον, as if from τριπολίζω. Even the name of the corn-god Τριτόλεμος (τριπόλιμος, νεῖφι ἐνὶ τριπόλῳ, Il.

xviii. 542) involves the same root. The commentators compare Plat. Phileb. p. 59, εἰ δ' ἡ παροιμία δοκεῖ ἔχειν, τὸ καὶ δις καὶ τρεῖς τό γε καλῶς ἔχον ἐπ' ἀναπολεῖν τῇ λόγῳ δεῖν.

1239. ἀρχήν. In negative sentences this word implies *completeness*, Lat. *omnino*. So Antig. 92, ἀρχὴν δὲ θηρῶν οὐ πρέπει τὰμήχανα, 'if things are impossible, one ought not to go in pursuit of them at all.'

1240. ἀκηκοῖς Mr. Blaydes, after Gedike and others.

1247. καὶ πῶς κ.τ.λ. 'But surely it cannot be right (i. e. fair to me), when you got what you wanted through my plans, for you to give it back again.' The reply is, 'Since the mistake I made was a discreditable one, I shall try to retract it.'

- NE. ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον.
 OΔ. * * * * *
- NE. ἀλλ' οὐδέ τοι σῇ χειρὶ πείθομαι τὸ δρᾶν.
 OΔ. οὐ τᾶρα Τρωσὶν, ἀλλὰ σοὶ μαχούμεθα.
 NE. ἔστω τὸ μέλλον. OΔ. χεῖρα δεξιὰν ὀργῆς
 κώπης ἐπιψάουσαν ;
- NE. ἀλλὰ κάμέ τοι 1255
 ταυτὸν τόδ' ὄψει δρῶντα κοῦ μέλλοντ' ἔτι.
 OΔ. καίτοι σ' ἑάσω· τῷ δὲ σύμπαντι στρατῷ
 λέξω τάδ' ἔλθων, ὅς σε τιμωρήσεται.
- NE. ἐσωφρόνησας· κἂν τὰ λοῖφ' οὕτω φρονῆς,
 ἴσως ἂν ἐκτὸς κλαυμάτων ἔχοις πόδα. 1260
 σὺ δ', ὦ Ποίαντος παῖ, Φιλοκτῆτην λέγω,
 ἔξελθ', ἀμείψας τάσδε πετρήρεις στέγας.
- ΦΙ. τίς αὖ παρ' ἄντροις θόρυβος ἴσταται βοῆς ;
 τί μ' ἐκκαλεῖσθε ; τοῦ κεχηρημένοι, ξένοι ;
 ὦμοι· κακὸν τὸ χρήμα. μῶν τί μοι μέγα 1265
 πάρεστε πρὸς κακοῖσι πέμποντες κακόν ;
- NE. θάρσει· λόγους δ' ἄκουσον οὐς ἤκω φέρων.
 ΦΙ. δέδοικ' ἔγωγε. καὶ τὰ πρὶν γὰρ ἐκ λόγων

1251. σὸν τῷ δικαίῳ. 'Aided by justice,' 'with justice on one's side.' So Aj. 1125, σὸν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν.

1252. It is hard to decide whether this verse is an interpolation, as Mr. Blaydes and Wunder think, or a verse of Ulysses has dropped out, to which it was a reply, as Hermann and Linwood suppose. Such a verse as OΔ. φόβος μὲν οὐδεὶς, ἦν μόνον πεισθῆς ἐμοί, might have been lost ; but mere guesses are of little value. Mr. Blaydes says the verse "seems at least corrupt." But it is a good verse, and τὸ δρᾶν for ὅστε δρᾶν is quite in the Sophoclean idiom. The meaning would thus be quite general, 'You shall not dictate to me how I am to act.'

1254. ἔστω κ.τ.λ., i.e. 'carry into effect what you threaten ; do you see I am ready for you ?' So Aegisthus exclaims to the threats of the chorus, ἀλλὰ κἀγὼ μὴν πρόκωπος οὐκ ἀναίνομαι θανεῖν, Agam. 1652.

1259. Sophocles has well shown in this verse the moral victory of true courage and honour over the bully. Ulysses has failed to intimidate the son of Achilles, and now thinks it prudent to confine himself to mere words. He now leaves the stage, but reappears at v. 1293, where three actors take part in the dialogue.

1260. ἐκτὸς κλαυμάτων. This was a proverb, given in nearly the same form in Aesch. Prom. 263 and Cho. 697. See sup. 504.

1262. ἀμείψας, 'having passed,' i.e. left, Schol. καταλιπὼν. This is a common sense of the word, derived from the change of relative positions. Eur. Bacch. 65, ἱερὸν Τμῶλον ἀμείψας. Aesch. Cho. 571, εἰ δ' οὐδ' ἀμείψω βαλὼν ἔρκειον πυλῶν. Trach. 658, νασιῶτιν ἑστίαν ἀμείψας. Neoptolemus, left to act alone, calls out Philoctetes to restore to him his bow ; but he, naturally suspicious, thinks some further mischief is intended.

1268. δέδοικα, i.e. τοὺς σοὺς λόγους.

- καλῶν κακῶς ἔπραξα, σοῖς πεισθεῖς λόγοις.
 NE. οὐκουν ἔνεστι καὶ μεταγνῶναι πάλιν ; 1270
 ΦΙ. τοιοῦτος ἦσθα τοῖς λόγοισι χῶτε μου
 τὰ τόξ' ἔκλεπτες, πιστὸς, ἀτηρὸς λάθρα.
 NE. ἀλλ' οὐ τι μὴν νῦν βούλομαι δέ σου κλύειν,
 πότερα δέδοκταί σοι μένοντι καρτερεῖν,
 ἢ πλεῦν μεθ' ἡμῶν. 1275
 ΦΙ. παῦε, μὴ λέξης πέρα.
 μάτην γὰρ ἂν εἴπης γε πάντ' εἰρήσεται.
 NE. οὐτῶ δέδοκται ; ΦΙ. καὶ πέρα γ' ἴσθ' ἢ λέγω.
 NE. ἀλλ' ἤθελον μὲν ἂν σε πεισθῆναι λόγοις
 ἐμοῖσιν· εἰ δὲ μή τι πρὸς καιρὸν λέγων
 κυρῶ, πέπαυμαι. 1280
 ΦΙ. πάντα γὰρ φράσεις μάτην,
 οὐ γὰρ ποτ' εὖνουν τὴν ἐμὴν κτήσει φρένα,
 ὅστις γ' ἐμοῦ δόλοισι τὸν βίον λαβὼν
 ἀπεστέρηκας, κᾶτα νουθετεῖς ἐμὲ
 ἐλθὼν, ἀρίστου πατρὸς ἔχθιστος γεγώς.
 ὀλοισθ', Ἀτρεΐδαι μὲν μάλιστ', ἔπειτα δὲ 1285
 ὁ Λαρτίου παῖς, καὶ σύ.
 NE. μὴ 'πεύξῃ πέρα'
 δέχου δὲ χειρὸς ἐξ ἐμῆς βέλη τάδε.
 ΦΙ. πῶς εἶπας ; ἄρα δεύτερον δολοῦμέθα ;
 NE. ἀπάμοσ' ἀγνὸν Ζηνὸς ὑψίστου σέβας.
 ΦΙ. ᾧ φίλτατ' εἰπὼν, εἰ λέγεις ἐτήτυμα. 1290

—ἐκ λόγων, 'in consequence of fair words.' Wunder.

1272. πιστὸς, here for πιθανός, 'plausible.'

1273. οὐτι μὴν. 'Well, but I will not be so now.' Mr. Blaydes compares El. 817, ἀλλ' οὐτι μὴν ἔγωγε τοῦ λοιποῦ χρόνου ξύνουκος εἰσεῖμι' (ἐσσομ'). Linwood has οὐ τι μὴ νῦν, 'but there is no fear of my being so now.'

1277. πέρα ἢ λέγω. Perhaps he means that he will kill himself, if coercion is tried, or will kill some one else with his bow, as he threatens to do at 1299.

1284. The whole context shows that the MSS. reading ἐχθιστος is right.

What epithet could be more consistent with what he next adds, ὀλοισθε? Philoctetes is both suspicious and irritable, and his character is correctly and naturally drawn. He does not believe now that Neoptolemus is his friend (1288), and he curses him as if he were his enemy. Linwood seems clearly right in defending the old reading against Pierson's feeble correction ἀσχιστος, adopted by Wunder, Dindorf, Neue, and Mr. Blaydes.

1289. ἀπάμοσα. 'No! by the holy majesty of the supreme god.' So ἀπομόσαι and ἀπάματος elsewhere occur, like ἀπόφημι. Cf. Ant. 394.

- NE. τοῦργον παρέσται φανερόν. ἀλλὰ δεξιὰν
πρότεινε χεῖρα, καὶ κράτει τῶν σῶν ὄπλων.
- ΟΔ. ἐγὼ δ' ἀπαυδῶ γ', ὡς θεοὶ ξυνίστορες,
ὑπέρ τ' Ἀτρειδῶν τοῦ τε σύμπαντος στρατοῦ.
- ΦΙ. τέκνον, τίνος φώνημα, μῶν Ὀδυσσέως, 1295
ἐπησθόμην ;
- ΟΔ. σάφ' ἴσθι· καὶ πέλας γ' ὄρᾱς,
ὃς σ' ἐς τὰ Τροίας πεδί' ἀποστελῶ βίᾱ,
ἐάν τ' Ἀχιλλέως παῖς ἐάν τε μὴ θέλῃ.
- ΦΙ. ἀλλ' οὐ τι χαίρων, ἦν τόδ' ὀρθωθῇ βέλος.
- NE. ᾧ, μηδαμῶς, μὴ πρὸς θεῶν, μεθῆς βέλος. 1300
- ΦΙ. μέθες με, πρὸς θεῶν, χεῖρα, φίλτατον τέκνον.
- NE. οὐκ ἂν μεθείην.
- ΦΙ. φεῦ· τί μ' ἄνδρα πολέμιον
ἐχθρόν τ' ἀφείλου μὴ κτανεῖν τόξοις ἐμοῖς ;
- NE. ἀλλ' οὐτ' ἐμοὶ τοῦτ' ἐστὶν οὔτε σοὶ καλόν. 1304
- ΦΙ. ἀλλ' οὖν τοσοῦτόν γ' ἴσθι, τοὺς πρώτους στρατοῦ,
τοὺς τῶν Ἀχαιῶν ψευδοκήρυκας, κακοὺς
ὄντας πρὸς αἰχμὴν, ἐν δὲ τοῖς λόγοις θρασεῖς.
- NE. εἰεν. τὰ μὲν δὴ τόξ' ἔχεις, κοῦκ ἔσθ' ὅτου
ὀργὴν ἔχοις ἂν οὐδὲ μέμψιν εἰς ἐμέ.
- ΦΙ. ζύμφημι. τὴν φύσιν δ' ἐδειξας, ᾧ τέκνον, 1310
ἐξ ἧς ἐβλαστες, οὐχὶ Σισύφου πατρός,
ἀλλ' ἐξ Ἀχιλλέως, ὃς μετὰ ζώντων θ' ὄτ' ἦν
ἦκου' ἄριστα, νῦν δὲ τῶν τεθνηκότων.
- NE. ἦσθην πατέρα τὸν ἅμὸν εὐλογοῦντά σε
αὐτόν τέ μ'. ὦν δέ σου τυχεῖν ἐφίεμαι 1315

1296. The conjecture of Nauck is very probable, μῶν Ὀδυσσέως ; O. Ὀδυσσέως, σάφ' ἴσθι, κ.τ.λ.

1304. The reading in the text is that of Hermann, Dind., Linwood, and others. The MSS. give ἀλλ' οὐτ' ἐμοὶ καλὸν τοῦτ' ἐστὶν οὔτε σοι. Wunder retains this, with τόδ' for τοῦτ'.

1306. τοὺς τῶν κ.τ.λ. 'Those heralds of lies for the Grecians,' Wunder. Ulysses is principally meant.

1308. εἰεν. 'Very good (be it so, if you please); now you have got your

bow, and there is nothing to be angry about or to be dissatisfied with now, as far as concerns me.' The ἐμὲ has some emphasis, as Neoptolemus is desirous to clear himself alone.

1311. οὐχὶ Σισύφου. 'Not, like Ulysses, from a Sisypheus for your father.' See sup. 417.

1314. ἦσθην—εὐλογοῦντα. So χαίρειν πόλει εὖ πρόσσουςαν Aesch. Theb. 815.

1315. ὦν κ.τ.λ. 'What I desire to gain your assent to.' The two constructions are combined, τυχεῖν σοῦ, 'to win

- || ἄκουσον. ἀνθρώποισι τὰς μὲν ἐκ θεῶν
τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν
ὅσοι δ' ἐκουσίουσιν ἔγκεινται βλάβαις,
ὥσπερ σὺν, τούτοις οὔτε συγγνώμην ἔχειν
δίκαιόν ἐστιν οὔτ' ἐποικτεῖρειν τινά. 1320
σὺ δ' ἡγρίωσαι, κοῦτε σύμβουλον δέχει,
εἰάν τε νουθετῇ τις εὐνοία λέγων,
στρυγεῖς, πολέμιον δυσμενῇ θ' ἡγοούμενος.
ὁμως δὲ λέξω· Ζῆνα δ' ὄρκιον καλῶ·
καὶ ταύτ' ἐπίστω, καὶ γράφου φρενῶν ἔσω. 1325
σὺ γὰρ νοσεῖς τόδ' ἄλγος ἐκ θείας τύχης,
Χρύσης πελασθεὶς φύλακος, ὃς τὸν ἀκαλυφῇ
σηκὸν φυλάσσει κρύφιος οἰκουρῶν ὄφιν·
καὶ παῦλαν ἴσθι τῆσδε μή ποτ' ἐντυχεῖν
νόσου βαρείας, ἕως ἂν αὐτὸς ἥλιος 1330
ταύτη μὲν αἶρη, τῇδε δ' αὖ δύνη πάλιν,
πρὶν ἂν τὰ Τροίας πεδί' ἐκὼν αὐτὸς μόλῃς,
καὶ τῶν παρ' ἡμῖν ἐντυχῶν Ἀσκληπιδῶν

you, 'to gain your ear,' and *τυχεῖν* τινὸς παρὰ σοῦ. Mr. Blaydes compares ὑμῶν ἁμαρτεῖν τοῦτο, sup. 231.

1318. ἔγκεινται. 'Are exposed to,' 'are implicated in.'

1323. στρυγεῖς. 'You express your dislike of him.'

1325. γράφου. Aesch. Prom. 789, ἢν ἐγγράφου σὺν μῆμοσιν δέλτοις φρενῶν. Cho. 450, τοιαῦτ' ἀκούων ἐν φρεσὶν γράφου. Eum. 265, δελτογράφῳ δὲ πάντ' ἐπωπῆ φρενί.

1327. πελασθεῖς. 'By getting too near,' 'by coming in the way of.' The story was current in the "Cypria," the chief source of authority to the tragics. The name Χρύση shows that either sun-worship or moon-worship was the religion practised at the island of Chrysa (sup. 270), and the unroofed or hypaethral temple would admit the rays of either luminary on the symbol or statue in the *naos*, or sacred enclosure. Anything inaccessible to man, like the golden fleece, and the golden apples of the Hesperides, (both solar legends,) was fabled to be guarded by a dragon or huge serpent. Hesych. ἀκαλυφῇ ἄστεγον, ὑπαιθρον.

1329. ἐντυχεῖν. Used intransitively,

'to befall,' *contingere*, as Aesch. Prom. 354, Pers. 702. The compound is less usual in this sense, but we have no right to alter it to ἂν τυχεῖν, with Porson, since ἐντυχεῖν τινὸς = τυχεῖν occurs in 1333.

1330. ἕως ἂν, a dissyllable by *synizesis*, as in Ajac. 1117, ἕως ἂν ᾗς οἴδωσιν εἰ. There can be little doubt that this is the right reading for ὥς ἂν of the MSS., the grammarians not understanding the pronunciation *yoze*.—αὐτὸς (MSS. αὐτὸς) 'the same sun,' some early philosophers having speculated on the sun being newly born every day. Hence Lucretius, v. 658—62, contrasts *sol idem* with *solis nova lumina*. Mr. Blaydes, while he cites Herod. viii. 143, ἔς τ' ἂν ὁ ἥλιος τὴν αὐτὴν ὁδὸν ἴρ, τῇ περ καὶ νῦν ἔρχεται, and even thinks Sophocles had the words in view, nevertheless adopts *οὗτος*, with Wunder, from Brunck, who compared Plut. Aristid. 10, τὸν ἥλιον δέλτας, ἔχρισ ἂν οὗτος ταύτην πορεύηται τὴν πορείαν.

1332. αὐτὸς, 'of yourself,' this being a necessary condition of the capture of Troy, and therefore it is enforced by the addition of *ἐκὼν*.

1333. Ἀσκληπιδῶν. The genitive seems to follow as *συντυχῶν ἀνδρῶν*

- νόσου μαλαχθῆς τῆσδε, καὶ τὰ πέργαμα
 ξύν τοῖσδε τόξοις ξύν τ' ἐμοὶ πέρσας φανῆς. 1335
 ὡς δ' οἶδα ταῦτα τῇδ' ἔχοντ' ἐγὼ φράσω.
 ἀνὴρ γὰρ ἡμῖν ἔστιν ἐκ Τροίας ἀλούς,
 Ἔλενος ἀριστόμαντις, ὃς λέγει σαφῶς
 ὡς δεῖ γενέσθαι ταῦτα· καὶ πρὸς τοῖσδ' ἔτι,
 ὡς ἔστ' ἀνάγκη τοῦ παρεστῶτος θέρους 1340
 Τροίαν ἀλῶναι πᾶσαν ἢ δίδωσ' ἐκὼν
 κτείνειν ἑαυτὸν, ἣν τάδε ψευσθῇ λέγων.
 ταῦτ' οὖν ἐπεὶ κάτοισθα, συγχῶρει θέλων.
 καλὴ γὰρ ἡ πίκτησις, Ἑλλήνων ἓνα
 κριθέντ' ἄριστον, τοῦτο μὲν παιωνίας 1345
 ἐς χεῖρας ἔλθεῖν, εἴτα τὴν πολύστονον
 Τροίαν ἐλόντα κλέος ὑπέρτατον λαβεῖν.
- ΦΙ. ὦ στυγνὸς αἰὼν, τί με, τί δῆτ' ἔχεις ἄνω
 βλέποντα κοῦκ ἀφήκας εἰς Αἰδου μολεῖν ;
 οἴμοι, τί δράσω ; πῶς ἀπιστήσω λόγοις 1350
 τοῖς τοῦδ', ὃς εὖνους ὦν ἐμοὶ παρήνευσεν ;
 ἀλλ' εἰκάθω δῆτ' ; εἴτα πῶς ὁ δύσμορος
 ἐς φῶς τάδ' ἔρξας εἴμι ; τῷ προσήγορος ;

κακῶν sup. 320, though Dindorf, after Porson, now reads Ἀσκληπίδαι. Whether the Homeric heroes Podaleirius and Machaon (Il. ii. 731) are alluded to, or the term is a general one for the leaches of the army, it is needless to inquire. See on v. 1437.

1334. μαλαχθῆς. The genitive follows the notion of alleviation from, as the Romans said on the same principle *levare curis*. So sup. 1044, τῆς νόσου πεφεν-γέναι, and ἔταν μὲν σώμα κουφισθῇ νόσου, Eur. Orest. 43. Mr. Blaydes reads μεταστῆς, by what seems to us an unwarranted alteration, since there is no valid ground of suspicion in the vulgate reading.

1341. πᾶσαν. The complete capture of the city, and in the course of the present summer, is held out as an additional means of gaining the necessary consent. Philoctetes in the following speech shows how strongly he is affected by the arguments he has just heard.

1343. 'In this therefore, now that you

know it, comply with willing mind.' The Schol. wrongly explains σὺν ἡμῖν χεῖρας ἐθελοντής.—ἐπίκτησις, 'this new gain.' Aesch. Eum. 641, καὶ τόνδ' ἐπικτήσαιο σύμμαχον, θεά.

1345. κριθέντα, viz. by the oracle. Perhaps ἓνα has the force given to it by Mr. Blaydes, 'unum fortissimum.' He compares inf. 1425.

1348. ἔχεις. 'Why do you keep me above ground in the light of life?' So Ant. 1068, ἀνθ' ὧν ἔχεις μὲν τῶν ἑνὸς βαλὼν κέτω. Mr. Blaydes proposes ὦ στυγνὲ δαίμων. But the phrase ὦ φίλος often occurs.—τί οὐκ ἀφήκας, 'why dost thou not dismiss me, suffer me to depart, on my journey below?'

1350. πῶς ἀπιστήσω. 'How shall I (or, perhaps, as Mr. Blaydes prefers, 'how should I') disobey (refuse to listen to) the terms offered by this man?' Cf. ἀπισθῶν in v. 1447.

1353. τάδ' ἔρξας. If I carry out the proposal to return to the hated camp of the Greeks.

πῶς, ὦ τὰ πάντ' ἰδόντες ἀμφ' ἐμοῦ κύκλοι,
 ταῦτ' ἐξανασχήσεσθε τοῖσιν Ἀτρέως 1355
 ἐμὲ ξυνόντα παισιν, οἳ μ' ἀπώλεσαν ;
 πῶς τῷ πανώλει παιδὶ τῷ Λαερτίου ;
 οὐ γάρ με τᾶλγος τῶν παρελθόντων δάκνει,
 11 ἄλλ' οἷα χρή παθεῖν με πρὸς τούτων ἔτι
 δοκῶ προλεύσσειν. οἷς γὰρ ἡ γνώμη κακῶν 1360
 μήτηρ γένηται, τᾶλλα παιδεύει κακοῦς.
 καὶ σοῦ δ' ἔγωγε θαυμάσας ἔχω τόδε.
 χρῆν γάρ σε μήτ' αὐτόν ποτ' ἐς Τροίαν μολεῖν,
 ἡμᾶς τ' ἀπείργειν, οἳ γέ σου καθύβρισαν,
 πατρὸς γέρας συλῶντες [οἳ τὸν ἄθλιον
 Αἴανθ' ὅπλων σοῦ πατρὸς ὕστερον δίκη
 Ὀδυσσεώς ἔκριναν]. εἶτα τοῖσδε σὺ 1365
 εἰ ξυμμαχήσων, κᾶμ' ἀναγκάζεις τάδε ;
 μὴ δῆτα, τέκνον· ἄλλ' ἃ μοι ξυνώμοσας,
 πέμψον πρὸς οἶκον· καὐτὸς ἐν Σκύρῳ μένων

1354. κύκλοι. Here, as in Oed. R. 1270, *ἐπαισεν ἄρθρα τῶν αὐτοῦ κύκλων*, the word seems clearly applied to the eyes of the speaker, which are said to see all that is done or that takes place concerning their owner, and which will not endure to see him again in the enemy's power. The Schol. explains the word of the cycles of revolving years. Mr. Blaydes thinks the appeal may be to the orbs of day and night. Cf. v. 815.

1360. γνώμη. He means, that the mind or intention of the Atreidae towards him is bad, and is sure to suggest to them to behave badly towards him. Critics without good reason find difficulty in the maxim: Wunder compares Oed. Col. 919, *καίτοι σε Θῆβαι γ' οὐκ ἐπαιδεύσαν κακόν*.—*κακοῦς* is the necessary correction of Dobree and others for *κακά*, which Neue and Linwood retain. Erfurdt proposed *τῶν καὶ παιδεύει κακά*, which has much probability.

1362. καὶ σοῦ δέ. 'And indeed I am surprised also at your going to Troy,' where you have been insulted and deprived of your father's arms. For the combination *καὶ—δέ* we have the authority of at least one verse that admits of no probable alteration, Aesch. Eum.

65, *ἐγγὺς παρεστὼς καὶ πρόσω δ' ἀποστατῶν*. Porson proposed to read *παῖ, σοῦ δ' ἔγωγε*.

1364—5. Most of the critics agree in rejecting the passage within brackets, of which Linwood rightly says "*stylus certe minus Sophocleus est*." This, in fact, is the chief argument against the genuineness of the lines; for we cannot press the point, that in Neoptolemus' account of the giving of his father's arms to Ulysses (v. 866) no mention is made of any contest. A more serious difficulty is his statement (v. 412) that Ajax was dead when Ulysses got possession of the arms; for the epithet *τὸν ἄθλιον* in the present passage must refer to his suicide in consequence of being refused them. But Philoctetes knew nothing of such an event.—The construction of the sentence is complex and artificial, *οἳ ἐκριναν Αἴαντα ὕστερον Ὀδυσσεώς (ἐν) δίκη ὅπλων σοῦ πατρός*.

1366. *κᾶμὲ* for *καὶ με* is the correction of Brunck.

1367. *ξυνώμοσας*. Neoptolemus had given a promise, sup. 527, but not an oath. Mr. Blaydes reads *ἀλλὰ μ', ὃ ξυνήνεσας*. Such changes are not justifiable, merely because they are possibly right. See however v. 1370.

- ἐὰ κακῶς αὐτοὺς ἀπόλλυσθαι κακοὺς.
 χοῦτω διπλὴν μὲν ἐξ ἐμοῦ κτήσει χάριν, 1370
 διπλὴν δὲ πατρός· κοῦ κακοὺς ἐπωφελῶν
 δόξεις ὅμοιος τοῖς κακοῖς πεφυκέναι.
- NE. λέγεις μὲν εἰκότ', ἀλλ' ὅμως σε βούλομαι
 θεοῖς τε πιστεύσαντα τοῖς τ' ἐμοῖς λόγοις
 φίλου μετ' ἀνδρὸς τοῦδε τῆσδ' ἐκπλεῖν χθονός. 1375
- ΦΙ. ἦ πρὸς τὰ Τροίας πεδία καὶ τὸν Ἀτρέως
 ἐχθιστον υἱὸν τῷδε δυστήνῳ ποδί ;
- NE. πρὸς τοὺς μὲν οὖν σε τήνδε τ' ἔμπυον βάσιν
 παύσοντας ἄλγους κάποσώζοντας νόσου.
- ΦΙ. ὦ δεινὸν αἶνον αἰνέσας, τί φῆς ποτε ; 1380
- NE. ἂ σοί τε κάμοι λῶσθ' ὀρῶ τελούμενα.
- ΦΙ. καὶ ταῦτα λέξας οὐ καταισχύνει θεοὺς ;
- NE. πῶς γάρ τις αἰσχύνοιτ' ἂν ὠφελούμενος ;

1369. αὐτοὺς, *ipse*. The emphasis accounts for the unusual position. See sup. 101. Aesch. Cho. 869, *εἰκοι νῦν αὐτῆς ἐπὶ ξυροῦ πέλας αὐχὴν πεσεῖσθαι*, and Prom. V. 658, *οὐκ οἶδ' ὅπως ὑμῖν ἀπιστήσαι με χρή*. We can therefore well spare such an "emendation" as Hartung's (ap. Blaydes), *κείνους κακῶς* ἐὰ ἑαπόλλυσθαι κακοὺς.

1370. διπλὴν. The simple sense seems to be, 'both I and my father will owe you a double gratitude.' But why? Probably for consenting to withhold aid from them, and also for restoring a son to his father. Clearly we must understand one cause to be the disappointing of the Atreidae, who seem to be meant in *κακοὺς ἐπωφελῶν*. Cf. Trach. 618, *ὅπως ἂν ἡ χάρις κείνῳ τέ σοι κάμου ξυνελθοῦσ' ἐξ ἀπλῆς διπλὴ φανῇ*.

1374. λόγοις. Viz. the promises of glory in taking Troy and of medical care of his wound, sup. 1333—5. By the words *βούλομαι σε ἐκπλεῖν* he avoids all appearance of coercion, knowing that τὸ ἐκούσιον was the essential condition of success (1332).—*φίλου μετ' ἀνδρὸς*, i. e. 'in company with me, who am your friend,' and do not impose on you any constraint.

1378. μὲν οὖν. 'Say rather, to those (physicians) who will make you and this festering foot of yours to cease from its

pain, and bring you safe out of your malady.' On *ἐμπυον* Mr. Sandys has a good Excursus (B) in 'Select Private Oration of Demosthenes,' where he shows that the ὦ is here short.

1380. αἶνον, 'a saying.' An archaic use of the word. So Hesiod, Opp. 202, *has νῦν δ' αἶνον βασιλεῦσιν ἐρῶ*.

1381. τελούμενα. Probably for *ἐὰν τεληται*, 'should you endeavour to carry them out.' Mr. Blaydes says, it "is of course future here," and he renders it "that which I see to be best both for you and myself if carried out." But, if such a phrase occurs as *ὀρῶ ταῦτα πραχθησόμενα*, it could only mean, 'I know that this will be done.' Cf. Aesch. Cho. 857, *ἀποσταθῶμεν πράγματος τελουμένου*.—*λῶσθ'* is Dindorf's probable correction for *κάλ'* or *καλῶς*, but the correction of Erfardt, *χρήσθ'*, is not less probable. Porson proposed *κόλν' ὀρῶ*, i. e. between you and me.

1383. ὠφελούμενος. This is clearly passive, not medial or transitive. Buttmann, cited by Linwood, thought that the context required *ὠφελῶν φίλους*. The sentiment is not very accurately expressed; the meaning apparently is, 'no one need be ashamed, when he is benefited by a proposal.' Cf. 111. The person benefited is mainly Philoctetes, who has a right to call a plan which

- ΦΙ. λέγεις δ' Ἀτρείδαις ὄφελος, ἢ 'π' ἐμοὶ τόδε ;
 ΝΕ. σοί που φίλος γ' ὦν, χῶ λόγος τοιόσδε μου. 1385
 ΦΙ. πῶς, ὅς γε τοῖς ἐχθροῖσί μ' ἐκδοῦναι θέλεις ;
 ΝΕ. ὦ τῶν, διδάσκου μὴ θρασύνεσθαι κακοῖς.
 ΦΙ. ὁλεῖς με, γινώσκω σε, τοῖσδε τοῖς λόγοις.
 ΝΕ. οὐκουν ἔγωγε' φημὶ δ' οὐ σε μανθάνειν.
 ΦΙ. ἔγωγ' Ἀτρείδας ἐκβαλόντας οἰδά με. 1390
 ΝΕ. ἀλλ' ἐκβαλόντες εἰ πάλιν σώσουσ' ὄρα.
 ΦΙ. οὐδέποθ' ἐκόντα γ' ὥστε τὴν Τροίαν ἰδεῖν.
 ΝΕ. τί δῆτ' ἂν ἡμεῖς δρῶμεν, εἰ σέ γ' ἐν λόγοις
 πείσειν δυνησόμεσθα μηδὲν ὦν λέγω ;
 ὥς ῥᾶστ' ἐμοὶ μὲν τῶν λόγων λῆξαι, σέ δὲ 1395
 ζῆν ὥσπερ ἤδη ζῆς ἄνευ σωτηρίας.
 ΦΙ. ἔα με πάσχειν ταῦθ' ἅπερ παθεῖν με δεῖ
 ἃ δ' ἦν εἰσάς μοι δεξιᾶς ἐμῆς θιγῶν,

benefits him 'disgraceful,' if he does not see its use. But *καὶ* extends the benefit to Neoptolemus. The dialogue proceeds to show clearly for whom the benefit is intended. 'When you speak of *benefit*, do you mean that which is so to the Atridae (viz. to get me in their possession), or is it to secure me for your own service (in the capture of Troy) that you say all this?' It may be doubted if Mr. Linwood is right in saying "*ἐπὶ* non ad *ἐμοὶ* solum sed etiam ad Ἀτρείδαις refertur." The most obvious use of *ἐπὶ* with a dative is that given in the version proposed. The reply is, that his proposal is neither for the Atridae nor for himself, but chiefly in the interest of Philoctetes. Mr. Blaydes, in his usual way, gets rid of what he thinks a difficulty by altering the text.

1386. ἐκδοῦναι. Aesch. Suppl. 335, αἰτοῦσι μὴ 'κδῆς πασὶν Αἰγύπτου πάλιν.

1387. θρασύνεσθαι. 'To be emboldened by.' Mr. Blaydes spoils the verse by reading *μὴ θρασύνεσθαι 'ν κακοῖς*, a change neither necessary nor probable in itself. The scholium *μὴ ἐν τοῖς κακοῖς ἐπαίρεσθαι* is a mere expansion of the sentiment.

1388. The meaning of this verse may be, 'You intend to cause my death; I know you (i. e. your real intention) by these proposals of yours.' So Aesch. Prom. V. 51, *ἐγνώκα τοῖσδε, κοῦδὲν ἀντιπεῖν ἔχω*.

Otherwise, the verse gives a fair sense with the comma after *σε*.

1389. οὐκουν ἔγωγε. This formula, as elsewhere, stands for *οὐ γοῦν ἐγώ*, 'Not I, at least.' In the clause following, the *οὐ*, though it really negatives the infinitive, as its position shows, belongs by a peculiar Attic attraction to *φημὶ*. Cf. Eur. Hipp. 507, *χρῆν μὲν σὸ σ' ἁμαρτάνειν*. Sup. 1058.

1391. ἀλλὰ κ.τ.λ. 'Well, but, if they *did* get rid of you then, look to it, if they be not now for getting you safe back.' Cf. Prom. V. 997, *ὄρα νυν εἰ σοι ταῦτ' ἀρωγὰ φαίνεται*.

1392. Wunder places a comma after *οὐδέποτε*, and translates, "they never will liberate me from my disease in such a manner as for me to return to Troy of my own will," i. e. with a view of being cured. But the sense may equally well be, 'They shall never get me back, if I can help it, so as to revisit Troy.'

1394. πείσειν. Again he shows himself conscious that a *voluntary* return was necessary. The use of the future is remarkable, and *πείσαι* would be a very easy change. It is possible the writer regarded it as a mere expansion of *εἰ σε μὴ πείσω*.

1395. ὥς κ.τ.λ. ('We had better not try to do anything,' since' &c. Mr. Blaydes reads *ὄρα 'στὶν ἐμὲ μὲν*, needlessly objecting to the change of case in *ἐμοὶ μὲν—σε δέ*.

πέμπειν πρὸς οἴκους, ταῦτά μοι πρᾶξον, τέκνον,
καὶ μὴ βράδυνε μηδ' ἐπιμνησθῆς ἔτι 1400

Τροίας. ἄλῃς γάρ μοι τεθρήνηται γόοις.

NE. εἰ δοκεῖ, στείχωμεν. ΦΙ. ὦ γενναῖον εἰρηκῶς ἔπος.

NE. ἀντέρειδε νῦν βάσιν σὴν. ΦΙ. εἰς ὅσον γ' ἐγὼ σθένω.

NE. αἰτίαν δὲ πῶς Ἀχαιῶν φεύξομαι; ΦΙ. μὴ φροντίσης.

NE. τί γὰρ, ἐὰν πορθῶσι χώραν τὴν ἐμήν; 1405

ΦΙ. ἐγὼ παρὼν

NE. τίνα προσωφέλησιν ἔρξεις;

ΦΙ. βέλεσι τοῖς Ἡρακλέους

NE. πῶς λέγεις; ΦΙ. εἶρξω πελάζειν.

NE. στείχε προσκύσας χθόνα.

ΗΡΑΚΛΗΣ.

μήπω γε, πρὶν ἂν τῶν ἡμετέρων
ἄτης μύθων, παῖ Ποίαντος· 1410

φάσκειν δ' αὐδὴν τὴν Ἡρακλέους

ἀκοῇ τε κλύειν λεύσσειν τ' ὄψιν.

τὴν σὴν δ' ἦκω χάριν οὐρανίας

ἔδρας προλιπὼν,

τὰ Διὸς τε φράσων βουλευμάτά σοι, 1415

κατερητύσων θ' ὁδὸν ἣν στέλλει·

σὺ δ' ἐμῶν μύθων ἐπάκουσον.

καὶ πρῶτα μὲν σοι τὰς ἐμὰς λέξω τύχας,

ὅσους ποιήσας καὶ διεξελθὼν πόνους

1401. τεθρήνηται. 'It (Troy) has been made the subject of lamentation in my groans.' Neue reads τεθρύληται (τεθρύληται Harl.), and there was a variant λόγοις.

1402. στείχωμεν. This is said in sincerity. It was because Neoptolemus had been prevailed upon to take his suppliant home, that the interference of Hercules became necessary.

1403. ἀντέρειδε. 'Support yourself upon me as you walk.' The ἀντί gives the notion of thrust and counter-thrust. Philoctetes replies, 'I will do so, as far as I can walk at all.'

1407. After πελάζειν the MSS. add σὴς πάτρας. NE. ἀλλ' εἰ δρᾶς ταῦθ' ὥσπερ αὐδᾶς. These words may, of course, be

a mere interpolation, or they may be the residue of a mutilated passage. The original may have stood somehow thus: εἶρξω πελάζειν σὴς πάτρας. NE. καλῶς λέγεις. εἰ δὲ δρᾶς ταῦθ' ὥσπερ αὐδᾶς (with an *aprosiopesis*, or some *lacuna* left).—προσκύσας, cf. 538.

1409. Hercules appears above the stage on a crane or "elevator" (ἐώρα, αἰώρημα), and delivers the final decision of Zeus. On the formula μήπω γε see Aesch. Prom. 649. For φάσκειν, sc. πάρεστί σοι, Soph. El. 9, sup. 57.

1412. ὄψιν. 'That you not only hear him with your ears, but see his visible form.' This is said, because usually (as in Aj. 15) the gods were only heard speaking, and not seen.

ἀθάνατον ἀρετὴν ἔσχον, ὥς πάρεσθ' ὄραν. 1420
καὶ σοὶ, σάφ' ἴσθι, τοῦτ' ὀφείλεται παθεῖν,
ἐκ τῶν πόνων τῶνδ' εὐκλεᾶ θέσθαι βίον.
ἐλθὼν δὲ σὺν τῷδ' ἀνδρὶ πρὸς τὸ Τρωικὸν
πόλισμα πρῶτον μὲν νόσου παύσει λυγρᾶς,
ἀρετῇ τε πρῶτος ἐκκριθεὶς στρατεύματος 1425
Πάριν μὲν, ὃς τῶνδ' αἴτιος κακῶν ἔφν,
τόξιοις τοῖς ἐμοῖσι νοσφίσσεις βίον,
πέρσεις τε Τροίαν· σκῦλὰ τ' ἐς μέλαθρα σὰ
πέμψας, ἀριστεῖ' ἐκλαβὼν στρατεύματος,
Ποίαντι πατρὶ πρὸς πάτρας Οὔτης πλάκα 1430
[ἀ δ' ἂν λάβῃς σὺ σκῦλα τοῦδε τοῦ στρατοῦ],
τόξων ἐμῶν μνημεῖα πρὸς πυρὰν ἐμὴν
κόμιζε. καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον,
παρήνεο· οὔτε γὰρ σὺ τοῦδ' ἄτερ σθένεις

1420. ἀρετὴν, 'reputation for valour.' Mr. Blaydes well compares, among other passages, Thuc. i. 33, *φέρουσα ἐς μὲν τοὺς πολλοὺς ἀρετὴν, οἷς δὲ ἐπαμυνεῖτε χάριν*.—ὥς πάρεσθ' ὄραν, "namely, from the beauty and grandeur of his whole appearance," Wunder. But he may mean, 'from the fact of my now appearing to you as a god.' Mr. Blaydes thinks that Hercules was "accompanied by some symbol of divine glory."

1426. αἴτιος κακῶν. On Paris even more than on Helen the tragics laid the blame of the war. See Aesch. Ag. 355 seqq. For the death of Paris, but slightly alluded to in the Iliad, see Quint. Smyrnaeus x. 240.—νοσφίσσεις, as ἀποφθίσσειν in Aj. 1027. There is less authority for νοσφίειν, which most critics adopt.

1428. σκῦλα. From v. 1431 it seems that the spoils captured by Philoctetes himself from the enemy with his bow are distinguished from the rewards of valour, ἀριστεία, which he was to share with the other Greeks. Wunder thinks the σκῦλα in v. 1428 are the same as the ἀριστεία, but the σκῦλα of v. 1431 are those taken from the enemy; and perhaps the addition of τοῦδε τοῦ στρατοῦ may be thought to mark this. But this verse is really very difficult, for not only is σὺ added without any emphasis (which is quite contrary to tragic use), but 'his

army' has no meaning at all, and 'gondar army,' if we suppose the speaker pointed in the direction of Troy, is very unnatural, especially as the enemy are generally called κείνοι in apposition. See sup. 800. Thirdly, the repetition of σκῦλα is at least awkward. This verse is in all probability an interpolation; and we should read either πέμψας in 1429, for πέμψεις, or τόξων τ' ἐμῶν in 1432. The former is much the more probable; and indeed the change much improves the passage, while πέμψας would most naturally be altered to πέμψεις to suit the future immediately preceding. Thus Philoctetes would be rightly told to take the spoils home and dedicate them on the spot of the funeral pyre on the neighbouring mountain. Mr. Blaydes gives in his text τοῦ δῶρου στρατοῦ, which seems to be a conjecture (and it is rather an ingenious one) of his own. He might have compared δάιος στρατὸς in Prom. V. 431.

1430. πάτρας. The genitive after Οὔτης πλάκα, as τὰ Χαλκιδόντος Εὐβόλας σταθμὰ sup. 489.

1434. σθένεις. The thing was impossible, for Apollo had delivered a prophecy when he built the walls of Troy, that the city should be captured in the first and the fourth generation from Aeacus, i. e. first by Telamon (with Hercules), and afterwards by Neoptolemus. Cf. 1439.

- ἐλεῖν τὸ Τροίας πεδῖον οὐθ' οὗτος σέ εν 1435
 ἀλλ' ὡς λέοντε συννόμω φυλάσσετον
 οὗτος σέ καὶ σὺ τόνδ'. ἐγὼ δ' Ἀσκληπιὸν
 παυστήρα πέμψω σῆς νόσου πρὸς Ἴλιον.
 τὸ δεύτερον γὰρ τοῖς ἐμοῖς αὐτὴν χρεὼν
 τόξοις ἀλῶναι. τοῦτο δ' ἐννοεῖσθ', ὅταν 1440
 πορθῇτε γαίαν, εὐσεβεῖν τὰ πρὸς θεοῦς·
 ὡς τᾶλλα πάντα δευτέρ' ἡγείται πατὴρ
 Ζεὺς. ἡ γὰρ εὐσέβεια συνθνήσκει βροτοῖς,
 κἂν ζῶσι κἂν θάνωσιν, οὐκ ἀπόλλυται.
 ΦΙ. ὦ φθέγμα ποθεινὸν ἐμοὶ πέμψας, 1445
 χρόνιός τε φανείς,
 οὐκ ἀπιθήσω τοῖς σοῖς μύθοις.
 ΝΕ. κὰγὼ γνώμην ταύτη τίθεμαι.
 ΗΡ. μὴ νυν χρόνιοι μέλλετε πράσσειν.
 καιρὸς καὶ πλοῦς 1450

1436. *φυλάσσετον*. The imperative, like *ξυνάπτετον* in El. 21. But perhaps we should read *φυλάξτετον*, 'you shall guard each other.' See Il. v. 554, x. 297.

1437. *Ἀσκληπιόν*. Sup. 1383—8 it had been said, apparently on the authority of the seer Helenus, that Philoctetes should be cured by the physicians in the Grecian camp. The slight discrepancy is explained by Buttmann (ap. Wunder) as being rather a statement of Neoptolemus' own expectation, or of his own view of the meaning of the prophecy, than the express promise of Helenus.

1439. *τὸ δεύτερον*. See on v. 113.

1440. *ἐννοεῖσθ'* Elmsley, on the ground that Sophocles elsewhere uses the active. But the meaning, *ἐν νῷ ἔχετε*, is somewhat different from *οὐ γὰρ ἐννοῶ*, 'I don't understand' &c. (sup. 28).—The Greeks, with whom sacrilege was one of the few deadly sins (Aesch. *Eum.* 260), were greatly afraid of the consequences of ravaging temples, &c. in capturing a city. Here there is a reference to the capture of the Palladium, the rape of Cassandra, and the murder of Priam as a suppliant at his family altar. See the same warning in Aesch. *Ag.* 332—8, and compare sup. 86.

1442—4. Mr. Blaydes and Linwood include these lines in brackets, after Din-

dorf; Wunder regards the last only as spurious. There seems no good grounds for suspecting them, as it is the custom of the tragics to moralize; for the tragedies aimed at the same end that sermons do in churches. 'Zeus holds everything secondary to religion; for that goes with a man into his grave (i. e. avails him in the other life), and neither in this life nor in that is it lost.' Valckenaer and others proposed *οὐ γὰρ ἡ 'υσέβεια*, which gives a good, though somewhat different turn to the maxim. Cf. *Ar. Ran.* 868, *ὅτι ἡ πόλις οὐχὶ συντέθνηκέ μοι, ταύτῃ δὲ συντέθνηκεν*.—For *δευτέρ' ἡγείται* see *Oed. Col.* 351.

1447. *ἀπιθήσω*. A synonym of *ἀπιστήσω*, sup. 1350.

1448. *γνώμην*. The accusative, which is Dindorf's correction, seems the most natural reading; 'I too give my opinion in this way,' or to this effect. Mr. Blaydes gives *γνώμην ταύτην* from a Paris MS. (B), and compares *Ar. Eccl.* 658, *κὰγὼ ταύτην γνώμην ἐθέμην*. We might indeed retain the datives in this sense, 'I too give (my vote) with this object in view;' but *τίθεμαι* could not, as the Schol. teaches, be taken for *συγκατατίθεμαι*.

1450. There is certainly something unusual in the *γὰρ* following *καιρὸς καὶ*

- ὃδ' ἐπείγει γὰρ κατὰ πρύμναν.
 ΦΙ. φέρε νυν στείχων χώραν καλέσω.
 χαῖρ', ὦ μέλαθρον ξύμφρουρον ἐμοί,
 Νύμφαι τ' ἔνυδροι λειμωνιάδες,
 καὶ κτύπος ἄρσην πόντου προβολῆς, 1455
 οὐ πολλάκι δὴ τοῦμὸν ἐτέγχθη
 κρᾶτ' ἐνδόμυχον πληγαῖσι νότου,
 πολλὰ δὲ φωνῆς τῆς ἡμετέρας
 Ἑρμαῖον ὄρος παρέπεμψεν ἐμοὶ
 στόνον ἀντίτυπον χειμαζομένῳ. 1460
 νῦν δ', ὦ κρῆναι Λύκιόν τε ποτὸν,
 λείπομεν ὑμᾶς, λείπομεν ἦδη
 δόξης οὐ ποτε τῆσδ' ἐπιβάντες.
 χαῖρ', ὦ Δῆμνου πέδον ἀμφιάλον,
 καὶ μ' εὐπλοῖα πέμψον ἀμέμπτως, 1465

πλοῦς, and the passage may have been interpolated from glosses on the original reading *ὄρος ἐπείγει κατὰ πρύμναν*. Cf. 465—7. Mr. Blaydes' reading is abrupt and awkward, *ὄρος καὶ πλοῦς ὃδ' ἐπείγει γὰρ κ.τ.λ.*, nor is even the meaning of it satisfactory.—*πρύμνην* Wunder, Dind., Blaydes, after Hermann, but against the MSS. In v. 482 the metre requires *πρύμνην*. Both forms were in use.

1452. *καλέσω*. 'Let me invoke,' viz. both in gratitude for past services rendered, and to ask a blessing on the voyage. (He here assumes an attitude and a tone of solemn prayer.)

1453. *ξύμφρουρον*. He attributes to an inanimate object a kind of consciousness of his presence and sympathy with his vigils. Cf. 1035, ἀλλὰ μοι καὶ θηήσκοντι συνόλσει (al. συνείσει).

1455. *κτύπος ἄρσην*. 'The loud (vigorous, untiring) roar from the projecting headland of the sea,' i.e. roar of the sea from the headland. The *ἀκτῆ* seems meant, sup. v. 1. The MSS. however give *προβλῆς*, for which Mr. Blaydes, after Musgrave, reads *προβλῆς θ'*, the Homeric epithet of *ἀκτῆ*. Cf. sup. 936, ὦ λιμένες, ὦ προβλήτες. Yet the ellipse of the noun is certainly harsh. Linwood edits *προβολῆς*, after Hermann, and so Dindorf.

1456. *ὃδ'*, 'where,' i.e. on which jutting peak the waves have wetted me even in the shelter of my cave.

1458. *φωνῆς*. The genitive appears to depend on *ἀντίτυπον*, 'responsive to my cry,' or rather, to *στόνον* implied in *στόνον*. Cf. 698. For *Ἑρμαῖον ὄρος* see Aesch. Ag. 274.

1461. *Λύκιον*. There seems to have been an old variant *γλύκιον*, which is not only the reading of the MSS., but is referred to in the explanation added by Hesychius in v. *Λυκίων ποτόν* (ἀπὸ) ὄνον καὶ μέλιτος. But he more correctly describes it as a spring sacred to Apollo, i.e. to *Λύκειος* the god of light. So the Romans had their *Aquae Solis* at Bath, corrupted however from a pagan and local divinity *Sul*.

1463. *δόξης τῆσδε*. Viz. the expectation of returning to the much-hated Troy. Oed. Col. 189, εὐσεβίας ἐπιβάντες.

1464. *ἀμφιάλον*. Perhaps he wrote *ἀμπελῶν*, as the wine of Lemnos was so famous. Cf. Theognis 784, Εὐβοίης ἀμπελῶν πεδίων.

1465. *ἀμέμπτως*. 'So that I shall have nothing to complain of,' viz. from your being deaf to my prayer. Aesch. Suppl. 126, πλάτα—ἀχειματῶν μ' ἔπεμψε σὺν πνοαῖς· οὐδὲ μέμφομαι.

ἔνθ' ἡ μεγάλη Μοῖρα κομίζει,
γνώμη τε φίλων, χῶ πανδαμάτωρ
δαίμων, ὃς ταῦτ' ἐπέκρανεν.

ΧΟ. χωρῶμεν δὴ πάντες ἀολλεῖς,
·Νύμφαις ἀλίσαισιν ἐπευξάμενοι
νόστου σωτήρας ἰκέσθαι.

1470

1466. μεγάλη. So Aesch. Cho. 298, ἀλλ' ὃ μεγάλαι Μοῖραι, Διόθεν τῇδε τε-
λευτᾶν.

1467. φίλων. Neoptolemus and per-
haps the chorus are meant. Whether
χῶ πανδαμάτωρ δαίμων means all-sub-
duing fate, or all-conquering Hercules,
may be questioned. Some, with Mr.
Blaydes, think that Zeus is meant;
while some, the Scholiast tells us, applied
the expression to Τύχη. True it is, that
ἐπέκρανεν suits Zeus Τέλειος rather than
Hercules; and in Aesch. Suppl. 618 we

have Zeus δ' ἐπέκρανεν τέλος. So also
Mr. Linwood understands, after Butt-
mann.

1469. ἀολλεῖς, 'in company.' This
play, like many others, both tragic and
comic, ended with a procession from the
stage. The violation of the caesura in
the next verse is rare, and rather
remarkable. Compare Aesch. Ag. 64,
γόνυτος κορίαισιν ἐρειδομένου. For the
masculine σωτήρας, cf. *ibid.* 647, and
Oed. R. 80, where Τύχη σωτήρ is com-
bined.



ΣΟΦΟΚΛΕΟΥΣ ΗΛΕΚΤΡΑ.

ὑΠΟΘΕΣΙΣ.

Ὑπόκειται ὧδε τροφεὺς δεικνὺς Ὀρέστη τὰ ἐν Ἄργει. μικρὸν γὰρ αὐτὸν ὄντα κλέψασα ἡ Ἥλέκτρα, ἥνίκα ὁ πατὴρ ἐσφάζετο, δέδωκε τῷ τροφῇ, δείσασα μὴ καὶ αὐτὸν κτείνωσιν. ὁ δὲ ὑπεξέθετο αὐτὸν εἰς Φωκίδα πρὸς τὸν Στρόφιον· νῦν δὲ μετὰ εἴκοσιν ἔτη ἐπανῶν σὺν αὐτῷ πρὸς τὸ Ἄργος δείκνυσιν αὐτῷ τὰ ἐν Ἄργει.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ἄργει. ὁ δὲ χορὸς συνέστηκεν ἐξ ἐπιχωρίων παρθένων. προλογίζει δὲ ὁ παιδαγωγὸς Ὀρέστου.

INTRODUCTION.

THOUGH different opinions have been held on the relative merits of this play and the much earlier drama of Aeschylus on the same subject,¹ it is generally agreed that Sophocles has composed a very fine and powerful tragedy, and that in the comparison Euripides with his *Electra* has fallen far short of them both. The date of the present play is unknown, the brief Greek 'Argument' having preserved no records from the ancient *didascaliae*. Mr. Blaydes says² "it is supposed to be one of the poet's later productions, and to have been written some time after the *Antigone*, which was produced probably towards the close of Ol. 84." It appears to be wholly destitute of any political allusion by which its approximate date might be inferred. Neither do we certainly know if it formed one of a trilogy, or whether it preceded or followed the *Electra* of Euripides.³ No titles of lost plays are recorded to which the *Electra* of Sophocles might have belonged.

The story was evidently one of the most popular in the tragic age. *Electra* at her father's tomb is a rather frequent subject on Greek vases of the period. The romantic but guilty loves of Aegisthus and

¹ Mr. Blaydes (Intro. p. 5, ed. 1873) considers that Sophocles, "if less sublime and majestic both in thought and language than Aeschylus, has managed to surpass him immensely in his judicious management of the subject, and his arrangement of the separate parts." Prof. Conington (Intro. to Choeph. p. xix, ed. 1857) thinks that "the ground for preference (of Sophocles) vanishes as soon as we perceive the fundamental difference between the two dramas." Euripides (though I myself consider his *Electra* a very interesting play) is charged, perhaps justly, with deserting the ideal and descending to the standard of ordinary life. A good edition of the three plays in one volume might do something to bring his too little read tragedy into more general repute.

² Intro. p. 4. Prof. Jebb says "the date remains unfixed between the years 440 B.C. and 410" (Intr. p. xiii).

³ *Ibid.* p. 5. Prof. Jebb (Intr. p. x) observes that the *Electra* "had apparently neither prelude nor sequel."

Clytemnestra,⁴ and the righteous retribution exacted by the son and daughter of the murdered chief, were related at length in the ancient poem of the *Νόστοι*, from which, and not from the brief narrative of the event in the *Odyssey*, the tragic writers derived their theme.⁴ Those who, with Prof. Jebb, contend that the *Odyssey* is older than the "Cyclics," (though I myself believe that in its present form it was largely compiled from the really earlier epics which commonly bear that title,) must be content with the theory that Aeschylus followed "the latest and most complex version of the story."⁶ For in *Od.* iii. 303—8, it is Aegisthus who is the sole contriver and executor of the deed, and it is Aegisthus alone who is slain in retribution by Orestes.⁷ Be this as it may,—and the question is not really very important in the criticism of the three dramas as works of art,—the semi-religious nature of the story, inculcating as it did the great divine and natural law *δράσαντα παθεῖν*, combined with its horrors and its incidental pathos, made the story of Orestes' return highly popular, and it was doubtless familiar even in Pindar's time.⁸ It does not indeed appear that the conduct of Orestes was held up to admiration ;⁹ he performed a dreadful task or duty imposed on him

⁴ They seem to have been regarded as a handsome couple; see *Eur. El.* 1071, where Clytemnestra decks her hair *ἐς κάλλος*, while *ibid.* 948 Aegisthus is described as *κάλλει ἀραρῶς*, and this (not 'noble,' Conington, *Introd.* p. 1) is the meaning of *ἀμύμονος Αἰγίσθαιο* in *Od.* i. 29. The expression *παρθενωπὸς*, 'girl-faced,' applied to Aegisthus in *Eur. El.* 949, and *ὁ πάντ' ἀνακτὺς* in *Soph. El.* 301, seem to indicate that Aegisthus was something of a 'fop.' That real affection was supposed to exist between the guilty pair seems undeniable. See *Od.* iii. 264. *Agam.* 1446. *Cho.* 894. Euripides, *El.* 62, says they had children by the union.

⁵ *ἔπειτα Ἀγαμέμνονος ὑπὸ Αἰγίσθου καὶ Κλυταιμνήστρας ἀναιρεθέντος, ὑπ' Ὀρέστου καὶ Πυλάδου τιμωρία καὶ Μενέλδου εἰς τὴν οἰκίαν ἀνακομιδὴ.* (Proclus *Chrestom.* p. 240, ed. Westphal.) Aeschylus accordingly makes the murder of the king committed by the joint action of the two (*Agam.* 1644, *Dind.*). Indeed, it is impossible to identify the account in the *Odyssey* with that of the *Tragics*. Prof. Conington perceived this, and rightly stated (*Introd.* p. 1) "all that Aeschylus has in common with Homer is the bare fact of the return of Orestes after years of absence, and the revenge which he takes."

⁶ *Introd.* p. ix.

⁷ "It is nowhere said in the *Odyssey* that Orestes slew Clytemnestra. He slays Aegisthus only,—a stranger in blood, and the murderer of Agamemnon." Jebb, *Int.* p. vii. In *Od.* xxiv. 97 Agamemnon is said to have been slain 'by the hands of Aegisthus and his accursed wife.'

⁸ See *Pyth.* xi. B.C. 478.

⁹ In the *Odyssey*, i. 298, it is said that Orestes had gained renown all over the world for killing the *man* who had slain his father (*πατροφονῆα*). Whether the

by Apollo, the god of justice ; and in doing so he was but an instrument in working out the *ἄτη* or ancestral sin¹ that was supposed to reside yet unatoned in the house of the Pelopidae. In the play of Aeschylus, Orestes is the main actor, and Pylades rather than Electra is his coadjutor. Yet he only speaks three verses in the *Choephoree* (900—2), and in the *Electra* he is a mute throughout, his place as an adviser and assistant being taken by the paedagogus. With Sophocles Electra is the prominent character. Her hatred of both her mother and Aegisthus is implacable, and proportionate only to her affection for her brother. She boasts of it, and she glories in it; neither threats nor persuasions can induce her to moderate or repress it. The Electra of Aeschylus wins our sympathy, but that is all, for she leaves the stage not to return at an early period in the action, after a prayer to the spirit of her father that she may get safely away after killing, or causing to be killed, Aegisthus.² She does not, as in Sophocles and Euripides, take any direct part in the murder of her mother. But the Electra of Sophocles is simply ferocious. She first plans with her sister a deliberate scheme to kill Aegisthus ;³ when he is dead, she will have his corpse flung to the dogs and vultures ;⁴ and when she hears her mother's dying groans, she calls aloud to her brother to hit her again, if he has strength left.⁵

From the general similarity in the details we must conclude either that the tragedies followed a uniform and consistent tradition, or that they took the main incidents, with some variations, one from the other. Thus, the discovery of a lock of hair on the tomb by those sent to pour libations over it, the return of Orestes *incognito* after consulting the oracle, the cruel treatment of Electra by her mother, his indignation and sympathy on hearing it, the action of

murder of his own mother was the earlier or the later story, is a matter on which scholars are not likely to come to any conclusion or agreement. Prof. Jebb thinks some post-homeric developments were due to Stesichorus (Introd. p. viii).

¹ *πρώταρχος ἄτη*, Agam. 1192.

² Cho. 482. After v. 509 (Dind.) she does not appear again.

³ V. 955, *ὅπως τὸν αὐτόχειρα πατρός σου φόνου ξὺν τῇδ' ἀδελφῇ μὴ κατακνήσῃς κτανεῖν Ἀγισθον*.

⁴ V. 1488.

⁵ V. 1415, *παῖσον, εἰ σθένεις, διπλήν*. In Eurip. El. 982, she urges her brother to the deed by the taunt *οὐ μὴ κακισθεὶς εἰς ἀνδρῶν πεσεῖ* ;

Pylades as a faithful friend and adviser, are common to all the three plays. The dream sent to Clytemnestra is not mentioned by Euripides, who represents the offering at the tomb as the voluntary tribute of the old servant (El. 512). Aeschylus and Euripides make Aegisthus killed first, while Sophocles makes his death the closing act of his drama. Sophocles, with Pindar and Euripides (El. 17), represents Orestes as rescued when an infant by his nurse or his sister after the murder of Agamemnon; Aeschylus (Ag. 880) makes Clytemnestra plead in excuse for his absence on the king's return that he had been sent to Strophius in Phocis.⁶ The ἀναγνώρισις, which in the *Choephorae* is effected quite at the beginning, in Sophocles is reserved till nearly the end.⁷ By this treatment, Aeschylus has precluded the incident of the pretended death of Orestes at the games, and the cinerary urn produced in attestation of it. The news of Orestes' decease however is part of the plot, and the urn, λέβητος χαλκῆον πλευρώματα, v. 686, is mentioned as containing the ashes, though it is not distinctly said that it is brought to the house.

The conception of Aeschylus, that even the demands of the most righteous law of retribution would not wholly absolve the guilt of matricide; the agonizing struggle between duty and natural affection; the consequent hesitation of Orestes, his soliloquy about Apollo's oracle, and the encouragement of Pylades to dare the deed;⁸ lastly, the grand scene in which he is seized with madness and remorse,—this conception is tamed down in Sophocles. Orestes at the outset announces that he has returned to his home δίκη καθαρῆς πρὸς θεῶν ὀρμημένος.⁹ He goes into the work almost as a matter of course. He declares that he had consulted the Pythian oracle,¹ and had been ordered to accomplish by craft, and without the aid of an armed force, the just slaughter of the murderers of his father. When

⁶ Strophius is mentioned once in El. 1111, but in v. 45 Phanoteus of Phocis is described as the δοῦξενος of the family. The former was the friend of Agamemnon, the latter, Phanoteus, of Aegisthus, and an enemy of Strophius. See Prof. Campbell, Intr. p. 50.

⁷ El. 1221. The tokens employed for the ἀναγνώρισις are different in the three tragedies.

⁸ Cho. 900.

⁹ El. 70.

¹ V. 32. τῶν φονευσάντων πάρα (34) seems to include Aegisthus and Clytemnestra.

he first avows his intention of stopping his enemies from their laugh of triumph,² Electra rather feebly tells him 'to lead the way as he thinks best.'³ It is the *paedagogus* who is the real author and inciter to the deed.⁴ But throughout the play the sympathy with his sister's sufferings, which he hears from her own narrative of them (80 seqq.), forms the incentive to the action, which Aeschylus more directly attributes to the imperative commands and even the threats of Apollo.⁵ It was necessary for Sophocles, who made the character the title of his play, to give especial prominence to Electra, and as a consequence, subordinate action to Orestes. But Aeschylus, whose trilogy, if not the second play in it, bore the name of *Ὀρεστεία*, had the contrary object in view. Prof. Conington thinks the details of the domestic troubles,⁶ and the comparative insignificance into which Electra sinks after her recognition of Orestes, "is some impeachment of the judgment which chose her to sustain the part of protagonistes."⁷

The play is however on the whole undoubtedly a fine one. As a verse-composition it is most artistic, and it abounds in passages of the highest pathos and the most refined irony. No one must expect to understand it by a hasty perusal. Its critical difficulties are considerable, and the suspicions of interpolation, as will appear in the course of the notes, seem in several places but too well founded. As in most of our author's dramas, abject despondency and ardent hope follow each other in rapid succession. In the present play, the one finds its expression in pathos and sentiment, the latter in stimulating a long-felt hatred into a sudden ferocity which to some will appear over-wrought and exaggerated.

The following is an outline of the plot, which is simple in construction. Orestes, accompanied by Pylades and an old family servant in disguise (*παιδαγωγός*), returns to his home at Mycenae under an injunction from the Pythian oracle to purge it from its present pollution (70). On arrival he hears the voice of Electra

² El. 1295.

³ V. 1319, ἄρχ' αὐτὸς ὥς σοι θυμός. Compare 1301, εἰδ' ὅπως καὶ σοὶ φίλον, καὶ τοῦμὲν ἔσται τῇδ'.

⁴ V. 1368, νῦν καιρὸς ἔρδειν, νῦν Κλυταιμνήστρα μόνη.

⁵ Cho. 276—90. *Ibid.* 1032, παρέντι δ' οὐκ ἐρῶ τὴν ζημίαν.

⁶ El. 260 seqq.

⁷ *Intro.* Choeph. p. xix.

bewailing her hard fate, and refusing to be consoled by the chorus of her young friends. This conversation between them continues till the arrival of Chrysothemis (328), who upbraids her sister for her opposition to the authorities, and warns her of the consequences that are likely to follow (380). She brings from her mother offerings to the tomb of Agamemnon sent in consequence of a dream. Electra advises her not to lay the impious gift on the grave, but to substitute for it a less costly though more sincere tribute of a lock of her (Electra's) own hair (450).⁸

In the second act Clytemnestra, coming forth from the palace to make an offering to Apollo the Protector, with a prayer to bless the household and avert harm (637), reproaches Electra for her undutiful conduct, and justifies the murder of her husband by sophistical reasoning, to which Electra replies with excitement (610). The old servant now comes up and asks if this is the royal palace, for he has brought news of importance, the death of Orestes. In a long and fine narrative he describes a fatal accident that has befallen the youth at the Pythian games, and he produces as a token an urn which is supposed to contain his ashes (757). The pretended sorrow of the queen and the genuine sorrow of the sister are well depicted. Chrysothemis, who has been visiting the tomb, and knows nothing of the messenger's report, now comes in to announce that she has found on it an offering, which she concludes can only have come from Orestes. Electra persuades her that all hope of his being alive must now be resigned; and she proposes to her sister, as a last resource in their misery, to kill Aegisthus (956). The question is argued between them at some length, but positively declined by Chrysothemis, who throughout recommends caution and moderation as the wiser counsel (1010). The strength of Electra's character, in contrast with her sister's, is shown by her resolving to undertake the deed alone and unaided (1020).

In the next scene (1098) Orestes approaches the palace with Pylades, and meeting Electra, presents to her the urn, over which she utters the most tender lament (1126—70). Then follows the recognition by the token of a seal (1223), and an agreement between them is soon made to accomplish the deed of vengeance. By the

⁸ "The gifts sent by her through Chrysothemis have not relieved her mind, and she now brings an offering in person." Prof. Campbell, p. 51.

aid of the paedagogus, who has watched the proceedings in the palace, and kept an eye on the return of Aegisthus from the country (313), the murder of Clytemnestra is accomplished, and the play ends rather abruptly by that of Aegisthus also, who after some recrimination is forced into the palace that he may die on the very spot where Agamemnon had fallen (1496).

In the *Electra* of Euripides (88) Orestes returns with Pylades from the oracle, and finds his sister married, though in name only, to a plain honest farmer. Here also we have the offering of the hair on the tomb (91); here too we have the brother listening to his sister's long account of her woes. At the conclusion of it she is alarmed by the sudden appearance of two supposed strangers, and she holds a long dialogue with Orestes, who informs her that her brother is still alive (230). Her husband, at first surprised at the interview, invites them in, and is sent by Electra to ask for some supplies of food from an old attendant of the family. On his arrival Orestes is recognized by a scar on his forehead (573), and the three together plot the murder of the queen and her paramour, Electra avowing herself ready and willing to contrive the means of killing her own mother.⁹ Aegisthus is slain in his own garden by the two friends in disguise, under pretence of assisting him in a sacrifice (820). Electra vents her feelings of aversion in a long speech over the body, and holds a sophistical argument with her mother, who arrives in state at the cottage (998), on her scandalous conduct. On entering the house she is murdered by her son; and the play ends with the sudden appearance of the two Dioscuri, who foretell the madness, the trial, and the acquittal of Orestes for the deed, and command that Pylades shall take Electra for his wife (1250).

⁹ V. 647, *ἐγὼ φόνον γε μητρὸς ἐξαγύσσομαι*. Clytemnestra accordingly is summoned on the pretence of her daughter's recent confinement (652).

ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΑΙΔΑΓΩΓΟΣ.

ΟΡΕΣΤΗΣ.

ΗΛΕΚΤΡΑ.

ΧΟΡΟΣ.

ΧΡΥΣΘΕΜΙΣ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΑΙΓΙΣΘΟΣ.

ΣΟΦΟΚΛΕΟΥΣ ΗΛΕΚΤΡΑ.

ΠΑΙΔΑΓΩΓΟΣ.

᾽Ω τοῦ στρατηγήσαντος ἐν Τροίᾳ ποτὲ
᾽Αγαμέμνονος παῖ, νῦν ἐκεῖν' ἔξεστί σοι
παρόντι λεύσσειν, ὦν πρόθυμος ἦσθ' αἰεί.
τὸ γὰρ παλαιὸν ᾽Αργος οὐπόθεις τόδε,
τῆς οἰστροπλήγος ἄλσος ᾽Ινάχου κόρης
αὕτη δ', ᾽Ορέστα, τοῦ λυκοκτόνου θεοῦ
ἀγορὰ Λύκειος· οὐξ ἀριστερᾶς δ' ὁδε

5

2. ἐκεῖνα. The pronouns are here more significant than the Latin *ea quas* &c. 'Those famed objects,' or 'those once distant objects,' seems the precise meaning. With the latter sense παρόντι well accords. Cf. 519. Aj. 6.—ὦν πρόθυμος, i. e. ὦν προθυμῶν or ἐπιθυμῶν εἶχες,—an irregular genitive, but quite after the manner of Sophocles, and Mr. Blaydes' proposal to read ἀπεθόμεναι δὴ πάλαι may safely be rejected. In his uses of the genitive Sophocles is very lax and eccentric. He even combines ἐρκέων ἐγκεκλημένους in Aj. 1274.

4. παλαιὸν ᾽Αργος. "The district, not the town," Jebb. "Urben designat, non regionem," Linwood. Mr. Blaydes asks, 'If the territory is meant, how would the epithet παλαιὸν be suitable?' 'As one of the earliest settlements in Greece,' Prof. Campbell replies. In Eur. El. 1, ὦ γῆς παλαιὸν ᾽Αργος seems to apostrophize the city, for γῆς would hardly have been added if it meant the district. That the poet did not care to distinguish Argos from Mycenae is evident.

5. ἄλσος. The sacred enclosure of the Moon-goddess Io, the mythical daughter

of the river-god, is put in apposition with the city of Argos, as a part distinguished from the whole. Aeschylus called her οἰστροπλήξ, Prom. 699, and elsewhere οἰστροδόκος and οἰστροδίνης. Hesych. οἰστροπλήγος· τῇ (τῆς ?) μανίᾳ πληγείσης.

6. The 'wolf-god,' Λύκειος, Aesch. Theb. 132, identical perhaps with the hero Lycus, Ar. Vesp. 389, and regarded either as the fierce avenging god, or as the benefactor of man, like Apollo Νόμιος, by killing wolves, was confounded in early mythology with the god of light, λυκ, ἀμφιλύκη, λυκάδας, &c. Hesychius from this passage briefly records a 'Lycean agora' at Argos. A temple of Ἀπόλλων Λύκειος is also described as Ἀργείοις τῶν ἐν τῇ πόλει τὸ ἐπιφανέστατον, Pausan. ii. 19, 3.

7. ὁδε. It seems clear that Sophocles describes Argos and Mycenae as virtually one town, which they were not. 'Here,' he says, 'is Argos, this is the temple of Hera, here you see Mycenae the golden.' In fact, the temple of the Argive goddess stood on the road leading from Corinth, and to the left of Mycenae, Pausan. ii. 19, 3. "The Argive topography of

Ἦρας ὁ κλεινὸς ναὸς· οἱ δ' ἰκάνομεν,
 φάσκειν Μυκῆνας τὰς πολυχρύσους ὄραν,
 10 πολύφθορόν τε δῶμα Πελοπιδῶν τόδε,
 ὅθεν σε πατρὸς ἐκ φόνων ἐγὼ ποτε
 πρὸς σῆς ὁμαίμου καὶ κασιγνήτης λαβὼν
 ἦνεγκα καξέσωσα καξεθρεψάμην
 τοσόνδ' ἐς ἡβης, πατρὶ τιμωρὸν φόνου.
 νῦν οὖν, Ὀρέστα καὶ σὺ φίλτατε ξένων
 15 Πυλάδῃ, τί χρὴ δρᾶν ἐν τάχει βουλευτέον·
 ὡς ἡμῖν ἤδη λαμπρὸν ἡλίου σέλας
 ἐφ' αὖ κινεῖ φθέγματ' ὀρνίθων σαφῇ
 μέλαιν' αὖ τ' ἄστρον ἐκλέλοιπεν εὐφρόνη.

Sophocles" (wrote the late Mr. W. G. Clark, quoted by Prof. Kennedy in his Preface to 'Agamemnon,' p. xviii) "is elaborately wrong." Wordsworth (Athena and Attica, p. 111) supposes the Athenian agora is actually pointed to. "To the left, in reference to the actor turning towards the audience; for it was on the right of the entrance to the Propylaea (on the west side of the acropolis), i. e. on the south side." In "Greece," p. 427, the same author says the sub-structure of the Heraeum, four miles to the north of the citadel of Argos, is still visible. It is by no means clear at what point the speaker is supposed to be placed. Mr. Blaydes says, "we must suppose the strangers to have come by the usual route by Corinth to Mycenae, and from thence to be looking down on the city of Argos in the open and extensive plain below." If we accept this view, τῶδε, αὐτῇ, and δε will mean 'yonder is' &c. But Prof. Jebb says "the scene is Mycenae before the palace of the Pelopidae." Both views have their difficulties; in fact, Sophocles writes as a poet, and not as a geographer. He does not seem to care much for the unity or consistency of his topography. With the words of δ' ἰκάνομεν we might perhaps supply ἐντεῦθεν, 'from the spot to which we have come (the neighbourhood of Argos) you can say you have seen (though you have not exactly visited) Mycenae.' For the infinitive cf. Phil. 1411, φάσκειν δ' αὐτὸν τὴν Ἡρακλέους ἀκοῇ τε κλυεῖν λεύσσειν τ' ὄψιν, and

Oed. R. 462. Thus, of course, δῶμα τῶδε &c. must mean, 'yonder too is the palace that was the scene of so many deaths.'

11. πατρὸς ἐκ φόνων. See Pind. Pyth. xi. 17. Eur. El. 17.

12. πρὸς. More properly παρὰ. Aeschylus, as Linwood remarks, followed another story, for he makes Orestes to have been sent by his mother into Phocis to the house of a friend, Ag. 853. That he was a mere child at the time is shown, as the Schol. observes, by the word ἦνεγκα. "Ad aetatem Orestis computandam facit Od. iii. 305." Neue.

16. βουλευτέον. Mr. Blaydes alters this to βουλεύετον on account of the preceding σὺ, and he affirms that this "must be the true reading." But the address is merely a vocative, without any imperative, as we often find δὲ δύστηνε σὺ, οὗτος σὺ, &c.

19. ἄστρον ἐκλέλοιπεν, 'is wanting in stars,' 'has lost its stars.' The night is yet dark, but the stars are waning in the coming light. Nothing can be simpler, and so one of the Scholia, τὸ ἄστρον πρὸς τὸ ἐκλέλοιπεν. Deflecta est astris, Neue and Ellendt. Linwood turns it rather differently, recessit ab astris. I have no doubt that the poet meant ἐλλειπὴς ἐστίν, and I do not think ἄστρον εὐφρόνη, for νύξ ἀστερόεσσα, can be satisfactorily defended. It is rather fanciful to contend, against the grammatical difficulty, that λαμπρὸν ἡλίου φῶς is exactly balanced by μέλαινα ἄστρον εὐφρόνη.

* πρὶν οὖν τιν' ἀνδρῶν ἐξοδοιοπορεῖν στέγης, 20
 * ξυνάπτετον λόγοισιν· ὥς ἐνταῦθ' ἔμην,
 ἢν οὐκέτ' ὀκνεῖν καιρὸς, ἀλλ' ἔργων ἀκμή.

ΟΡΕΣΤΗΣ.

ὦ φίλτατ' ἀνδρῶν προσπόλων, ὥς μοι σαφῇ
 σημεῖα φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγώς.
 ὥσπερ γὰρ ἵππος εὐγενῆς, κἂν ἦ γέρων, 25
 ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν,
 ἀλλ' ὀρθὸν οὖς ἴστησιν, ὡσαύτως δὲ σὺ
 ἡμᾶς τ' ὀτρύνεις καὐτὸς ἐν πρώτοις ἔπει.
 τοιγὰρ τὰ μὲν δόξαντα δηλώσω· σὺ δὲ
 ὀξεῖαν ἀκοὴν τοῖς ἑμοῖς λόγοις διδούς, 30
 εἰ μὴ τι καιροῦ τυγχάνω, μεθάρμοσον.
 ἐγὼ γὰρ ἡνίχ' ἰκόμην τὸ Πυθικὸν
 μαντεῖον, ὥς μάθοιμι· ὅτῳ τρόπῳ πατὴρ
 δίκας ἀροίμην τῶν φονευσάντων πάρα,
 χρῆ μοι τοιαῦθ' ὁ Φοῖβος ὦν πεύσει τάχα· 35
 ἄσκειον αὐτὸν ἀσπιδῶν τε καὶ στρατοῦ
 δόλοισι κλέψαι χειρὸς ἐνδίκους σφαγὰς.

20—21. After much consideration of this passage, I incline to the opinion that these two verses are interpolated, and that the speech ended with the verse *ἔστ' οὐκ ἔτ' ὀκνεῖν καιρὸς κ.τ.λ.* Thus all would be perfectly plain, complete, and appropriate. The night is past, the morning is at hand, *so that* we must be up and at work. Cf. *οὐχ ἔδρας ἀκμή*, Aj. 811. The MSS. reading *ὥς ἐνταῦθ' ἔμην* cannot be emended with any probability; if the verse is spurious, the fault was in the ignorance of the interpolator. The best guess, perhaps, is Dindorf's *ὥς ἐνταῦθ' ἔβης*, since *μ* and *β* are very often confused. Prof. Jebb reads *ὥς ἴ' ἔσταμεν*, Mr. Blaydes *ὥς ἐσμέν γ' ἴνα*, Linwood and Wunder *ὥς ἐνταῦθ', ἴνα κ.τ.λ.* Dawes proposed *ἴμεν, ἰκὺρ εὐμνῆς*, and this is adopted by Prof. Campbell; but the words cannot mean 'we are moving in a region.'

27. δὲ in the apodosis is common enough, *sic, inquam, tu &c.*

29. τὰ δόξαντα. The plans which I

and Pylades have determined on after deliberation.

33. *πατρί* MS. Laur., others *πατρός*. Neue well observes, "in dat. iniuria cogitatur patri illata, in genit. filio." The genitive however is the more common use, and the dative may have come from the Homeric *ἀρέσθαι κῦδος τινι*, Il. iv. 95 and elsewhere.

34. *ἀροίμην*. The future optative, as Linwood thinks; the aorist, as Wunder contends. The Attics prefer the aorist *ἥράμην* to the epic *ἥρόμην*. See on Phil. 353. 611. Yet we have *ἄροισθε* in Aesch. Theb. 316, *ἀρέσθαι* in Aj. 247, where the *ᾱ* is short, whereas the future *ᾱρῶ*, for *ἄρῶ*, is commonly long.

36. *αὐτὸν*, 'by my sole unassisted efforts.'—*κλέψαι*, 'should accomplish by stealthy means.' The oracle may have been ambiguous, as the Schol. remarks, i. e. *αὐτὸν* may have been either the subject or the object, *δόλω αὐτὸν κτείνειν*.—*χειρὸς σφαγὰς*, for *αὐτοχέμα*.

ὅτ' οὖν τοιόνδε χρησμὸν εἰσηκούσαμεν,
 σὺ μὲν μολῶν, ὅταν σε καιρὸς εἰσάγῃ,
 δόμων ἔσω τῶνδ', ἴσθι πᾶν τὸ δρώμενον, 40
 ὅπως ἂν εἰδὼς ἡμῖν ἀγγελίης σαφῇ.
 οὐ γάρ σε μὴ γήρᾳ τε καὶ χρόνῳ μακρῷ
 γνῶσ' οὐδ' ὑποπτεύουσιν ᾧδ' ἠνθισμένον.
 λόγῳ δὲ χρῶ τοιῶδ', ὅτι ξένος μὲν εἰ
 Φωκεὺς, παρ' ἀνδρὸς Φανοτέως ἦκων· ὁ γὰρ 45
 μέγιστος αὐτοῖς τυγχάνει δορυξένων.
 ἄγγελλε δ' ὄρκῳ προστιθεὶς ὀθούνεκα
 τέθνηκ' Ὀρέστης ἐξ ἀναγκαίας τύχης,
 ἄθλοισι Πυθικοῖσιν ἐκ τροχληάτων
 δίφρων κυλισθεὶς· ᾧδ' ὁ μῦθος ἐστάτω. 50
 ἡμεῖς δὲ πατρὸς τύμβον, ὥς ἐφίετο,
 λοιβαῖσι πρῶτον καὶ κατατόμοις χλιδαῖς

39. *ἔταν*. 'Whenever the right moment for action takes you in,' 'when the proper time comes for you to enter.' Cf. inf. 1251. Phil. 466.—*ἴσθι*, 'observe,' 'take careful note of all that they are doing.' He acts the spy in this respect inf. 1337.

42. *οὐ γάρ σε μὴ κ.τ.λ.* 'For there is no chance that they will know you with this aged look and these long years upon you, nor will they suspect you (who you really are) dressed in this guise.' Either *γήρᾳ* is the causal dative, as inf. 255, or the expression is elliptical for *γήρᾳ βαρύν*. Being but a slave or attendant, *πρόσπολος* v. 23, he is now to assume a new character, as the confidential friend sent to announce the pretended death of Orestes. He might have been recognized as a former member of the household and suspected as unfriendly, if he had not worn some disguise. But the combined effects of time and a more ornamental dress will prevent him from being found out.

43. It seems a matter of indifference whether *οὐ μὴ* or simply *οὐδ'* is construed with *ὑποπτεύουσιν*. Compare Oed. Col. 450—2. As for *ἠνθισμένον*, we can only guess at its precise meaning, because it is not recorded how the actor was attired. Some refer it to white hair, some to a Phocian dress spangled with flowers, others to a painted face, or to the custom

of wearing chaplets of bay or myrtle when a messenger had good news to bring. Athenaeus, vii. p. 288, has *ἰχθὺν*—*οὐκ ἄνωθεν ἐξηνθισμένον*, Euripides *ἀνθοκρόκοισι πῆλαις*, Rec. 471.

45—6. *ἀνδρὸς Φανοτέως*. 'The chief Phanoteus,' the 'eponym hero of the Phocian town Panopeus or Phanoteus,' Jebb; who compares *δῶρον μὲν ἀνδρὸς Ἑκτορος* in Aj. 817. There however the poet may have meant *ἀνδρὸς μάλιστα μισηθέντος ἐμοί*. The commentators have remarked that Phanoteus and not Strophius is mentioned as the guardian of Orestes, because there were family reasons for his being friendly to Aegisthus. But cf. inf. 1111. Both *δ* for *οὗτος* and *τυγχάνει* for *τυγχάνει ὦν* are peculiar. For the latter cf. Aj. 9. inf. 313. Both idioms are abundantly illustrated in Mr. Blaydes' note.

47. *ὄρκῳ*, if purposely put for *ὄρκον*, has something of sophistical pedantry. Most of the editors read *ὄρκον* with Reiske. Others regard *προστιθεὶς*, viz. *αὐτὸν*, as added superfluously.

51. *ὥς ἐφίετο*. 'As the god enjoined.' The imperfect is used because the Greeks nearly always say *ἐκέλευε*, not *ἐκέλευσε*. But we have the aorist *ἐφείτο* in Prom. V. 4. Philoct. 619. Dindorf (Praef. p. xiv) would read *ἐφείτό μοι* or *ἐφείτο νῶν*. But he wrongly calls it "plusquam perfectum." See inf. 545. Trach. 759.

στέφαντες, εἴτ' ἄσφορρον ἤξομεν πάλιν,
 τύπωμα χαλκόπλευρον ἡρμένους χεροῖν,
 ὃ καὶ σὺ θάμνοις οἴσθῃ μοι κεκρυμμένον 55
 ὅπως λόγῳ κλέπτοντες ἠδῆϊαν φάτιν
 φέρομεν αὐτοῖς τοῦμόν ὡς ἔρρει δέμας
 φλογιστὸν ἤδη καὶ κατηνθρακωμένον.
 τί γάρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανῶν
 ἔργοισι σωθῶ κἄξενέγκωμαι κλέος ; 60
 δοκῶ μὲν οὐδὲν ῥῆμα σὺν κέρδει κακόν.
 ἤδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφοὺς
 λόγῳ μάτην θνησκοντας· εἴθ', ὅταν δόμους
 ἔλθωσιν αὖθις, ἐκτετίμηνται πλέον.
 ὡς καμ' ἐπαυχῶ τῇσδε τῆς φήμης ἄπο 65
 δεδορκότ' ἐχθροῖς ἄστρον ὡς λάμψειν ἔτι.
 ἀλλ', ὦ πατρώα γῇ θεοί τ' ἐγχώριοι,

53. *στέφαντες*. See inf. 441. Antig. 431, which shows that *στέφειν* is used even of offering libations, the act being closely associated with that of attaching fillets or garments.

54. *ἡρμένοι*. In the medial sense of *ἀράμενοι*. The following optative depends on *κεκρυμμένον*, 'which no doubt you remember was hidden by me in the bushes, in order that, disguising the facts by the account, we might bring tidings welcome to them, that this body of mine is gone to nought by being now burnt up and reduced to ashes.' The MS. Laur. gives the optative, and so Neue and Linwood have edited. Most of the recent editors read *φέρωμεν*, which they refer to *ἤξομεν*. But the hiding of the urn was done for the purpose of carrying out the design; and *δπως* depends more naturally and easily on the participle immediately preceding it. "Tu quoque nosti absconditum, ut ferremus," Neue. It is merely begging the question to say, as Mr. Blaydes says, "the subjunctive is evidently required here."

60. *δταν—σωθῶ*, i. e. *δταν σῶς φανῶ* or *γένωμαι*. Prof. Jebb compares inf. 1228, *μηχαναῖσι μὲν θανόντα, νῦν δὲ μηχαναῖς σσεωσμένον*.

61. *σὺν κέρδει*. 'If attended with guin.' Cf. Philoct. 111, where Ulysses is made to say, *δταν τι δρᾶς εἰς κέρδος, οὐκ ὀκνεῖν πρέπει*. Whether *κακόν* means

αἰσχροῦν, or (Jebb) 'ill-omened,' is not clear. He may mean to apologize for the *δόλος* which Apollo enjoined, v. 37. For *δοκῶ μὲν*, Jebb well quotes Soph. frag. 106 and Oed. Col. 995.

62. *τοὺς σοφοὺς*. Not only of Pythagoras, but of Solon and others it was said that a promise was extorted by them from their followers to adopt certain laws or precepts during the absence of the authors. The generality of the custom is alluded to by the subjunctive *ἔλθωσιν*, which, combined with the perfect, is here remarkable. 'Then, when they get back to their homes, they are honoured the more.' See inf. 89—91. Prof. Jebb endeavours to give a closer rendering, 'forthwith they are in more perfect honour.' More usual Greek would be *ἐλθόντες εἶτα κ.τ.λ.*, but then *εἶτα* was used in connecting the sentences.—*μάτην*, 'untruly,' i. e. by a report that ends in nothing.

65. *ἄπο*, 'as the result of.'—*δεδορκότα*, 'appearing alive, and not really dead.'—*ἐχθροῖς*, 'I shall shine to my enemies like a baleful star.' The old grammars would have called this 'dativus incommodi.' Prof. Jebb says, "join *δεδορκότ' ἐχθροῖς*, 'resurgent to the terror of my foes.'" I think the other way much simpler. He regards the star rather as a star of happy omen than one of terror. Cf. *ὄβλιος ἀστήρ*, Il. xi. 62.

δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς,
 σύ τ', ὦ πατρώον δῶμα· σοῦ γὰρ ἔρχομαι
 δίκη καθαρτῆς πρὸς θεῶν ὠρμημένος· 70
 καὶ μή μ' αἰτιμον τῆσδ' ἀποστείλῃτε γῆς,
 ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων.
 εἶρηκα μὲν νῦν ταῦτα· σοὶ δ' ἤδη, γέρον,
 τὸ σὸν μελέσθω βάντι φρουρήσαι χρέος.
 νῶ δ' ἔξιμεν· καιρὸς γὰρ, ὅσπερ ἀνδράσι 75
 μέγιστος ἔργου παντός ἐστ' ἐπιστάτης.

ΗΛΕΚΤΡΑ.

ἰὼ μοί μοι.

- ΠΑ. καὶ μὴν θυρῶν ἔδοξα προσπόλων τινὸς
 ὑποστενούσης ἔνδον αἰσθέσθαι, τέκνον.
 ΟΡ. ἄρ' ἐστὶν ἡ δύστηνος Ἥλέκτρα; θέλεις 80
 μέινωμεν αὐτοῦ κἀνακούσωμεν γόων;
 ΠΑ. ἦκιστα. μηδὲν πρόσθεν ἢ τὰ Λοξίου
 πειρώμεθ' ἔρδειν ἀπὸ τῶνδ' ἀρχηγετῆν,
 πατρὸς χέοντες λουτρά· ταῦτα γὰρ φέρει
 νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων. 85

70. καθαρτῆς. He uses this word in place of τιμωρὸς, because the presence of murderers polluted his paternal palace, and he came, as it were, ἐλαύνειν ἄγος. Cf. Aesch. Cho. 966, ὅταν ἀφ' ἐστίας μύσος πᾶν ἐλᾷς καθαρμοῖσιν ἀτῶν ἐλαττηρίοις.—ὠρμημένος, 'sped on my way.' Cho. 941, θεόθεν ἐδ' φραδαῖσιν ὠρμημένος.

72. ἀρχέπλουτον. Supply from the context δέχεσθε, or even καταστήσατε from the idea conveyed by the following noun.

74. μελέσθω. So μέλοιτο inf. 1436. —τὸ σὸν χρέος, viz. the duty prescribed v. 49.

76. μέγιστος κ.τ.λ. Neue compares Phil. 887, καιρὸς τοι πάντων γνῶμαν ἴσχων πολὺ τι πολὺ παρὰ πόδα κράτος ἄρνυται.

78. καὶ μὴν. 'But hark! I seem to hear' &c. As in the prologue of the Choephore, the first thing that attracts the attention of Orestes in the palace is the lamentation of his sister. Prof. Jebb thinks θυρῶν depends on ὅπδ in the compound, 'at the doors.' Prof. Campbell regards it as the genitive of the 'source whence.' Cf. 324. I should myself

connect it with ἔνδον, though somewhat remote. So also Linwood, with the Scholiast.

81. ἐπακούσωμεν, 'overhear,' is the probable correction of Nauck. But who can assert that Sophocles did not purposely affect quaint and novel forms of expression, such as ἀνακούειν or ἀνακούειν? We might eliminate half the Atticisms of the poet by reducing everything to the rule of strict precedent.

83. It is thought that Hesych. refers to this verse in ἔρδειν πράττειν. θύειν. But cf. Oed. Col. 851, ὅφ' ὦν ἐγὼ ταχθεὶς τόδ' ἔρδω. Inf. 1368, νῦν καιρὸς ἔρδειν.

84. λουτρά. A singular word, not unfrequently used for λοιβάς. Cf. inf. 434. Neue compares Cho. 129, χέουσα τάσδε χέρνιβας βροτοῖς. The materialistic ideas about ghosts led to the notion that washing as well as drinking might be acceptable to the spirit.

85. κράτος τῶν δρωμένων. Prof. Jebb translates 'the advantage throughout the struggle.' Compare μηχανῆς ἔστω κράτος, Aesch. Suppl. 208, 'put in force,' or 'carry out some plan.' So here I

ΗΛ. ὦ φάος ἄγνων

καὶ γῆς ἰσόμοιρ' ἀήρ, ὥς μοι

πολλὰς μὲν θρήνων ῥῖδας,

πολλὰς δ' ἀντήρεις ἦσθου

στέρνων πλαγὰς αἵμασσομένων,

90

ὀπότεν δνοφερὰ νύξ ὑπολειφθῇ·

τὰ δὲ παννυχίδων, ἤδη στυγεραὶ

ξυνίσασ' εὐναὶ μογερῶν οἴκων

ὅσα τὸν δύστηνον ἐμὸν θρηνώ

95

πατέρ', ὃν κατὰ μὲν βάρβαρον αἶαν

φοίνιος Ἀρης οὐκ ἐξένισεν,

μήτηρ δ' ἡμὴ χῶ κοινολεχῆς

Αἰγισθος ὅπως δρῦν ὑλοτόμοι

should be disposed to construe simply, 'success in the attempt.'—ἐφ' ἡμῖν is, 'to crown our efforts.' Linwood, 'so as to put us in possession of it.'

86. Electra, clad in poor attire, comes forth from the palace to utter a monody or threnos. As usual in such positions, she disemburdens her griefs to the elements. See Eur. Med. 57. Her speech seems to be divided into two corresponding parts at v. 103.

87. *ἰσόμοιρος*. The Ionic philosophy had taught the doctrine of equivalents, i. e. equipoise or parallel extension. To this Aeschylus alludes Cho. 319, *σκότῳ φάος ἰσόμοιρον*. The genitive γῆς depends on the idea of ἴσων μοῖραν γῆς ἔχων, 'covering an equal area of earth.' The old reading *ἰσόμοιρος* was corrected by Porson, the first syllable of ἀήρ being long.

89. *ἀντήρεις*, *ἀνταῖας*, 'full on the breast.' Hesych. *ἀντήρεις* ἀντιθέτους. Σοφοκλῆς Ἡλέκτρα. ἀπὸ τῶν ἐρεσσόντων, ὅταν κατ' ἴσον ἐκάνωσι, καὶ μὴ ἐπὶ θάτερα περιεθῇται ἡ ναῦς. As in *διχήρης*, *ξιφήρης*, the word seems formed of one root.

90. Actual laceration was a common part of the expression of a woman's intense grief.—ἦσθου, followed by *ὀπότεν*, is 'do you hear,' 'are you made conscious of.' So Od. xii. 66, τῇ δ' ὅπως τις νηὺς φύγεν ἀνδρῶν, ἥτις ἱκνται.—ὑπολειφθῇ, lit. 'has been left in the lurch' by advancing day. *Evana sit*, Neue.

92. τὰ δὲ παννυχίδων. It seems better to take these words as a nominative or accusative absolute,—'and as for my nightly watchings, my unblest repose in this poor troubled house by this time knows but too well how much I bewail that unhappy one, my own father, who did not find a home in a foreign land by a gory death, but that mother of mine and the partner of her bed Aegisthus cut open his head with a murderous axe, as woodmen fell an oak,' i. e. with no more concern or remorse. Erfurdt, comparing Il. xiii. 389, thinks the simile indicates the vastness of the fall and the strength of the man killed. For the construction, see inf. 1071. 1364, and the note on Agam. 1023, which is a very similar passage; τὰ μὲν γὰρ ἐστίας μεσομφάλων, ἔστηκεν ἤδη μῆλα πρὸς σφαγὰς πυρός. Prof. Jebb translates, "the joys of my vigils," which he understands ironically. The chief objection is, that *ἐνίσασαι* seems to require for its object *ὅσα θρηνώ*.—ἦδη, which Mr. Blaydes and Prof. Campbell construe with *παννυχίδων*, *jam noctu*, more naturally belongs to *ἐνίσασαι*. The grief has gone on so long that her very couch has become familiar with it.

95. *βάρβαρον*. In Choeph. 345 Electra expresses the wish that her father had been slain in war by some of the Lycians.—ἐξένισεν, "Mars hospitio excipit caesos, quasi unus ex diis inferorum." Neue.

98. *ὅπως*. This particle is not very often used in comparisons for *ὥς*. Com-

σχίζουσι κᾶρα φονίῳ πελέκει.
 κούδεις τούτων οἶκτος ἀπ' ἄλλης 100
 ἧ' μοῦ φέρεται, σοῦ, πάτερ, οὕτως
 αἰκῶς οἰκτρῶς τε θανόντος.
 ἀλλ' οὐ μὲν δὴ
 λήξω θρήνων στυγερῶν τε γόων,
 ἔς τ' ἂν παμφεγγεῖς ἄστρον 105
 ῥιπᾶς, λεύσσω δὲ τόδ' ἡμαρ,
 μὴ οὐ τεκνολέτειρ' ὥς τις ἀηδὼν
 ἐπὶ κωκυτῷ τῶνδε πατρῶων
 πρὸ θυρῶν ἡχῶ πᾶσι προφωνεῖν.
 ὦ δῶμ' Ἀΐδου καὶ Περσεφόνης, 110
 ὦ χθόνι' Ἑρμῇ καὶ πότνι' Ἀρὰ,
 σεμναί τε θεῶν παῖδες Ἑρινύες,
 αἱ τοὺς ἀδίκως θνήσκοντας ὀράθ',
 [*αἱ τοὺς εὐνὰς ὑποκλεπτομένους,]
 ἔλθετ', ἀρήξατε, τίσασθε πατρὸς 115
 φόνον ἡμετέρου,
 καὶ μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.
 μούνη γὰρ ἄγειν οὐκ ἔτι σωκῶ
 λύπης ἀντίρροπον ἄχθος. 120

pare Trach. 82, γήτης ὅπως κρουαν
 ἔκτοπον λαβὼν, inf. 1076, and 1151,
 θέλλ' ὅπως βέβηκας.

102. αἰκῶς, 'by such ghastly wounds,'
 or 'in such ignominy.' The Schol. re-
 cords this reading, which gives a much
 better sense than the vulg. ἀδίκως. Hesych.
 αἰκῶς: αἰκιστικῶς, ὀβριστικῶς, χαλεπῶς.
 ἀπὸ τῆς αἰκίας.

105. ἔς τ' ἂν. For ἔως ἂν, 'so long
 as I behold,' 'while I go on beholding.'
 The MSS. insert λεύσσω also before
 παμφεγγεῖς, and so Neue edits, marking
 with an obelus τὸδ' ἡμαρ.—μὴ οὐ, i.e.
 ὥστε μὴ προφωνεῖν κ.τ.λ., the οὐ being,
 as usual, repeated from οὐ λήξω.—τεκ-
 νολέτειρα, 'the destroyer of her own
 offspring.' So Aesch. Suppl. 65, ξυτίθησι
 δὲ παῖδς μόνον, ὡς αὐτοφόνως ὤλετο πρὸς
 χειρὸς ἑβεν.—προφωνεῖν is 'to utter in
 public to all who pass before the palace,'
 this being contrary to the established
 etiquette.

108. ἐπὶ κωκυτῷ. 'With piercing

cries.' So Aesch. Eum. ult. ὁλολύξατέ
 νυν ἐπὶ μολχαῖς.

114. Dindorf rejects this line, in which
 a syllable is wanting, e.g. αἱ τοὺς or
 τοὺς τὰς τ' εὐνὰς κ.τ.λ., 'and those who
 are being stealthily robbed of their mar-
 riage-rights.' The murder and the
 adultery, as Prof. Jebb observes, are
 generally combined, so that the crime to
 be avenged is virtually one. Both the
 injured party and the wrong-doer are
 alike under the ken of the Fury, and on
 this view ὑποκλεπτομένους might have a
 medial sense, referring to Aegisthus.
 But the verse is hardly in the style of
 Sophocles, and the appeal is limited to
 πατρὸς φόνον τίσασθαι.

119. Hesych. σωκεῖ: ἰσχύει, βοηθεῖ.—
 ἄγειν, 'to draw up the weight of grief
 in the opposite scale.' Hesych. ἀντίρ-
 ροπον ἴσον, ἰσόσταθμον, ἰσόζυγον. By a
 similar metaphor we have ἀντισηκῶσαι
 in Aesch. Pers. 437. Eur. Hec. 57.

ΧΟΡΟΣ.

ὦ παῖ, παῖ δυστανοτάτας στρ. α΄.

Ἥλεκτρα ματρὸς, τίν' αἶ

τάκεις ὧδ' ἀκόρεστον οἰμωγὰν

τὸν πάλαι ἐκ δολερᾶς ἀθεώτατα

[ματρὸς ἀλόντ' ἀπάταις Ἀγαμέμνονα 125

κακᾷ τε χεὶρὶ πρόδοτον ; ὥς ὁ τάδε πορῶν

ᾄοιτ', εἰ μοι θέμις τὰδ' αὐδάν.

ΗΔ. ὦ γενέθλα γενναίων,

ἤκετ' ἐμῶν καμάτων παραμύθιον. 130

οἶδά τε καὶ ξυνήμι τὰδ', οὐ τί με

φυγγάνει, οὐδ' ἐθέλω προλιπεῖν τόδε,

μὴ οὐ τὸν ἐμὸν στενάχειν πατέρ' ἄθλιον.

ἀλλ' ὦ παντοίας φιλόττος ἀμειβόμεναι χάριν,

121. The chorus now takes up the strain, and replies in a long dialogue to the complaints of Electra. The construction of the whole passage resembles Choeph. 306 seqq. The Schol. calls this the *parode*; it must be regarded as broken up in the manner of a *κομμὸς*, rather than as a *parode* proper.

122. *τάκεις οἰμωγὰν Ἀγαμέμνονα*. Properly speaking, such a phrase can be neither translated nor justified by either grammar or logic. 'What means this unceasing grief in pining for Agamemnon?' It is, as Linwood calls it, "*permira locutio*." Neue, the soberest of critics, marks *τάκεις* with an obelus, and says "*ferri non potest pro verbo passivo*." Perhaps, *τί δ' αἶ* *τάκει* *ο'* *ὧδ' ἀκόρεστον οἰμωγαῖς*, the following accusative depending on the implied sense *τί δ' αἶ* *θρηναῖς* 'Αγ. The person indeed, who is the subject of the act, is sometimes put in apposition to the act, examples of which are given on Aesch. Suppl. 528. 627. But *τήκειν οἰμωγὰν*, which should logically be *τήκειν βιοτὴν οἰμωγαῖς*, may possibly be referred to the category of abbreviated expressions, like *τέγγειν δάκρυα*, 'to shed moist tears,' *κείρειν φόνον*, 'to make murderous havoc,' Aj. 55, *ἐρεμὸν αἶμ' ἔδευσα*, *ib.* 376.

129. *γενέθλα γενναίων*. As 'daughters of noble sires' the chorus of Argive maidens are supposed to have the high

sentiments by the condition of birth.

130. *παραμύθιον*, 'to console me in my troubles.' Whether the accusative in apposition to the sentence (Jebb), or the nominative, it is hard to say. Mr. Blaydes suggests *παραμύθοι*.

131. *οἶδα τὰδε*. 'I am well aware of what you say,' viz. that you justly upbraid me for indulging in grief.

132. *οὐδὲ* here seems to represent *ἀλλ' οὐ*, 'But I do not wish (or care) to give up too soon this privilege of tears, and not to (so as not to) continue my sighs for my poor father; so let me, O friends that return me kindness in so many ways, let me thus indulge my wild grief, O, I implore you!' Prof. Jebb cites Il. xxiv. 25, *ἐνθ' ἄλλοις μὲν πᾶσιν ἐήνδανε, οὐδέ ποθ' Ἠερ.*—It was enough to have said *τόδε, τὸ στενάχειν*, or simply *στενάχειν*. But the tragics are fond of the combinations *τὸ μὴ*, *τὸ μὴ οὐ*, and *μὴ οὐ*.

134. *χάριν*. Not, it seems, 'return for friendship,' but 'who show kindness in all your friendly returns.' But the verse can hardly be rendered in English. "*Nullum officii genus negligentes*" is Bothe's paraphrase, quoted by Linwood.—*ἀλύειν*, Schol. *δυσφορεῖν*. 'Let me alone in my folly, if folly it seems.' Hesych. *ἀλύειν* *ἀπορεῖν*. *ἀπὸ τοῦ τὴν λύσειν μὴ ἐδρίσκειν*. See Phil. 174. 1194.

- ἑατέ μ' ᾧδ' ἀλύνειν, 135
αἰαῖ, ἰκνοῦμαι.
- ΧΟ. ἀλλ' οὐτὸν τόν γ' ἐξ' Ἀῖδα ἀντ. ἀ.
παγκοίνου λίμνας πατέρ' ἀν-
στάσεις οὔτε γόοισιν οὔτε λιταῖσιν.
ἀλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον 140
ἄλγος αἰὲ στενάχουσα διόλλυσαι,
ἐν οἷς ἀνάλυσίς ἐστιν οὐδεμία κακῶν.
τί μοι τῶν δυσφόρων ἐφίει ;
- ΗΛ. νήπιος ὅς τῶν οἰκτρῶς 145
οἰχομένων γονέων ἐπιλάθεται.
ἀλλ' ἐμέ γ' ἄστονός εσσι' ἄραρεν φρένας,
ἂ Ἰτυν, αἰὲν Ἰτυν ὀλοφύρεται,
ὄρνις ἀτυζομένα, Διὸς ἄγγελος.
ἰὼ παντλάμων Νιόβα, σέ δ' ἔγωγε νέμω θεὸν, 150
ἄτ' ἐν τάφῳ πετραίῳ
αἰαῖ δακρυεῖς.
- ΧΟ. οὗτοι σοὶ μούνα, τέκνον, στρ. β'.

137. τὸν ἐξ' Ἀῖδα—πατέρα, i. e. τὸν ἐν Ἀῖδῳ ὄντα ἐξ' Αἰδου ἀναστήσεις. A well-known Atticism, for which see Aesch. Cho. 507, τὸν ἐκ Βυθοῦ κλωστήρη σῶζοντες λίνου.

139. οὔτε λιταῖσιν does not correspond with the metre of 123. Perhaps οὐτ' εὐχαῖς. Hermann reads on conjecture οὐτ' ἄνταις, from Hesych. ἄντρισι λιταυέλαις, ἀντήσεσιν.—γόοις οὔτε λιταῖσιν ἀνστάσεις Prof. Campbell.

141. It seems simpler to supply some ellipse like προβαίνουσα, or to take στενάχουσα = στοναχαῖς ἰοῦσα, than to force διόλλυσαι into the sense of ἔρχει.—ἐν οἷς, sc. γόοις implied in στενάχουσα. Hesych. ἀνάλυσις: ἀνατροπή.

147. ἄραρεν φρένας, 'suits the tone of my thoughts.' A very strange construction with a double accusative. Homer has ἤραρε θυμὸν ἔδωδῃ, Od. v. 95.

148. Ἰτυν Ἰτυν was supposed to be the sound uttered by the nightingale. Hence Aesch. Ag. 1144, Ἰτυν Ἰτυν στένουσα' ἐμφιβαλὴ κακοῖς ἀηδὼν βίον. (To separate the words, ταλαῖνας Ἰτυν φρεσὶν Ἰτυν, as Prof. Kennedy has done, quite alters the characteristic note. This

is very different from the intervening αἰὲν, 'Itys and nothing but Itys.')

149. ἀτυζομένα, 'in wild dismay.' The bird is called the messenger of Zeus as the harbinger of spring (Schol.). Hesych. ἀτυζομένη: φοβουμένη, θορυβουμένη, ταρattoμένη.

150. νέμω. 'I regard you as a goddess.' So Oed. Col. 879, τάνδ' ἔρ' οὐκέτι νέμω πόλιν. But the point of the remark is not clear. Perhaps it means that not even goddesses are exempt from woe. Prof. Jebb's explanation seems to me too artificial, 'I count you a true goddess—a goddess by the true divinity of faithful sorrow.' There is a very beautiful passage about Niobe in Q. Smyrnaeus, i. 294—306. See also Ant. 823 seqq.

152. αἰαῖ. So the MSS., and this suits the strophic verse 136 better than αἰέν.

153. οὗτοι κ.τ.λ. The chorus adopt the ordinary topic of consolation, that griefs are not confined to one, but are the lot of all. Cf. 289—πρὸς δτι, i. e. οὐκ ἔστιν ἕχρος ὃ τι σὺ μᾶλλον ἐτέρων ἔχεις, 'in respect of which you go beyond those in the house who come from the same parents as yourself and are of the same blood.' Linwood rightly, I think, gives

- ἄχος ἐφάνη βροτῶν,
πρὸς ὃ τι σὺ τῶν ἔνδον εἶ περισσὰ, 155
οἷς ὁμόθεν εἶ καὶ γονῇ ξύναιμος,
οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα,
κρυπτῇ τ' ἀχέων ἐν ἥβῃ
ὄλβιος, ὃν ἄ κλεινὰ 160
γὰ ποτὲ Μυκηναίων
δέξεται εὐπατρίδαν, †Διὸς εὐφρονι
βήματι μολόντα τάνδε γὰρ Ὀρέσταν.
ΗΔ. ὃν γ' ἐγὼ ἀκάματα προσμένονος, ἄτεκνος, 164
τάλαι' ἀνύμφευτος αἰὲν οἰχνῶ,
δάκρυσι μυδαλέα, τὸν ἀνήνυτον
οἶτον ἔχουσα κακῶν· ὃ δὲ λάθεται
ὦν τ' ἔπαθ' ὦν τ' ἐδάη. τί γὰρ οὐκ ἐμοὶ
ἔρχεται ἀγγελίας ἀπατῶμενον ; 170
αἰὲ μὲν γὰρ ποθεῖ,
ποθῶν δ' οὐκ ἀξιοῖ φανῆναι
ΧΟ. θάρσει μοι, θάρσει, τέκνον. ἀντ. β'.

the sense 'calamitate superas.' Prof. Jebb translates, 'with respect to whatever grief you are less temperate than those in the house.' Prof. Campbell, 'whatever be your woe, you do not suffer more than others.'

156. Hesych. *σύναιμος*· ἀδελφός.

157. Sophocles seems to recognize here the digamma in *Ἰφιάνασσα*, as perhaps in *Ἰωνοῖς* inf. 1058. It is clear from the mention inf. 532 of the sacrifice of Iphigenia, that he regarded the two as sisters, not as two names of the same. Here, as in other places, e.g. inf. 566 seqq., he followed the Cypria (Schol. *ὡς δὲ τὰ Κύπρια*).

163. *βήματι*. The same metaphor from a successful race occurs in Cho. 797, *τίς ἂν σωζόμενον βυθὸν τοῦτ' ἴδοι διὰ πέδον ἀνομένων βημάτων δρεγμα*; Here the sense rather requires *πομπή*, 'the convoy.' It seems impossible that *βήμα* can mean this, ('ut transitiva sunt *βήσα*, *ἔβησα*,' Neue,) and probably we should read *ποδὸς* for *Διὸς*, or *εὐπατρίδαν* *χθονός*, 'a noble of the land.' The epithet *εὐφρονι*, 'kindly,' 'friendly' (Aesch. Suppl. 378), may have been thought more suited to the act of a god.

164. *ὃν γὰρ κ.τ.λ.* 'Aye, 'tis for him that I am ever wearily waiting, and so pass my days childless and unwedded, drenched in tears, having this never-ending burden of sorrows to bear.' Cf. Aesch. Pers. 538, *μητέρες οἰκτρὰ διαμυδαλέοις δάκρυσι κόλπους τέγγουσ'*.

169. *ὃν ἔπαθε κ.τ.λ.* He forgets alike the wrongs he has endured and the advices sent him by his sister. The Schol. takes the sense to be 'the kind treatment he received from me.'

170. *ἀπατῶμενον*, 'disappointed.' This is exactly the sense of the word; and so we have *ἀπάτας λεχέων ὑπεραλγῶν*, Antig. 630, *ἔταν δ' ἀπάτα μεταγνοῖς*, Aesch. Suppl. 110, 'finding out too late his folly by disappointment.' Prof. Jebb equally well renders it 'mocked by the result.' The meaning evidently is, that all the messages and promises received from (or by) Orestes come to nought. 'He always *wants* to come, but with all his wanting he does not choose to appear.'

171. Hesych. *ποθεῖ*· *ζητεῖ*, *ἐπιποθεῖ*. Neue compares inf. 319.

173. Another topic of consolation is the sure, though often long-delayed hand of justice.

- ἔτι μέγας οὐρανῶ
 Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει· 175
 ᾧ τὸν ὑπεραλγὴ χόλον νέμουσα
 μήθ' οἷς ἐχθαίρεις ὑπεράχθεο μήτ' ἐπιλάβου.
 χρόνος γὰρ εὐμαρῆς θεός.
 οὔτε γὰρ ὁ τὰν Κρίσαν 180
 βούνομον ἔχων ἀκτὰν
 παῖς Ἀγαμεμνονίδας ἀπερίτροπος
 οὔθ' ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσει.
 ΗΛ. ἀλλ' ἐμὲ μὲν ὁ πολὺς ἀπολέλοιπεν ἦδη 185
 βίотος ἀνέλπιστος, οὐδ' ἔτ' ἀρκῶ·
 ἅτις ἄνευ τοκέων κατατάκομαι,
 ἃς φίλος οὕτις ἀνὴρ ὑπερίσταται,
 ἀλλ' ἀπερεί τις ἔποικος ἀναξία
 οἰκονομῶ θαλάμους πατρὸς, ὧδε μὲν 190
 ἀεικεῖ σὺν στολᾷ,
 κεναιῖς δ' ἀμφίσταμαι τραπέζαις.
 ΧΟ. οἰκτρὰ μὲν νόστοις αὐδὰ, στρ. γ'.

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 ὅτε οἱ παγχάλκων ἀνταῖα
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 δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας,
 δεινὰν δεινῶς προφυτεύσαντες
 μορφὰν, εἴτ' οὖν θεὸς εἶτε βροτῶν
 ἦν ὁ ταῦτα πράσσω. 200

ΗΛ. ὦ πασῶν κείνα πλέον ἀμέρα
 ἐλθοῦς' ἐχθίστα δὴ μοι
 ὦ νύξ, ὦ δειπνων ἀρρήτων
 ἐκπαγλ' ἄχθη
 τοὺς ἐμὸς ἶδε πατὴρ 205
 θανάτους αἰκεῖς διδύμαιν χειροῖν,
 αἱ τὸν ἐμὸν εἶλον βίον πρόδοτον, αἱ μ' ἀπώλεσαν
 οἷς θεὸς ὁ μέγας Ὀλύμπιος
 ποῖνιμα πάθεα παθεῖν πόροι, 210
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refer to anything but the groans of the dying king. Others think the prophetic warnings of Cassandra are alluded to. Prof. Campbell retains *ὅτε σοι*, as if *οἰκτρά σοι αὐτὰ*, *ὅτε* were the poet's real meaning.

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- τοιὰδ' ἀνύσαντες ἔργα.
 ΧΟ. φράζου μὴ πόρσω φωνεῖν. ἀντ. γ'.
 οὐ γνῶμαν ἴσχεις ἐξ οἶων
 τὰ παρόντ' οἰκείας εἰς ἅτας 215
 ἐμπίπτεις οὕτως αἰκῶς ;
 πολὺ γάρ τι κακῶν ὑπερεκτήσω,
 σῆ δυσθύμῳ τίκτους' αἰεὶ
 ψυχῇ πολέμουσ' τὰ δὲ τοῖς δυνατοῖς
 οὐκ ἐριστὰ πλάθειν. 220
 ΗΛ. δεινοῖς ἠναγκάσθην, δεινοῖς
 ἔξιδ', οὐ λάθει μ' ὀργά.
 ἀλλ' ἐν γὰρ δεινοῖς οὐ σχήσω
 ταύτας ἅτας,
 ὄφρα με βίος ἔχῃ. 225
 τίνι γάρ ποτ' ἂν, ὦ φίλία γενέθλα,
 πρόσφορον ἀκούσαιμ' ἔπος, τίνι φρονοῦντι καίρια ;

214. γνῶμαν ἴσχεις. See Phil. 853.

215. τὰ παρόντ'. 'Even now.' Electra is reminded of her reluctance to obey, and warned not to make matters worse for her than they now are, by venting imprecations. — οἰκείας, 'self-sought,' ἐκουσίας.

217. Again we have a purposely quaint expression, in place of the simple and natural βάρος ἐκτίσω, or πολὺ τι περισσύν in prose. See on 176.

219. τὰ δὲ κ.τ.λ. "But such things (πόλεμοι, open wars) ought not to be waged (οὐκ ἐριστὰ) with the powerful, ὥστε πλάθειν, so as to come into conflict with them : 'but such strife should not be pushed to a conflict with the strong.'" Jebb. Hermann compares Pind. Nem. x. 135, χαλεπὰ δ' ἔρις ἀνθρώποις ὀμιλεῖν κρείσσονον. Neue renders τὰ δὲ verum autem est &c., like the Platonic τὸ δὲ, 'whereas in fact.'

221. δεινοῖς. 'I was forced to it by my terrible trials, yes, terrible I call them.' The MSS. give ἐν δεινοῖς against the metre. Some interpolator thought the sense was, 'in their hostility to me I was urged on by hostility to them.' Or perhaps ἐν crept in from ἐν δεινοῖς in 223.

222. ὀργά. 'My sense of resentment against them.' 'My impulse to action,'

Wunder, and so Linwood. The Schol. supplies the ellipse οἶδα τὸ ἀσφαλὲς καὶ συμφέρον. Mr. Blaydes reads οὐ λάθει μ' οἶα, where the short α, especially before the vowel in the next line, is most objectionable.

224. ταύτας ἅτας. These acts, or these lamentations, which seem to you folly and infatuation.

226. τίνι γάρ. Schol. ἀντὶ τοῦ, παρὰ τίνος. "For who is there, who indeed thinks aright, from whom I might hear a suitable word?" Wunder. The dative seems to follow the idiom πρίασθαι τινι, δέχεσθαι τινι, &c. "Electra appears to say that no argument or persuasion of any person is at all likely to yield her consolation: therefore she remains inconsolable." Blaydes. Prof. Jebb's view of the sense seems to me less satisfactory, "else (i.e. if I ceased to mourn) in whose sight could I enjoy a seemly fame?" If we might read τῷ φρονοῦντι καίρια, it would facilitate Linwood's explanation that τίνι depends on πρόσφορον. "Quid ego ex vobis audire possim, quod conveniret illi qui tempestiva sentiat, i.e. illi, qui sentiat, sicut ego sentio, quid rerum mearum status fieri postulet." But to represent this, the Greek should be τί γάρ ἂν ἀκούσαιμι ἔπος ;

ἀνετέ μ' ἀνετε, παράγοροι.
τάδε γὰρ ἅλυτα κεκλήσεται 230
οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι
ἀνάρριθμος ὦδε θρήνων.

ΧΟ. ἀλλ' οὖν εὐνοία γ' αὐδῶ,
μάτηρ ὡσεὶ τις πιστὰ,
μὴ τίττειν σ' ἄταν ἄταις. 235

ΗΛ. καὶ τί μέτρον κακότητος ἔφν; φέρε,
πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλόν;
ἐν τίνι τοῦτ' ἐβλαστ' ἀνθρώπων;
μήτ' εἶην ἔντιμος τούτοις
μήτ', εἴ τῳ πρόσκειμαι χρηστῷ, 240
ξυνναίοιμ' εὐκηλος, γονέων
ἐκτίμους ἰσχουσα πτέρυγας
ὀξυτόνων γόων.

εἰ γὰρ ὁ μὲν θανὼν γὰρ τε καὶ οὐδὲν ὦν 244
κείσεται τάλας,
οἱ δὲ μὴ πάλιν
δώσουσ' ἀντιφόνους δίκας,
ἔρροι τ' ἂν αἰδῶς
ἀπάντων τ' εὐσέβεια θνατῶν. 250

230. Hesych. ἔλυτον· ἀκατάλυτον, ἡ ἀκατάπαυστον. Σοφοκλῆς Ἰνεῖ. (Ἰνοῖ Musgr.)

232. The Schol. records a variant ἀνόνομος, as if from νέμεσθαι. Possibly this was a corruption of ἀνήνυτος.

233. ἀλλ' οὖν. 'Well, well! it is from kindly feeling that I warn you not (by provocations) to bring new troubles on those you have.' Cf. Aesch. Theb. 437, καὶ τῷδε κέρδει κέρδος ἄλλο τίττειται.

236. καὶ τί κ.τ.λ. The usual formula for expressing a doubt: 'but surely there is no limit now to my distress,' i. e. so that it cannot be made worse. The Schol. gives the sense differently, πρὸς γὰρ ἡμετρον κακὸν καὶ ἡμέτρων δέεται θρήνων. Hesych. refers to this verse in κακότητος· κακότητος.

237. ἀμελεῖν, to be remiss, careless, or indifferent. This seems to answer the advice given, not to indulge in needless provocations. Prof. Jebb understands

it of the unceasing and indefinite grief due for a life that has been taken.

240. πρόσκειμαι. The commentators remark that the poets also say πρόσκει-ται μοι κακόν, as in Antig. 1243. Cf. inf. 1040, ὅ σὺ πρόσκεισαι κακῷ, and see on Aesch. Eum. 322, τοῖσιν αὐτουργίαι ξυμπέσωσιν μάταιοι. 'Nor, if I have any pleasure in life, may I live on contented with it, if I restrain the flights of loud-est groans so as to do no honour to my parents.' The Schol. took τῳ χρηστῷ for the masculine, 'if the friend I am placed with be ever so good,' &c.

244. γὰρ τε καὶ οὐδὲν ὦν. 'Mere earth and without existence,' mere in-animate clay without the soul and con-sciousness of a δαίμων. Prof. Jebb reads γὰρ, 'both buried and extinct,' adding, "it is difficult to believe γῇ could stand for σποδός."

249. ἔρροι τ' ἂν. 'Then would there be an end of all respect and all piety among men.'

- XO. ἐγὼ μὲν, ὦ παῖ, καὶ τὸ σὸν σπεύδουσ' ἄμα
καὶ τοῦμόν αὐτῆς ἦλθον· εἰ δὲ μὴ καλῶς
λέγω, σὺ νίκα. σοὶ γὰρ ἐψόμεσθ' ἄμα.
- HA. αἰσχύνομαι μὲν, ὦ γυναῖκες, εἰ δοκῶ
πολλοῖσι θρήνοις δυσφορεῖν ὑμῖν ἄγαν. 255
ἀλλ' ἡ βία γὰρ ταῦτ' ἀναγκάζει με δρᾶν,
σύγγνωτε. πῶς γὰρ ἦτις εὐγενὴς γυνή,
πατρῷ ὀρώσα πῆματ', οὐ δρώη τάδ' ἄν,
ἀγὼ κατ' ἡμαρ καὶ κατ' εὐφρόνην αἰεὶ
θάλλοντα μᾶλλον ἢ καταφθίνονθ' ὀρώ ; 260
ἦ πρῶτα μὲν τὰ μητρὸς, ἦ μ' ἐγείνατο,
ἔχθιστα συμβέβηκεν· εἴτα δώμασιν
ἐν τοῖς ἐμαυτῆς τοῖς φονεύσι τοῦ πατρὸς
ἔνιμι, κακὰ τῶνδ' ἄρχομαι κακὰ τῶνδέ μοι
λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει. 265
ἔπειτα ποίας ἡμέρας δοκεῖς μ' ἄγειν,
ὅταν θρόνοις Αἰγισθον ἐνθακοῦντ' ἴδω
τοῖσιν πατρώοις, εἰσίδω δ' ἐσθήματα
φοροῦντ' ἐκείνῳ ταῦτά, καὶ παρεστίους

252. ἦλθον, 'I came here.' "Your interests are mine: your welfare is as dear to me as my own." Jebb.

254 seqq. Electra, in a pathetic and complaining ῥῆσις, dwells with bitterness on the treatment she daily receives in the palace, and she shows herself a "good hater" of both the usurpers, while her hopes and affections are centred on Orestes.

255. πολλοῖς θρήνοις. A causal dative; 'if the excess of my grief makes you think I take it too much to heart.' See sup. 42.

256. ἡ βία, 'the constraint under which I live,' 'the violence to which I am subjected,' should rather be ἡ ὕβρις, from the narrative that follows.

258. There is emphasis on the negative; 'I am forced to do this (i.e. to indulge my grief), for how could any woman of birth and spirit *not* do it, when she sees the troubles in her father's house (or, falling upon her father's friends)?' Usually, *οὐκ ἂν δρώη*, the ἂν having a tendency to adhere to the most emphatic or prominent word. Cf.

Oed. Col. 1196, πατρῶα καὶ μητρῶα πῆμαθ' ἄπαθες.—θάλλοντα κ.τ.λ., a metaphor from summer and autumn, probably. Cf. Phil. 259. Trach. 548.

261. τὰ μητρὸς. My mother's character and conduct ('my relations towards my mother,' Prof. Campbell) have turned out most hateful (not 'most hostile') to me. Cf. Phil. 300, φέρ', ὃ τέκνον, νῦν καὶ τὰ τῆς νῆσου μάθε. Ib. 497, ἡ τὰ τῶν διακόνων, ὡς εἰκὸς, οἶμαι, τοῦμόν ἐν σμικρῷ μέρῳ ποιοῦμενοι.

263. ἐμαυτῆς. This is proudly said to add force to the complaint, as the Schol. observes. 'I am insulted in my own house by having to live with them.'

265. Construe ἐκ τῶνδ' ἐπέλει, 'on them depends my having or not having' what I may wish for. The position of the article, for τὸ λαβεῖν καὶ τητᾶσθαι, is slightly irregular. Cf. 1326.

269. ταῦτά. Whether 'the same in kind' (royal), or 'the very garments worn by him,' is perhaps a little uncertain. The Schol. takes the latter view, and the royal insignia may be included in ἐσθήματα. Euripides says Aegisthus

σπένδοντα λοιβάς ἔνθ' ἐκείνον ὤλεσεν, 270
 ἴδω δὲ τούτων τὴν τελευταίαν ὕβριν,
 τὸν αὐτοέντην ἡμῖν ἐν κοίτῃ πατρός
 ξὺν τῇ ταλαίῃ μητρὶ, μητέρ' εἰ χρεῶν
 ταύτην προσανδᾶν τῷδε συγκοιμωμένην·
 ἢ δ' ὥδε τλήμων ὥστε τῷ μιάστορι 275
 ξύνεστ', Ἐρινὺν οὕτω ἐκφοβουμένη·
 ἀλλ' ὥσπερ ἐγγελῶσα τοῖς ποιουμένοις,
 * τηροῦσ' ἐκείνην ἡμέραν, ἐν ᾗ τότε
 πατέρα τὸν ἄμὸν ἐκ δόλου κατέκτανεν,
 ταύτῃ χοροῦς ἴστησι καὶ μηλοσφαγῇ 280
 θεοῖσιν ἔμμην' ἱρὰ τοῖς σωτηρίοις.
 ἐγὼ δ' ὀρώσ' ἡ δύσμορος κατὰ στέγας
 κλαίω, τέτηκα, κάπικωκύω πατρός
 τὴν δυστάλαιναν δαίτ' ἐπωνομασμένην
 αὐτὴ πρὸς αὐτήν· οὐδὲ γὰρ κλαῦσαι πάρα 285

carried the same sceptre, El. 321, καὶ σκῆπτρ', ἐν οἷς Ἕλλησιν ἐστρατηλάτει, μαιφόνοις χερσὶ γαυροῦνται λαβόν. See inf. 421.

270. λοιβάς. Aegisthus is represented, by a poetic hyperbole, as pouring libations in thanksgiving at the very spot, the family hearth, or altar, where the king was murdered. In the same spirit Clytemnestra says she would have poured a libation on the corpse of her husband if it had been seemly, Ag. 1395. Schol. τὸ τῆς ἀσεβείας Αἰγίσθου κατηγόρημα, εἰ σπένδει θεοῖς, ὅπου ἄδικος φόρος εἰργάζεται.

272. αὐτοέντην is recorded by the Schol. as a various reading for the vulg. αὐτοφόντην. Aeschylus uses αὐθέτης φόνος, Eum. 212.

274. τῷδε, contemptuously, 'with this monster.' Cf. Ag. 1258, αὕτη δίπους λέαινα συγκοιμωμένη λύκῳ.

275. τλήμων. So daring is she (i. e. bold and shameless) that she goes on cohabiting with her guilty paramour fearless of any retribution.

277. ἀλλ' ὥσπερ κ.τ.λ. 'Nay, as if she exulted in (or made sport of) what was being done, after making out (viz. by search and inquiry) the very day on which she (formerly) slew him by craft' &c. But I venture to read, with Mr. Blaydes, as Meineke proposed, τηροῦσα,

'by way of keeping that day.' Vulgo εἰροῦσα, which the Schol. thus explains; τὸν πόθον καὶ τὴν ἐπιθυμίαν γυναῖκος σημαίνει. The change of ἐδ into τη is very slight, and the gain to the sense of the passage is obviously great. For such an event as the anniversary of a husband's murder would hardly require to be 'made out.'—Hesych. ἐγγελῶσα καταγελῶσα.

281. ἐμμηνα, 'monthly,' μηνιαία. Hesych. ἐμμήνιοι· αἱ καταμηνιαῖαι (i. καταμηνιαῖαι) λεγόμεναι θυσίαι. So ἐμμηνοὶ δίκαι, Dem. p. 966, 'monthly sessions.'

283. πατρός. The feast was a kind of commemoration of a departed hero, and Aegisthus seems to have periodically kept τὰ Ἀγαμειμόνεια, which he might do to propitiate the spirit, while Electra might interpret the act as done in mockery. The commentators compare Orest. 1008, τὰ ἑπώνυμα δέικτρα Θυέστου, and Herc. Fur. 1328, ταῦτ' ἐπωνομασμένα σέθεν τὸ λοιπὸν ἐκ βροτῶν κεκλήσεται.

285. πρὸς αὐτήν. Though against true analogy, this form is generally held to represent the first and second as well as the third person, though it is a question if αὐτήν, ipsam, is not the more correct reading. See Oed. R. 138.—κλαῦσαι, 'to weep as loudly (τοσόνδε) as I like.'

τοσόνδ' ὅσον μοι θυμὸς ἡδονὴν φέρει.
 αὐτὴ γὰρ ἡ λόγοισι γενναία γυνή
 φωνοῦσα τοιάδ' ἐξονειδίζει κακὰ,
 ὧ δύσθεον μίσσημα, σοὶ μόνῃ πατὴρ
 τέθνηκεν; ἄλλος δ' οὔτις ἐν πένθει βροτῶν; 290
 κακῶς ὄλοιο, μηδέ σ' ἐκ γόων ποτὲ
 τῶν νῦν ἀπαλλάξαιαν οἱ κάτω θεοί.
 τάδ' ἐξυβρίζει· πλὴν ὅταν κλύῃ τινὸς
 ἥξοντ' Ὀρέστην· τηνικαῦτα δ' ἐμμανὴς
 βοᾷ παραστᾶσ', οὐ σύ μοι τῶνδ' αἰτία; 295
 οὐ σὸν τόδ' ἐστὶ τοῦργον, ἥτις ἐκ χερῶν
 κλέψας Ὀρέστην τῶν ἐμῶν ὑπεξέθου;
 ἀλλ' ἴσθι τοι τίσουσά γ' ἀξίαν δίκην.
 τοιαῦθ' ὑλακτεῖ, σὺν δ' ἐποτρύνει πέλας
 ὁ κλεινὸς αὐτῇ ταῦτ' ἀνυμφίος παρῶν, 300
 ὁ πάντ' ἀναλκὶς οὗτος, ἡ πᾶσα βλάβη,
 ὁ σὺν γυναιξὶ τὰς μάχας ποιοῦμενος.
 ἐγὼ δ' Ὀρέστην τῶνδε προσμένουσ' ἀεὶ
 παυστήρ' ἐφήξην ἡ τάλαιν' ἀπόλλυμαι.
 μέλλων γὰρ ἀεὶ δρᾶν τι τὰς οὔσας τέ μου 305
 καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν.
 ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φίλαι,

289. σοὶ μόνῃ. See sup. 153.

290. τέθνηκεν. The Schol. remarks that she avoids the word ἀνθρώπος.

292. οἱ κάτω θεοί. Viz. whose aid and retribution you are ever invoking.

294. ἐμμανὴς. Infuriated, losing all control of temper.

301. ἡ πᾶσα βλάβη. 'That utter pest.' See Phil. 622, where the same words are applied to Ulysses.—Hesychius may here have read ἀναλκῆς, which he explains by ἀνανδρὸς, ἀσθενής. Aegisthus is called ἀναλκῆς in Od. iii. 310.

302. σὺν. 'With women,' not in the sense of 'against,' but 'aided by.' The Schol. cites Od. xxiv. 97, Αἰγίσθου ὑπὸ χερσὶ καὶ οὐλομένης Ἀλόχοιο. Cf. Agam. 1643, τί δὴ τὸν ἄνδρα τόνδ' ἀπὸ ψυχῆς κακῆς οὐκ αὐτὸς ἠνάριζες, ἀλλὰ σὺν γυνὴ —ἐκτείνε; Aj. 960, ξὺν τε διπλοῖ βασιλῆς

κλέοντες Ἀτρεΐδαι, and *ibid.* 1288. For the article cf. Phil. 304, οὐκ ἐνθάδ' οἱ πλοῖ τοῖσι σώφροσιν βροτῶν.

304. ἐφήξην, *surventurum*.

305—6. τὰς οὔσας, 'both those which remain (his return) and those which are past and gone' (a better position as a member of the family). Prof. Jebb explains, 'all, good or bad,' but it is not clear how the words can mean this. Prof. Campbell, 'hopes of the absent.' Hermann takes οὔσας to mean the hopes centred in herself, but awaiting the co-operation of another.

306. διέφθορεν. Both this form and διέφθαρκα were used transitively. See Eur. Med. 226. 349, αἰδοῦμενος δὲ πολλὰ δὴ διέφθορα.

307. σωφρονεῖν refers to moderation in language, εὐσεβεῖν to respect due to parents.

- οὐτ' εὖσεβεῖν πάρεστιν· ἀλλ' ἐν τοι κακοῖς
πολλή' στί' ἀνάγκη κἀπιτηδεύειν κακά.
- XO. φέρ' εἶπε, πότερον ὄντος Αἰγίσθου πέλας 310
λέγεις τάδ' ἡμῖν, ἢ βεβῶτος ἐκ δόμων ;
- ΗΛ. ἡ κάρτα. μὴ δόκει μ' ἄν, εἴπερ ἦν πέλας,
θυραῖον οἰχνεῦν· νῦν δ' ἀγροῦσι τυγχάνει.
- XO. ἡ κἂν ἐγὼ θαρσοῦσα μᾶλλον ἐς λόγους
τοὺς σοὺς ἰκοίμην, εἴπερ ὦδε ταῦτ' ἔχει. 315
- ΗΛ. ὥς νῦν ἀπόντος ἰστόρει τί σοι φίλον.
- XO. καὶ δὴ σ' ἐρωτῶ, τοῦ κασιγνήτου τί φῆς,
ἤξοντος, ἢ μέλλοντος ; εἰδέναι θέλω.
- ΗΛ. φησὶν γε· φάσκων δ' οὐδὲν ὦν λέγει ποιεῖ.
- XO. φιλεῖ γὰρ ὀκνεῖν πρᾶγμ' ἀνὴρ πρᾶσσων μέγα. 320
- ΗΛ. καὶ μὴν ἔγωγ' ἔσωσ' ἐκείνον οὐκ ὀκνῶ.
- XO. θάρσει· πέφυκεν ἐσθλὸς, ὥστ' ἀρκεῖν φίλοις.
- ΗΛ. πέποιθ', ἐπεὶ τᾶν οὐ μακρὰν ἔζων ἐγώ.
- XO. μὴ νῦν ἔτ' εἴπῃς μηδέν· ὥς δόμων ὀρώ

308. ἐν τοι Hermann for ἐν τοῖς, needlessly, perhaps. We may supply *ὄντα* or *οὖσαν ἐν κακοῖς*. To be neither discreet nor dutiful is *κακὸν*, but in times of evil, she says, one is forced to take up with a line of conduct that may likewise be called evil.

312. Neue, with the Schol. *οἶον πολ-
λοῦ γε δεῖ*, takes *ἡ κάρτα* to mean *minime*. But, like *καὶ κάρτα*, quoted by Jebb from Oed. Col. 64 and 299, it may express assent.

313. νῦν δέ. The exact sense is, 'but as it is, he is at this moment in the country.' sc. ἄν, or βεβῶς. Cf. 46.—*οἰχνεῖν*, so Prom. V. 122, *ὁπόσοι τὴν Διὸς αὐλήν εἰσοιχνεῖσιν*.

314—5. Dindorf and others make these verses interrogative. *ἡ δὲν* (δὴ ἄν) L., and Prof. Campbell. Perhaps *ἡ τᾶν* (τοι ἄν) would be better. 'Then indeed I shall converse with you more freely, if this is so.'

316. Perhaps, *ἰστόρει τι*, 'make some inquiry that is agreeable to you.' For the chorus knew it was about her brother. Dindorf's theory, that *τί* can stand for *ὅτι*, is rightly rejected by Linwood, Blaydes, and Jebb. The Professor places a colon at *ἰστόρει*, and makes *τί σοι φίλον*; an interrogative clause. Wun-

der says *τί σοι φίλον* is the same as *τό σοι φίλον*, and this, which is unlike the style of Sophocles (who would have said *τά σοι φίλα*), is admitted into the text by Linwood. Mr. Blaydes thinks there may have been a crasis (*synaeresis*), *ἰστόρει, εἰ τί σοι φίλον*. Of course, the only correct rendering of the phrase, 'inquire what it is that pleases you,' gives no meaning here. Madvig, Adv. Crit. i. p. 264, note, says "potest scribi, *ὥς νῦν ἀπόντος ἰστορεῖν τί σοι φίλον*;" Neue marks *τί σοι φίλον* with an obelus.

317. τοῦ κασιγνήτου. The ellipse of *περὶ* in this and similar phrases is remarkable. So Trach. 928, *τῷ παιδὶ φράσω τῆς τεχνωμένης τάδε*. Ib. 1122, *τῆς μητρὸς ἦκα τῆς ἐμῆς φράσων ἐν οἷς νῦν ἐστίν*. Phil. 439, *ἀναξίου μὲν φωτὸς ἐξέρησσομαι*. Prof. Jebb adds Od. xi. 174, *εἰπὲ δέ μοι πατρὸς τε καὶ υἱὸς ὃν κατέλειπον*.

323. πέποιθα. 'I have faith.' Aesch. Eum. 598, *πέποιθ', ἀρωγὰς δ' ἐκ τάφου πέμψει πατὴρ*.—*ἔζων*, 'I should not be long alive if I had not hope.' (Lit. 'I should not have been living on long,' *in eo fuisset ut viverem*.) Mr. Blaydes thinks the Greek can only mean 'I should have been dead ere this.'

τὴν σὴν ὄμαιμον, ἐκ πατρὸς ταύτου φύσιν, 325
Χρυσόθεμιν, ἐκ τε μητρὸς, ἐντάφια χερσὶν
φέρουσιν, οἷα τοῖς κάτω νομίζεται.

ΧΡΥΣΟΘΕΜΙΣ.

τίν' αὖ σὺ τήνδε πρὸς θυρῶνος ἐξόδοις
ἐλθοῦσα φωνεῖς, ὦ κασιγνήτη, φάτιν,
κούδ' ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις 330
θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά ;
καίτοι τοσοῦτόν γ' οἶδα κάμαντήν, ὅτι
ἀλγῶ 'πὶ τοῖς παρούσιν· ὥστ' ἂν, εἰ σθένος
λάβοιμι, δηλώσαιμ' ἂν οἷ' αὐτοῖς φρονῶ.
νῦν δ' ἐν κακοῖς μοι πλεῖν ὑφειμένη δοκεῖ, 335
καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μῆ.
τοιαῦτα δ' ἄλλα καὶ σὲ βούλομαι ποιεῖν.
καίτοι τὸ μὲν δίκαιον, οὐχ ἧ' γὰρ λέγω,
ἀλλ' ἧ' σὺ κρίνεις. εἰ δ' ἐλευθέραν με δεῖ
ζῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα. 340

325. πατρὸς—μητρὸς. Aesch. Theb. 1031, δεινὸν τὸ κοινὸν σπλάγχνον οὐ πεφύκαμεν μητρὸς θαλάνης κατὰ δυστήνου πατρὸς. For φέρουσιν (ἐκ) δόμων, cf. sup. 78.

327. Aesch. Ag. 1046, ἔχεις παρ' ἡμῶν οἷάπερ νομίζεται. Linwood supplies φέρειν.

328. The Schol. remarks on the contrasts of character which the tragics were fond of introducing, and he instances Antigone and Ismene. Chrysothemis, like Oceanus in Aesch. Prom. 307 seqq., prefers to temporize, and thinks her sister's opposition to authority both vain and foolish. She comes forth from the palace in resplendent attire (χλιδῇ, v. 360), which contrasts with the mean dress (191) of the less compliant and less favoured sister.

Ibid. Hesych. θυρῶνας· τὰς σανίδας, καὶ τὰς ἐξόδους.

330. A verse remarkable for its violation of the caesura, like Phil. 101, λέγω σ' ἐγὼ δόλφ φιλοκτῆτην λαβεῖν, and ib. 1369, ἵα κακῶς αὐτοὺς ἀπόλλυσθαι κακοῦς. Aj. 994—5, where, as here, the couplet may have been interpolated.

335. ὑφειμένη, 'with my sail lowered.' Cf. Ar. Ran. 1220, ὑφέσθαι μοι δοκεῖ. Med. 524, ἄκροισι λαΐφους κρασπέδοις ἐπεκδραμεῖν τὴν σὴν στόμαργον, ὃ γύναι, γλωσσάγλαν. In Antig. 531 the participle is applied to a lurking snake, in Herc. Fur. 72 to a bird crouching to protect her brood. In Alc. 524, κατανεῖν ὑφειμένην is 'resigned to die.' Sophocles is rather fond of naval similes and metaphors; cf. Antig. 190. 715. Aj. 251. 1144.

336. καὶ μὴ κ.τ.λ. 'And not to be always seeming to do something, and yet not doing any hurt at all.' The negative affects both the clauses distinguished by μὲν and δέ.

337. ἀλλὰ καὶ σὲ Neue and Wunder with the MSS., but Prof. Jebb shows that ἀλλὰ combined with καὶ would be here out of place. The sense is, 'I wish you also to act as I do.'

338. τὸ μὲν δίκαιον. She admits that strict justice is on the side of her sister, but she advises compliance and compromise as the only means of retaining some liberty of action.

ΗΛ. δεινόν γέ σ' οὔσαν πατρός οὐ σὺ παῖς ἔφυς,
 κείνου λελησθαι, τῆς δὲ τικτούσης μέλειν.
 ἅπαντα γάρ σοι τὰμὰ νουθετήματα
 κείνης διδασκὰ, κοῦδέν ἐκ στυγῆς λέγεις.
 ἔπειθ' ἐλοῦ γε θάτερ', ἣ φρονεῖν κακῶς, 345
 ἣ τῶν φίλων φρονούσα μὴ μνήμην ἔχειν
 ἣτις λέγεις μὲν ἀρτίως ὥς, εἰ λάβοις
 σθένος, τὸ τούτων μῖσος ἐκδείξαις ἄν
 ἐμοῦ δὲ πατρὶ πάντα τιμωρουμένης
 οὔτε ξυνέρδεις τήν τε δρῶσαν ἐκτρέπεις. 350
 οὐ ταῦτα πρὸς κακοῖσι δειλίαν ἔχει ;
 ἐπεὶ δίδαξον, ἣ μάθ' ἐξ ἐμοῦ, τί μοι
 κέρδος γένοιτ' ἂν τῶνδε ληξάσῃ γόων.
 οὐ ζῶ ; κακῶς μὲν, οἶδ'. ἐπαρκούντως δ' ἐμοί.
 λυπῶ δὲ τούτους, ὥστε τῷ τεθνηκότι 355
 τιμὰς προσάπτειν, εἴ τις ἔστ' ἐκεῖ χάρις.
 σὺ δ' ἡμῖν ἣ μισοῦσα μισεῖς μὲν λόγῳ,
 ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς ζύνει.
 ἐγὼ μὲν οὖν οὐκ ἂν ποτ', οὐδ' εἴ μοι τὰ σὰ

341. δεινόν γε. Said with indignation, 'Tis indeed a shame that you, who are the daughter of such a man, should be forgetful of *him*, and care only for one who gave you birth,' i. e. without being the real parent. For the doctrine implied see Aesch. Eum. 658. Cf. inf. 366.—μέλειν seems here used personally, for μέλειν.

343. τὰμὰ, i. e. all your lectures to me are merely lessons learnt from her; there is nothing original, no real conviction, in your remarks.

345. ἔπειτα κ.τ.λ. 'Very well, then; choose one of two courses, either to be (i. e. the charge of being) unwise (as you say I am), or to be wise (as you contend that you are) and forget your friends,' i. e. your deceased father. To the sister, who would fain compromise, and care for her father while she obeys the will of those who slew him, Electra says that one or the other course must be definitely chosen. The use of ἔπειτα, as indeed of γε with the imperative (inf. 411), is unusual; some ellipse is perhaps to be sup-

plied. Prof. Jebb cites Alcest. 823, where however ἔπειτα means 'nevertheless.' Mr. Blaydes pronounces this passage "unmistakably corrupt," but he has nothing more probable to suggest, out of eight changes proposed.

347. εἰ λάβοις, sc. v. 333. The condition, 'she would show them what she thought *if she could*,' strikes Electra as both feeble and unprincipled.

349. τιμωρουμένης. Usually, τιμωρεῖν is to act the *τιμωρὸς* or avenger to any one. Here the middle voice implies *dum mihi patrem in omnibus vindicatum esse volo*. Cf. 399. Conversely, as Prof. Jebb remarks, τιμωρεῖν stands for τιμωρεῖσθαι in Oed. T. 107.

351. οὐ ταῦτα — ἔχει; 'Is not such conduct not only base, but cowardly too?'

356. ἐκεῖ. 'In the other world.' A common euphemism, as Ant. 76, ἐκεῖ γὰρ ἀεὶ κείσομαι. By a somewhat singular process of reasoning she concludes that her father's spirit takes pleasure in knowing that his murderers are teased and annoyed.

- μέλλοι τις οἶσιν δῶρ', ἐφ' οἷσι νῦν χλιδᾶς, 360
τούτοις ὑπεικάθοιμι· σοὶ δὲ πλουσία
τράπεζα κείσθω καὶ περιρρέιτω βίος.
ἐμοὶ γὰρ ἔστω τοῦμὲ μὴ †λυπεῖν μόνον
βόσκημα· τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν.
οὐδ' ἂν σὺν, σῶφρων γ' οὔσα. νῦν δ' ἔξδον πατρὸς
πάντων ἀρίστου παῖδα κεκλήσθαι, καλοῦ 366
τῆς μητρός. οὕτω γὰρ φανεῖ πλείστοις κακῇ,
θανόντα πατέρα καὶ φίλους προδοῦσα σούς.
XO. μηδὲν πρὸς ὀργὴν πρὸς θεῶν· ὥς τοῖς λόγοις
ἔνεστιν ἀμφοῖν κέρδος, εἰ σὺ μὲν μάθοις 370
τοῖς τῆσδε χρῆσθαι, τοῖς δὲ σοῖς αὕτη πάλιν.
XP. ἐγὼ μὲν, ὦ γυναῖκες, ἡθᾶς εἰμί πως
τῶν τῆσδε μύθων· οὐδ' ἂν ἐμνήσθην ποτὲ,
εἰ μὴ κακὸν μέγιστον εἰς αὐτὴν ἰδὼν
ἦκουσ', ὃ ταύτην τῶν μακρῶν σχήσει γόων. 375
HA. φέρ' εἰπὲ δὴ τὸ δεινόν. εἰ γὰρ τῶνδ' ἐμοὶ
μεῖζον τι λέξεις, οὐκ ἂν ἀντείποιμι' ἔτι.
XP. ἀλλ' ἐξερῶ τοι πᾶν ὅσον κάτοιδ' ἐγώ.
μέλλουσι γάρ σ', εἰ τῶνδε μὴ λήξεις γόων,
ἐνταῦθα πέμψειν ἔνθα μὴ ποθ' ἡλίου 380
φέγγος προσόψει, ζῶσα δ' ἐν κατηρεφεί

360. νῦν χλιδᾶς. See on v. 328.

363. ἐμὲ is here used for *ἐμαυτήν*. 'Be it food enough for me, if I do not vex myself by doing their behests.' Schol. τοῦτο μόνον ἐμὲ βοσκέτω, τὸ μὴ λυπεῖν ἐμὲ αὐτήν, εἰ τοῖς φονεῦσι τοῦ πατρὸς πείθεσθαι ἀναγκασθήσομαι. He gives two other explanations, (1) Give me food enough just to avoid starving; (2) τοῦ μὴ λυπεῖν τὸν πατέρα. Mr. Blaydes reads, what seems to me to have little probability, τοῦμὲ μὴ 'κλείπον, 'only what is not insufficient for food.' Linwood thinks the reading is corrupt. Prof. Campbell considers μὴ λυπεῖν, 'only such things as do not vex my heart,' is a necessary correction.

367. κακῇ. This is said with bitterness, as the following words of the chorus show. Electra evinces no further resentment, but addresses her sister as

ὦ φίλη inf. 431.

372. ἡθᾶς. Chrysothemis says she is used to hear her sister talk in this way, and therefore she is not going to be vexed on her part; she merely mentioned the subject in Electra's own interest.—Hesych. ἡθᾶς· τιθασός, γνώριμος, συνήθης.

377. οὐκ ἂν ἀντείποιμι. If you think my lot can be made yet harder than it is, there may be something in what you say, viz. that I ought to moderate my complaints, and so tease them less.

380. ἔνθα μὴ. "Sophocles is very fond of this ἔνθα μὴ with a future indicative. Oed. T. 1412, ἐκρίψατ' ἔνθα μήποτ' εἰσόψεσθ' ἔτι. Aj. 644, γαῖας ὀρύζας ἔνθα μὴ τις ὕψεται. El. 436, κρύψον νῦν ἔνθα μήποτε—πρόσεισι." Jebb. Add inf. 436. Oed. R. 796, ἔνθα μήποτ' ὀψοίμην κακῶν χρησῶν δνείδη.

- στέγγῃ χθονὸς τῆσδ' ἐκτὸς ὑμνήσεις κακά.
 πρὸς ταῦτα φράζου καὶ με μὴ ποθ' ὕστερον
 παθοῦσα μέμψῃ. νῦν γὰρ ἐν καλῷ φρονεῖν.
- ΗΛ. ἦ ταῦτα δὴ με καὶ βεβούλευνται ποιεῖν ; 385
- ΧΡ. μάλισθ'· ὅταν περ οἴκαδ' Αἰγισθος μόλῃ.
- ΗΛ. ἀλλ' ἐξίκοιτο τοῦδέ γ' οὐνεκ' ἐν τάχει.
- ΧΡ. τίν', ὦ τάλαινα, τόνδ' ἐπηράσω λόγον ;
- ΗΛ. ἐλθεῖν ἐκείνον, εἴ τι τῶνδε δρᾶν νοεῖ.
- ΧΡ. ὅπως πάθῃς τί χρήμα ; ποῦ ποτ' εἰ φρενῶν ; 390
- ΗΛ. ὅπως ἀφ' ὑμῶν ὡς προσώτατ' ἐκφύγω.
- ΧΡ. βίου δὲ τοῦ παρόντος οὐ μνεῖαν ἔχεις ;
- ΗΛ. καλὸς γὰρ οὐμὸς βίωτος ὥστε θαυμάσαι.
- ΧΡ. ἀλλ' ἦν ἂν, εἰ σύ γ' εὖ φρονεῖν ἠπίστασο.
- ΗΛ. μὴ μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακὴν. 395
- ΧΡ. ἀλλ' οὐ διδάσκω· τοῖς κρατοῦσι δ' εἰκαθεῖν.
- ΗΛ. σὺ ταῦτα θώπευ'· οὐκ ἐμοὺς τρόπους λέγεις.
- ΧΡ. καλὸν γε μέντοι μὴ 'ξ ἀβουλίας πεσεῖν.
- ΗΛ. πεσούμεθ', εἰ χρὴ, πατρὶ τιμωρούμενοι.
- ΧΡ. πατὴρ δὲ τούτων, οἶδα, συγγνώμην ἔχει. 400
- ΗΛ. ταῦτ' ἐστὶ τᾶπη πρὸς κακῶν ἐπαινέσαι.
- ΧΡ. σὺ δ' οὐχὶ πείσει καὶ συναινέσεις ἐμοί ;
- ΗΛ. οὐ δῆτα. μὴ πω νοῦ τοσόνδ' εἶην κενή.
- ΧΡ. χωρήσομαί τᾶρ' οἷπερ ἐστάλην ὁδοῦ.
- ΗΛ. ποῖ δ' ἐμπορεύει ; τῷ φέρεις τὰδ' ἔμπυρα ; 405
- ΧΡ. μήτηρ με πέμπει πατρὶ τυμβεῦσαι χοάς.
- ΗΛ. πῶς εἶπας ; ἦ τῷ δυσμενεστάτῳ βροτῶν ;

385. καλ, 'have they really resolved,' or, 'and is it *this* that they have resolved' &c. Cf. Ant. 726. 770. There seems a slight irony in the question ; for she at once replies, 'then let them go and do it.' She continues the irony in 393.

386. *ὅταν μόλῃ*. For he was absent at the time, sup. 313.

387. Here, as inf. 594. 605 and elsewhere, *εἶνεκα* is probably the true reading.

389. *ἐκείνον*. See sup. 1.

391. *ἀφ' ὑμῶν*. In her anger she includes her sister among her enemies. (Schol.)

397. *θώπευε*, viz. αὐτοὺς εἰκαθοῦσα.

400. *τούτων*, viz. of the advice I give, sc. *μὴ πεσεῖν ἐξ ἀβουλίας*.

401. *πρὸς κακῶν*, the part of base-minded persons. Cf. Aj. 319. Aesch. Ag. 1628, καὶ ταῦτα τᾶπη κλανυμάτων ἀρχηγενῇ.

403. Linwood compares Eur. Hec. 1278, μήπω μανεῖη Τυνδαρίς τοσόνδε παῖς.

405. *τάδ' ἔμπυρα*. This seems here used as a general term for any offerings at the pyre.

407. *δυσμενεστάτῳ*, viz. αὐτῇ. Electra pretends to be surprised at a grace-offering being sent, though she must have

- ΧΡ. ὃν ἔκταν' αὐτή. τοῦτο γὰρ λέξαι θέλεις.
 ΗΛ. ἐκ τοῦ φίλων πεισθεῖσα; τῷ τοῦτ' ἤρρεσεν;
 ΧΡ. ἐκ δειμάτων του νυκτέρου, δοκεῖν ἐμοί. 410
 ΗΛ. ὦ θεοὶ πατρώοι, συγγένεσθέ γ' ἀλλὰ νῦν.
 ΧΡ. ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι;
 ΗΛ. εἴ μοι λέγοις τὴν ὄψιν, εἵποίμ' ἂν τότε.
 ΧΡ. ἀλλ' οὐ κάτοιδα πλὴν ἐπὶ σμικρὸν φράσαι.
 ΗΛ. λέγ' ἀλλὰ τοῦτο. πολλά τοι σμικροὶ λόγοι 415
 ἔσφηλαν ἤδη καὶ κατάρθωσαν βροτούς.
 ΧΡ. λόγος τις αὐτὴν ἔστιν εἰσιδεῖν πατρὸς
 τοῦ σοῦ τε κάμου δευτέραν ὁμιλίαν
 ἐλθόντος ἐς φῶς· εἴτα τόνδ' ἐφέστιον
 πῆξαι λαβόντα σκῆπτρον οὐφόρει ποτὲ 420
 αὐτὸς, τανῦν δ' Αἰγισθος· ἐκ δὲ τοῦδ' ἄνω
 βλαστεῖν βρύοντα θαλλὸν, ᾧ κατάσκιον
 πᾶσαν γενέσθαι τὴν Μυκηναίων χθόνα.
 τοιαυτὰ του παρόντος, ἡνίχ' Ἑλίων
 δείκνυσι τοῦναρ, ἔκλυον ἐξηγουμένου. 425
 πλείω δὲ τούτων οὐ κάτοιδα, πλὴν ὅτι
 πέμπει μ' ἐκείνη τοῦδε τοῦ φόβου χάριν.
 πρὸς νυν θεῶν σε λίσσομαι τῶν ἐγγενῶν
 ἐμοὶ πιθέσθαι μηδ' ἀβουλίᾳ πεσεῖν.
 εἰ γάρ μ' ἀπώσσει, σὺν κακῷ μέτει πάλιν. 430
 ΗΛ. ἀλλ', ὦ φίλη, τούτων μὲν ὦν ἔχεις χεροῖν

known it was intended for a propitiatory one.

408. *ὃν*. "Not *ὃν γε*, for Chrysothemis is merely finishing Electra's sentence by supplying the words which she supposes Electra to have left unspoken." Jebb.

411. The particle *γε* occurred with the imperative sup. 345. It must be confessed, that it is very like a metrical shift in both places. But *γε* seems superfluously added in 345. 941. 1367. 1416. 1506. Electra thinks the dream a hopeful sign, and prays that now at least the gods may aid her.

414. Wunder has *ἐπὶ σμικρῷ*, but the accusative is clearly right in the sense of 'to a small extent.' So *ἐπὶ πολὺν μέγα, βραχὺ*, &c.

425. *ἔκλυον*. The dream was related to the sun-god, i. e. to the elements, to disburden the mind of the omen. See Eur. Iph. T. 43. "Probably Clytemnestra did not intend that any one should be present; she was overheard by accident." Jebb.

427. *ἐκείνη*. 'That I was sent by that mother of ours, and that this fear was the motive.' Cf. 389, *ἐλθεῖν ἐκείνον*.

429. The advice is here repeated from 398. Cf. Ant. 1242.

430. *μέτει*, 'you will come again in time of trouble to fetch me.'

431. *ὦ φίλη*. She tries affectionate persuasion, and no longer reproaches. She puts the matter also on religious grounds; it is not *right* that such unclean offerings should be made; they

τύμβῳ προσάψης μηδέν· οὐ γάρ σοι θέμις
 οὐδ' ὅσιον ἐχθρᾶς ἀπὸ γυναικὸς ἰστάναι
 κτερίσματ' οὐδὲ λουτρὰ προσφέρειν πατρί·
 ἀλλ' ἢ πνοαῖσιν ἢ βαθυσκαφεὶ κόνει 435
 κρύψον νιν, ἔνθα μὴ ποτ' εἰς εὐνὴν πατρὸς
 τούτων πρόσσεισι μηδέν· ἀλλ' ὅταν θάνῃ,
 κειμήλι' αὐτῇ ταῦτα σωζέσθω κάτω.
 ἀρχὴν δ' ἂν, εἰ μὴ τλημονεστάτῃ γυνῇ
 πασῶν ἔβλαστε, τάσδε δυσμενεῖς χοὰς 440
 οὐκ ἂν ποθ' ὄν γ' ἔκτεινε, τῷδ' ἐπέστεφε.
 σκέψαι γὰρ εἴ σοι προσφιλῶς αὐτῇ δοκεῖ
 γέρα τὰδ' οὖν τάφοισι δέξασθαι νέκυς
 ὕψ' ἧς θανὼν αἴμιος, ὥστε δυσμενὴς,

must be poured away, or thrown to the air, instead of being placed on the tomb.—ἀπὸ, supply *φερόμενα*.

436. *κρύψον*. It would be a very slight change to read *ρίψον*, yet it is not less easy to supply that verb, or *δος*, by the figure *zeugma*, as sup. v. 72. Heath conjectured *ροαῖσιν*, which Mr. Blaydes adopts.

439. *ἀρχὴν*. *Omnino*; used in this sense only with a negative; see on Phil. 1239.

441. *ἐπέστεφε*. See sup. 53.

442. *προσφιλῶς αὐτῇ*, 'with any friendly feeling for her,' sc. *τῇ πεμψάσῃ*.—*δέξασθαι*, simply 'to receive.' Neue says, "*αὐτῇ* simul construitur cum *προσφιλῶς* et *δέξασθαι*." Prof. Campbell renders *αὐτῇ* 'at her hand.' The order of the words rather favours the other view. There is no allusion to a particular time, but to the act alone. Mr. Blaydes says, without sufficient reason, "*δέξασθαι* alone cannot possibly stand here." It is much more doubtful if *δέξεσθαι*, proposed by Elmsley and others, could be defended. Madvig, who discusses at some length the question whether the future or the aorist infinitive is used in future propositions, Adv. Crit. i. p. 156 seqq., cites this passage (p. 162, note), and decides in favour of the future. It is however all but certain that the Greeks said *εὐχομαι*, *ἐλπίζω*, *μέλλω γενέσθαι*, and it is too dogmatically stated (p. 161) "*perridiculi sunt qui ποιῆσαι apud φημι et οἶμαι in futuri significationem transferri posse*

narrant, quod aoristus infinitivi nullam certi temporis significationem habeat."—Hesych. *γέρα* τὰ τίμια.

444. *ὥστε δυσμενὴς*. If she had been killing an enemy, and not her own husband, she could not have treated him with more ignominy. For *ἐμασχαλίσθη*, 'he was mangled,' see Choeph. 439. To disable the ghost from action, the limbs were cut off and tied to the body by a *μασχαλιστήρ* or girdle (Aesch. Prom. 71), so that he became as helpless as a prisoner or a captive bound hand and foot. Prof. Jebb inclines to the view that it was rather an *ἀφοσίωσις* or offering of a portion of the victim to the infernal gods. His opinion is certainly confirmed by one scholium, and by Hesychius in *μασχαλίσματα*. The words *ἐπὶ λουτροῖσιν* are very obscure, and the Schol. in his rather long note ignores them altogether. Linwood translates, *scelus purgandi gratia*. Prof. Jebb, "and by way of funeral ablution, received the print of the sword-stains on his head." He thus makes Agamemnon the subject to *ἐξέμαζεν*, which others, more correctly, as I think, refer to Clytemnestra. For the active can only express what is done by one to another, and no such action can be predicated of a dead person. The Schol. gives both explanations. It seems to me that *ἐξεμάχθη* or at least *ἐξεμάτατο* would be required in that case. I should therefore translate, 'and at the washing of the body she wiped off the blood-stains on his head.' The ceremony

ἔμασχαλίσθη καπὶ λουτροῖσιν κάρᾳ 445
 κηλίδας ἐξέμαξεν. ἄρα μὴ δοκεῖς
 λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν ;
 οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθες· σὺ δὲ
 τεμοῦσα κρατὸς βοστρύχων ἄκρας φόβας
 κάμου ταλαίνης, σμικρὰ μὲν τάδ', ἀλλ' ὅμως 450
 * ἄχω, δὸς αὐτῷ, τήνδ' ἀλιπαρῇ τρίχα
 * καὶ ζῶμα τοῦμόν οὐ χλιδαῖς ἡσκημένον.
 αἰτοῦ δὲ προσπίτνουσα γῆθεν εὐμενῇ
 ἡμῖν ἄρωγόν αὐτὸν εἰς ἐχθροὺς μολεῖν,
] καὶ παῖδ' Ὀρέστην ἐξ ὑπέρτερας χερὸς 455
 ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδὶ,
 ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέραις
 χερσὶ στέφωμεν ἢ τανῦν δωρούμεθα.
 οἶμαι μὲν οὖν, οἶμαί τι κάκείνῳ μέλον
 πέμψαι τάδ' αὐτῇ δυσπρόσοπτ' ὀνείρατα· 460
 ὅμως δ', ἀδελφῇ, σοί θ' ὑπούργησον τάδε
 ἐμοί τ' ἄρωγὰ, τῷ τε φιλτάτῳ βροτῶν
 πάντων, ἐν Αἰδοῦ κειμένῳ κοινῷ πατρί.

was intended to show that a man's blood (death) was on his own head, or due to his own fault.

446. ἄρα μὴ. 'Surely you do not think that what you now bring will free her from the guilt of the murder!' For ἄρα μὴ see Antig. 632. Aesch. Theb. 208.

451. ἀλιπαρῇ. Schol. ἀντὶ τοῦ αὐχμηράν (so too Hesychius). He mentions a variant λιπαρῇ, adopted by Linwood, Blaydes, Wunder, i. e. 'supplicatory.' Cf. inf. 1378. Prof. Jebb translates, 'this neglected hair,' as if λιπαρῆς might have some affinity to λίπαρος, 'sleek.' I adhere to the opinion I expressed in the Journal of Philology (vol. v. p. 89) that 451—2 are interpolated, perhaps by the same sciolist who used ἐμὲν for ἐσμέν sup. 21, and πεντάθλ' ἀνομιζέται inf. 691. Here therefore he mistook λιπαρῆς and λιπαρός, and the very improbable form ἀλιπαρῇ was invented by some transcriber to evade the difficulty. It was enough to have said parenthetically σμικρὰ μὲν τάδ' ἀλλ' ὅμως. So in Ar.

Ach. 956, πάντως μὲν οἴσεις οὐδὲν ὕγιες ἀλλ' ὅμως, i. e. φέρε. I further suppose that the old reading in 453 was αἰτοῦ τε προσπίτνουσα, i. e. αἰτοῦ αὐτόν τε μολεῖν καὶ παῖδ' Ὀρέστην κ.τ.λ., *ipse cum filio*. It is very probable that a mis-understanding of the *hyperthesis* of τε led to the notion that there was some hiatus to be filled up. It may be added that ζῶμα in the sense of ζώνη seems the wrong word, and that even the offering of a 'plain belt' is a somewhat strange one.

455. ἐξ ὕπ. χερὸς. The genitive expresses the action, or power of action, proceeding from an upper hand. Cf. Phil. 91, οὐ γὰρ ἐξ ἐνὸς ποδὸς—χειρώσεται.—ζῶντα, i. e. σωθέντα.

459. οἶμαι μὲν οὖν. 'I think then, I think (I say) that some concern affecting him also sent these dreams' &c. Blaydes. Others less correctly take μέλον for μέλον εἶναι, for which the poet would probably have said μέλειν. (The μὲν οὖν does not here combine in the corrective formula, 'nay rather,' as Prof. Jebb takes it.)

- ΧΟ. πρὸς εὐσέβειαν ἡ κόρη λέγει· σὺ δὲ,
εἰ σωφρονήσεις, ὦ φίλη, δράσεις τάδε. 465
- ΧΡ. δράσω. τὸ γὰρ δίκαιον οὐκ ἔχει λόγον
δυοῖν ἐρίζειν, ἀλλ' ἐπισπεύδειν τὸ δρᾶν.
πειρωμένη δὲ τῶνδε τῶν ἔργων ἐμοὶ
σιγῇ παρ' ὑμῶν, πρὸς θεῶν, ἔστω, φίλαι·
ὡς εἰ τὰδ' ἡ τεκούσα πεύσεται, πικρὰν 470
δοκῶ με πῆραν τήνδε τολμήσειν ἔτι.
- ΧΟ. εἰ μὴ γὰρ παράφρων μάντις ἔφυν καὶ γνώμας στρ.
λειπομένα σοφᾶς,
εἴσω ἂ πρόμαντις 475
Δίκα, δίκαια φερομένα χεροῖν κράτη·
μέτεισιν, ὦ τέκνον, οὐ μακροῦ χρόνου.
ὑπεστί μοι θράσος,
ἀδυπνῶν κλύουσιν 480

464. πρὸς εὐσέβειαν. For εὐσεβῶς, as frequently πρὸς χάριν, πρὸς ἡδονήν, πρὸς ὀργήν sup. 369.

466. τὸ γὰρ δίκαιον. 'For what is right admits of no argument for two to dispute about it, but has a claim on them to forward its accomplishment.' Supply ἀλλ' ἔχει λόγον. Schol. οὐκ ἔχει λόγον τὸ φιλονεικεῖν περὶ τοῦ δικαίου, ὥστε περὶ αὐτοῦ δύο ὄντας ἐρίζειν. The sense evidently is, ἀλογόν ἐστι δυοῖν ἐρίζειν περὶ τοῦ δικαίου. Wunder makes δίκαιον the object to δρᾶν, and translates, "for it is right for two persons to hasten the performance of what is right, not to quarrel about it." So virtually Prof. Jebb and one of the scholiasts, except that they take δίκαιον to depend not on δρᾶν, but on ἐρίζειν. Linwood and Dindorf regard δίκαιον as the nominative, and so Hermann, whom Mr. Blaydes follows. Possibly, as sup. 92, τὸ γὰρ δίκαιον is a nominative absolute, and οὐκ ἔχει λόγον is used with the subject infinitive; 'for, as far as right is concerned, it is unreasonable for two people to dispute.'—For ἐπισπεύδειν M. Schmidt would read ἐπισπέρχειν, which Hesych. explains by ἐπισπεύδειν. The change is approved by Dind. Praef. p. xv. See Aesch. Theb. 689.

471. ἔτι, i. e. πικρὰν ἔτι ἔσσεσθαι τὴν πῆραν ἢ νῦν τολῶν. For this use of πικρός, 'fatal,' 'to my cost,' see Phil.

355. Cobet has collected many examples in Var. Lect. p. 573.—By τῶνδε τῶν ἔργων is meant the carrying out the advice given (sup. 435) about the rejection of the offerings.

473. The Chorus, having heard the dream, and impressed with a belief in the certainty of divine justice, forebodes the coming vengeance. The spirit of the hero is not yet appeased, and the inherent guilt in the family will tend to make his anger fall the heavier.

Ibid. Hesych. παράφρων· ἀνόητος.

475. πρόμαντις, after μάντις, is somewhat strange. Mr. Blaydes' conjecture ἂ πρόφαντος is confirmed by the scholium τοῖς συνετοῖς προγινωσκομένη. Neue compares Oed. R. 1086. Phil. 910.

476. φερομένα. 'Winning,' 'carrying off in all her contests just victories of (or by) her prowess.' Trach. 497, μέγα τι σθένος ἂ Κύπρις ἐκφέρεται νίκας ἀέι.

477. οὐ μακροῦ χρόνου. This, which some call a 'partitive genitive,' might be called the 'genitive of limitation of time,' 'within no long time,' as Oed. Col. 397, ἤζοντα βαιῶν κόυχι μυχίου χρόνου.

480. κλύουσιν. The accusative can hardly be defended, especially as in Aesch. Cho. 410 the true reading seems to be πέταλται δ' αὐτῇ μοι φίλον κέαρ τόνδε χέουσιν (vulg. κλύουσιν) οἶκτον, 'my heart is troubled at her pouring out

ἀρτίως ὀνειράτων.

οὐ γάρ ποτ' ἀμναστῇ γ' ὁ φύσας Ἑλλάνων ἀναξ,
οὐδ' ἂ παλαιὰ χαλκόπλακτος ἀμφάκης γένυς, 485

ἂ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις.

ἦξει καὶ πολύπους καὶ πολύχειρ ἂ δεινοῖς ἀντ.

κρυπτομένα λόχοις 490

χαλκόπους Ἑρῳύς.

ἄλεκτρ' ἀνυμφα γὰρ ἐπέβα μαιφόνων

γάμων ἀμιλλήμαθ' οἷσιν οὐ θέμις.

πρὸ τῶνδ' τοί μ' ἔχει, 495

μήποτε μήποθ' ἤμιν

her woes.' The idiom is altogether different where (as in Eur. Med. 810 quoted by Jebb) the accusative agrees with the subject (understood) to the infinitive, *συγγνώμη σοι ἐστι (σε) λέγειν τῷδε, μὴ πάσχουσιν κακῶς &c.* So Aj. 1007, inf. 962, compared by Nene. Mr. Blaydes is perhaps right in proposing *κλυούσῃ*, though the *hiatus* is some objection.

483. ὁ φύσας. Mr. Blaydes adds σ' with Wakefield.

485. οὐδ' ἂ κ.τ.λ. Memory is also attributed to the instrument of the murder. By the old English law, a fine or 'deodand' was levied on the weapon by which any death had been caused. The poetic word *χαλκόπλακτος* perhaps only means 'brazen,' by a common idiom, as a solitary rock is *οἰόφρων πέτρα*, Aesch. Suppl. 795. Mr. Blaydes would read *χαλκόπλακτος* (πηγ.).—*παλαιά*. "Diu enim erat ex quo caesus fuerat Agamemnon," Linwood. Prof. Jebb's version seems a little quaint, 'not unmindful, under the rust of years, is the two-edged blade of brass that dealt the blow.'

486. αἰκίαις. See 102. 206.

488. πολύχειρ. "Like a mighty and resistless host." Jebb. Cf. Aesch. Pers. 82, *πολύχειρ καὶ πολυνναύτας*. For *χαλκόπους*, 'unwearing in the chase,' Mr. Blaydes cites *δεινόπους* 'Αρά Oed. R. 418, *καμφίπους* Ἑρῳύς Aesch. Theb. 791. Schol. ἡ στερεὰ καὶ ἀκοπίαστος ἐν τῷ ἐπιμένει κατὰ τῶν φονέων.

492. ἐπέβα, *is incessit*. "The wicked lust after marriages defiled with murder has fallen upon those for whom it was not holy." Wunder. The eagerness for the union between both parties is expressed by *ἀμιλλήματα*, with which

Neue and others compare *λέκτρων ἀμιλλα* in Eur. Hipp. 1140.

495—8. These lines are very difficult. Whether the phrase *ἔχει με*, 'the idea possesses me,' can be justified, is doubted by Wunder, who reads *πρὸ τῶνδ' μοι θράσος*, observing that the same word ends the strophic verse 479. The Schol. explains *πρὸ τῶνδ' by πρὸ τούτων (τῶν) εἰρημένων*, i. e. Aegisthus and Clytemnestra. Those who render "on account of these crimes" can adduce no example of such a meaning. One of the scholia gives the following as the general sense: 'I am confident that to the doers of the deed and their accomplices this portentous dream will not come uncomplained of by them,' i. e. we shall hear of it being found fault with as significant of evil. Rather, perhaps, 'without its bringing blame on us,' for presuming so to interpret it. Prof. Jebb translates, "never to our discomfiture (*ἡμῶν*) will this portent come harmless to the murderer and his accomplice." Linwood, "confido fore, ut portentum illud nunquam nobis adveniat, quod gravissimum sit harum rerum auctoribus eorumque sociis." Wunder, "But I trust that, in revenge for those crimes (*πρὸ τῶνδ'*), never, never will that ill-omened spectacle draw nigh unto us, except as a most bitter one to the murderers and their accomplices." For the repetition of *μήποτε*, which MS. Laur. has but once, Diindorf compares Prom. V. 893, *μήποτε, μήποτε μ', ὃ πότνια Μοῖραι κ.τ.λ.* His reading of *ἀφεφὲς* from Hesychius, who explains it *ἀφρόντιστον* Σοφοκλῆς Φαίδρῳ, carries with it very slight probability, for the word itself is unintelligible.

ἀψεγὲς πελᾶν τέρας
 τοῖς δρῶσι καὶ συνδρῶσιν. ἧ τοι μαντεῖαι βροτῶν
 οὐκ εἰσὶν ἐν δεινοῖς ὀνείροις οὐδ' ἐν θεσφάτοις, 500
 εἰ μὴ τόδε φάσμα νυκτὸς εὖ κατασχήσει.
 ὦ Πέλοπος ἂ πρόσθεν ἐπῶδ. 504
 πολύπονος ἱππεία, 505
 ὡς ἔμολες αἰανὴ
 τᾶδε γᾶ.
 εὔτε γὰρ ὁ ποντισθεὶς
 Μυρτίλος ἐκοιμάθη,
 παγχρύσων ἐκ δίφρων 510
 δυστάνοις αἰκίαις
 πρόρριζος ἐκριφθεὶς,
 οὐ τί πω
 ἔλιπεν ἐκ τοῦδ' οἴκου
 πολύπονος αἰκία. 515

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἀνειμένη μὲν, ὡς ἔοικας, αὖ στρέφει.

498. ἧ τοι κ.τ.λ. 'Or there are no prophetic warnings of mortals either in horrible dreams or in oracles, if this nightly vision shall not come to a good issue,' Schol. οὐ τοῖς ἑωρακόσιν, ἀλλὰ τῇ 'Ηλέκτρᾳ. The metaphor is thought to be from ships which are said κατασχεῖν when they touch at a port; see Phil. 221. But Madvig, Adv. Crit. i. p. 218, observes, "adeo insolens εὖ κατασχέσει de bono eventu, ut scribendum suspicer εὖ καταστρέφει."

506. αἰανὴ, 'dark,' 'gloomy,' 'sad.'

508. ποντισθεὶς. He was flung into the sea, as the Schol. relates on the authority of Pherecydes, by Pelops, because he had offered rudeness to Hippodamia. The event is alluded to in Orest. 979 seqq. Thus the origin of the family curse is traced further back than the misdeeds of Atreus and the Thyestean feast, Aesch. Ag. 1590. Wunder refers to the same statement in Plato, Crat. p. 395. The active ποντίζειν is used Ag. 1013. The addition of the article, of course, makes a difference in the sense; not 'since he was put to his rest by being drowned,' but 'since he who was flung into the sea (by Pelops)' &c.

"Dicendum erat proprie, εὔτε ὁ Μυρτίλος ἐκοιμάθη ποντισθεὶς." Linwood. For ἐκοιμάθη cf. Eur. Hec. 472, Τιτάνων γενεὰν τὰν Ζεὺς ἀμφιπύρφ κοιμίζει φλογμῷ Κρονίδας.

512. ἐκριφθεὶς. Reiske's conjecture ἐκτριφθεὶς, quoted by Mr. Blaydes, is highly ingenious. He compares Hippol. 681, Ζεὺς σε, γεννήτωρ ἐμὸς, πρόρριζον ἐκτρίψειεν. But it does not suit the account of a death by drowning.

516. Clytemnestra, in a rhetorical and sophistical speech, commencing with a harsh reproof, justifies her treatment of her daughter (523) by pleading that her just and necessary act of vengeance is misrepresented. The other retorts, justifying her father. The pair of speeches have some points of resemblance to those of Tyndareus and Orestes in Eur. Or. 491. 544.

Ibid. μὲν. There is no direct antithesis; see on Phil. 1. But our particle 'so' (Jebb) seems hardly an equivalent. The meaning perhaps is, νῦν μὲν δόμων ἐξῆλθες, ἀλλὰ παύσει σε μολῶν Ἀγχισθος. Schol. ἀνειμένην ἔνεσιν ἔχουσα. Hesych. ἀνειμένον ἀπολελυμένον, ἐκλελυμένον. Our familiar phrase 'on the loose' very

οὐ γὰρ πάρεστ' Αἴγισθος, ὃς σ' ἐπείχ' αἰεὶ
 μὴ τοι θυραίαν γ' οὔσαν αἰσχύνεν φίλους·
 νῦν δ' ὡς ἄπεστ' ἐκείνος, οὐδὲν ἐντρέπει
 ἔμοῦ γε· καίτοι πολλὰ πρὸς πολλοὺς με δὴ 520
 ἐξείπας ὡς θρασεία καὶ πέρα δίκης
 ἄρχω, καθυβρίζουσα καὶ σὲ καὶ τὰ σά.
 ἐγὼ δ' ὕβριν μὲν οὐκ ἔχω· κακῶς δέ σε
 λέγω κακῶς κλύουσα πρὸς σέθεν θαμά.
 πατὴρ γὰρ, οὐδὲν ἄλλο σοὶ πρόσχημ' αἰεὶ, 525
 ὡς ἐξ ἐμοῦ τέθνηκεν. ἐξ ἐμοῦ· καλῶς
 ἐξοῖδα· τῶνδ' ἄρνησις οὐκ ἔνεστί μοι.
 ἡ γὰρ Δίκη νιν εἶλεν, οὐκ ἐγὼ μόνη,
 ἧ χρῆν σ' ἀρήγειν, εἰ φρονοῦς· ἐτύγχανες·
 ἐπεὶ πατὴρ οὗτος σὸς, ὃν θρηνεῖς αἰεὶ, 530
 τὴν σὴν ὁμαιμον μούνος Ἑλλήνων ἔτλη
 θύσαι θεοῖσιν, οὐκ ἴσον καμῶν ἐμοὶ
 λύπης, ὅτ' ἔσπειρ', ὥσπερ ἡ τίκτουσ' ἐγώ.

nearly represents the meaning. Cf. Ant. 579, μηδ' ἀνεμένας εἶναι.

517. ἐπείχε, 'held you in check.' Ar. Vesp. 338, τοῦ δ' ἐφείν, ὃ μάταιε, ταῦτα δρᾶν σε βούλεται; 'to stop you from what?' &c.—θυραίαν γ' οὔσαν, 'at least from disgracing your relations by thus appearing outside the house,' which was thought unbecoming for Greek maidens, 'and reproaching them before others.' For the use of the word cf. Agam. 1055, οἷοι θυραῖα τῇδ' ἐμοὶ σχολὴ πᾶρα τρίβειν.

519. Ajax 90, τί βαῖδιν οὕτως ἐντρέπει τῆς συμμάχου; 'To turn round at' a call, is to regard the speaker.

521. ἐξείπας, 'you say openly of me that I am cruel and unjust in that I am the first to insult you and yours' (or, as Linwood takes it, 'speak severely of your actions'), i.e. that I begin the wrong without provocation on your part. Cf. inf. 552. For θρασὺς cf. Prom. V. 42, αἰεὶ γε δὴ νηλὴς σὺ καὶ θράσους πλέως. There seems no need to read τραχεῖα with Nauck. Prof. Jebb says, "ἄρχειν τινὸς is to do a thing before any one else does it: ἀρχεσθαι τινος, to set about a thing on one's own account, whether others have the start of one or not; e.g. ἀρχειν λόγου, to open a debate; ἀρχεσθαι

λόγου, to begin one's own speech, whether other speakers have preceded or not." It might be added, that ἄρχω is objective, ἀρχομαι subjective. Mr. Blaydes takes ἀρχω to mean 'I rule you,' and so Neue, placing a comma after it.

525. Some editors place a comma after ἄλλο. Without a stop, the sense is κλύω γὰρ ὡς κ.τ.λ., with it, τοῦτό σοι μόνον πρόσχημα, ὡς πατὴρ κ.τ.λ.

527. The open avowal of the deed, says the Schol., is a stroke of rhetorical boldness, the defence of it being added, and the object of the poet being to give her something to say (ἵνα μὴ ἀργὸν εἴη τὸ πρόσκαιρον). Mr. Blaydes well compares Oed. R. 578. Aesch. Prom. 266. Eum. 588.

529. ἀρήγειν. You ought to have taken the side of justice, if you had been right-minded.

531. ἔτλη. Aesch. Ag. 224, ἔτλα δ' οὖν θυτὴρ γενέσθαι θυγατρός. In οὗτος σὸς there is an evident expression of aversion.

533. The poet should rather have said ὥσπερ ἐγὼ τίκτουσα, 'as I in bringing her forth,' στερεὰς ἐνεγκοῦσ' ἐν τόκοις ἀλγηδόνας, Eur. Med. 1081. Obviously, the remark has no value as an argument;

εἶεν, δίδαξον δὴ με τοῦ χάριν τίνων
 ἔθυσεν αὐτήν. πότερον Ἀργείων ἐρεῖς ; 535
 ἀλλ' οὐ μετὴν αὐτοῖσι τὴν γ' ἐμὴν κτανεῖν.
 ἀλλ' ἀντ' ἀδελφοῦ δῆτα Μενέλεω κτανὼν
 τὰμ' οὐκ ἔμελλε τῶνδ' ἐμοὶ δώσειν δίκην ;
 πότερον ἐκείνῳ παῖδες οὐκ ἦσαν διπλοῖ,
 οὓς τῆσδε μᾶλλον εἰκὸς ἦν θνήσκειν, πατρὸς 540
 καὶ μητρὸς ὄντας, ἧς ὁ πλοῦς ὁδ' ἦν χάριν,
 ἢ τῶν ἐμῶν Ἀιδῆς τιν' ἤμερον τέκνων
 ἢ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον ;
 ἢ τῷ πανῶλει πατρὶ τῶν μὲν ἐξ ἐμοῦ
 παίδων πόθος παρεῖτο, Μενέλεω δ' ἐνὴν ; 545
 οὐ ταῦτ' ἀβούλου καὶ κακοῦ γνώμην πατρός ;
 δοκῶ μὲν, εἰ καὶ σῆς δίχα γνώμης λέγω.
 φαίη δ' ἂν ἡ θανοῦσά γ', εἰ φωνὴν λάβοι.
 ἐγὼ μὲν οὖν οὐκ εἰμὶ τοῖς πεπραγμένοις
 δύσθυμος· εἰ δὲ σοὶ δοκῶ φρονεῖν κακῶς 550

it is used only on the side of pathos. Some critics, objecting to ἐμοὶ—ἐγὼ, have supposed the former word corrupt; but this seems unlikely, though τότε (Wunder) might be substituted as an improvement if we were correcting an exercise.

534. εἶεν. ('But, you will say, he *did* kill her, and the deed cannot be undone.) I want to know *why* he killed her, and for whose sake.' The objection to taking τίνων as a participle is, not so much that it weakens the verse (Jebb), as that τοῦ χάριν, asking *why*, does not exactly suit πότερον Ἀργείων, 'was it for *them*?' And yet, in a poet, the objection need hardly be pressed. There is not perhaps much to choose between the two methods.—τίνων, Schol. ἀποδιδούς.

536. τὴν γ' ἐμὴν. If they had a claim on *his* child, as their general, they had none on *my* child; and I had rights which he could not fairly surrender to them.

537. ἀντ' ἀδελφοῦ. "Instead of his brother sacrificing his child." Blaydes. Wunder wrongly translates "for the sake of Menelaus."

538. Perhaps ἐμοὶ δώσειν δίκην. Nauck thinks the line spurious; it is certainly

unnecessary. The full sense however may be this: 'Or, if he slew her to save his brother's child, he slew one that belonged to me, and therein he did me a wrong.'

539. διπλοῖ. The statement does not agree with Od. iv. 12, but the Schol. quotes from Hesiod the tradition that Menelaus had also a son Nicostratus.

541. "ἦς, non ὦν, dicitur quia Helena tanquam praecipua navigationis causa spectatur." Linwood.

543. δαίσασθαι, i. e. ὥστε, 'to glut himself on them.' πλέον stands as an adverb, but πλέων ἤμερον is meant.

545. παρεῖτο, the pluperfect passive, the same in form as the aorist middle. This verse is said with special bitterness. She charges Agamemnon with deliberately preferring the lives of his brother's children to those of his own. The Schol. records a reading Μενελέω δ' ἐνὴν, i. e. πόθος τῶν αὐτοῦ παίδων.

546. ἀβούλου καὶ κακοῦ. 'Not only short-sighted in his counsels (not foreseeing the vengeance that would come), but perverse in his judgment (in showing so unnatural a preference).' Prof. Jebb, who translates "insensate and misjudging," calls the epithets "at first sight not very appropriate."

550. δύσθυμος. Dispirited, sorry, out

γνώμην δικαίαν σχοῦσα, τοὺς πέλας ψέγε.

ΗΛ. ἐρεῖς μὲν οὐχὶ νῦν γέ μ' ὥς ἄρξασά τι
λυπηρὸν εἶτα σοῦ τάδ' ἐξήκουσ' ὕπο·
ἀλλ' ἦν ἐφῆς μοι, τοῦ τεθνηκότος θ' ὕπερ
λέξαμ' ἂν ὀρθῶς τῆς κασιγνήτης θ' ὁμοῦ. 555

ΚΛ. καὶ μὴν ἐφίημι· εἰ δέ μ' ᾧδ' αἰεὶ λόγους
ἐξήρχες, οὐκ ἂν ἦσθα λυπηρὰ κλύειν.

ΗΛ. καὶ δὴ λέγω σοι. πατέρα φῆς κτείνειαι. τίς ἂν
τούτου λόγος γένοιτ' ἂν αἰσχίων ἐτι,
εἴτ' οὖν δικαίως εἶτε μή; λέξω δέ σοι 560
ὥς οὐ δίκη γ' ἔκτεινας, ἀλλὰ σ' ἔσπασε
πειθῶ κακοῦ πρὸς ἀνδρὸς, ᾧ τανῦν ξύνει.
ἐροῦ δὲ τὴν κυναγόν' Ἀρτεμιν τίνος
ποιναὺς τὰ πολλὰ πνεύματ' ἔσχεν Αὐλίδι·

of heart at what I have done. So Mr. Blaydes and Linwood. But the sense may be, 'It is not that I am morose and sulky at what my husband did, but that I regard it as an act demanding a just retribution.' The Schol. gives κακόβουλος. But cf. Med. 91, καὶ μὴ πέλαζε μητρὶ δυσθυμουμένη. Sup. 218, σὲ δυσθύμῳ ψυχῇ.

551. τοὺς πέλας, 'others,' viz. your own father. For σchein or ισχειν γνώμην, see inf. 1013. Phil. 853. Linwood, with Wunder, prefers a more artificial explanation of the Scholiast, 'blame me,' but do so only when you have good reasons for it. So also Mr. Blaydes, "When you have got a right judgment (so as to speak as you should), rebuke your neighbours." Aesch. Eum. 413, λέγειν δ' ἔμομφον ὄντα τοὺς πέλας κακῶς, πρόσω δικάων. Aj. 1151, ὅς ἐν κακοῖς ὄβριζε τοῖσι τῶν πέλας.

552. ἄρξασα. Cf. 522. 'You will not now say that mine was the provocation, and your reproaches are the just retort.' —ὅπδ is used as if ὀβρίσθην had been put for ἐξήκουσα.

555. κασιγνήτης, my slain sister, τῆς τυθείσης νηλεῶς ὁμοσπόρου, Cho. 242.

557. Again there is something of intentional affectation in such a phrase as ἐξάρχειν τινα λόγους, 'to address one first in such words.' Wunder well compares Eur. Tro. 149, μολεπὰν ἐξήρχον θεούς, and Oed. Col. 1120, τέκν' εἰ φανέντ' ἀελλπα μηχανῶν λόγον. The sense is, 'if

you had always asked for leave to speak, you would not have been so disagreeable to hear.' Mr. Blaydes says, "the true reading, I doubt not, is λόγοις ἡλεγχες," and he adopts this in his text; but ἐλέγχειν is not the word wanted here. That would mean, 'if you had always tried to prove me wrong in this way.' Linwood however allows that λόγοις, which has some authority, is defensible.

558. φῆς. Cf. 526. The Schol. remarks on the rhetorical distinction of the topics.

561. οὐ δίκη γε. 'It was not with justice, as you say,' v. 528. Or, 'yes, you killed him, but not' &c. Mr. Blaydes sees no meaning in γε, and substitutes σφε.

563. ἐροῦ δέ. "You want to know why Agamemnon killed Iphigenia. You had better go a step further back, and ask Artemis why she detained the fleet at Aulis. The detention was the cause of the sacrifice." Jebb.

564. τὰ πολλὰ. 'Those oft-recurring breezes which would have got the ships safe out of the bay.' Prof. Jebb translates, 'he (my father) encountered those tedious winds.' Perhaps πολλὰ means δεινὰ, like ἀνεμος πολὺς. In the Agamemnon it is called ἀπλοια, 190, and the delay is attributed to adverse winds. The whole story of the two expeditions from Aulis, including the narrative here following about the stag, was borrowed from the "Cypris." See Welcker, Ep. Cycl. ii.

ἥ γ' ὃν φράσω· κείνης γὰρ οὐ θέμις μαθεῖν. 565
 πατήρ ποθ' οὐμὸς, ὡς ἐγὼ κλύω, θεᾶς
 παίζων κατ' ἄλσος ἐξεκίνησεν ποδοῖν
 στικτὸν κεράστην ἔλαφον, οὐ κατὰ σφαγὰς
 ἐκκομπάσας ἔπος τι τυγχάνει βαλὼν.
 κακ' τοῦδε μηνίσασα Δητῶα κόρη 570
 κατεῖχ' Ἀχαιοὺς, ὡς πατὴρ ἀντίσταθμον
 τοῦ θηρὸς ἐκθύσειε τὴν αὐτοῦ κόρην.
 ὦδ' ἦν τὰ κείνης θύματ'· οὐ γὰρ ἦν λύσις
 ἄλλη στρατῷ πρὸς οἶκον οὐδ' εἰς Ἴλιον.
 ἀνθ' ὧν βιασθεῖς πολλὰ κἀντιβὰς μόλις 575
 ἔθυσεν αὐτήν, οὐχὶ Μενέλεω χάριν.
 εἰ δ' οὖν, ἔρῳ γὰρ καὶ τὸ σὸν, κείνον θέλω

p. 507.—*ἔσχε*, i.e. *κατέσχε*. 'Kept those many winds at Aulis,' i.e. held them blowing in that direction, Prof. Campbell; but this would be *εἶχεν* rather than *ἔσχεν*.—*ποιῶς*, 'in requital for what.' An accusative in apposition to the sentence, very common with *ποιῶν* or *ἔποινα*.

565. οὐ θέμις. It is not permitted, not possible, for you as a mortal to learn the cause from a goddess.

567—9. This passage, plain as it seems at first sight, is full of difficulties. For (1) can *παῖζειν κατ' ἄλσος* be said of a *sportsman* in a grove? (2) Are we to suppose that the king had a *race with a stag*, in mere play? (3) If so, why did he kill it? (4) Does *βαλὼν* mean that he threw a boastful word, or that he hit the stag? (5) In what sense is *ποδοῖν* used? Madvig (Adv. Crit. i. p. 218) would read *ἐξενίκησεν ποδοῖν*, 'overcame in a race;' and this seems confirmed by the Schol. *ἐξεδίωξεν*. On the other hand, *ἐκνικῆσαι* (Thuc. i. 3) does not seem to mean simply *superare*. If we retain *ἐξεκίνησεν*, we must suppose that he 'kicked up the stag,' and killed it with some boastful phrase, that not even the goddess herself should save it, or that not even she could hit it more surely. Wunder thinks *παίζων* means 'walking for the sake of pleasure.' Thus *ποδοῖν* will simply mean that he came upon the stag unexpectedly. But, if he was walking only for pleasure, how had he a weapon ready?

568. κατὰ σφαγὰς. 'On the occasion

of its slaughter,' i.e. as he was engaged in killing it. So Thuc. iii. 7, κατὰ τὸν αὐτὸν χρόνον τοῦ θέρους τούτου. Wunder translates, "when he was boasting of this slaughter;" Jebb, "and with some bold vaunt about its slaughter, he shoots and hits;" Blaydes, "he happens to have boastfully uttered some remark." He thinks we should read *τυγχάνει κβαλὼν*, but such a 'prodelision' would be quite intolerable, and καὶ βαλεῖς τι μαλθακὸν occurs Ar. Ran. 595. It is very difficult to say whether *τυγχάνει* means 'hits it' or 'just at that moment gives utterance to.' I incline to the latter opinion. See Callim. Hymn. ad Art. 262.

571. ὡς—κόρην. 'She kept the Greeks at Aulis in order that a retribution might be made to her, (viz. for the loss of her sacred stag, with the added insolence of the slayer of it,) by the sacrifice of the chief's own daughter.' The *ἐκ* in the compound seems to have the force of *ἐκτίνειν*. The maid is, as it were, weighed in the scale of justice against the beast, and there seems something of irony in the remark.

575. μόλις, 'at last.' The struggle in the king's mind is well described in Agam. 206 seqq., and there can be no doubt that all these details were taken from the "Cypria." Linwood remarks that *πολλὰ* belongs in sense to *ἀντιβὰς* rather than to *βιασθεῖς*.

577. εἰ δ' οὖν. 'Or, if he *did* do this with a desire to assist *him*,' sc. Μενέλεω χάριν. On the force of these particles,

ἐπωφελῆσαι ταῦτ' ἔδρα, τούτου θανεῖν
 χρῆν αὐτὸν οὐνεκ' ἐκ σέθεν ; ποίω νόμῳ ;
 ὅρα τιθεῖσα τόνδε τὸν νόμον βροτοῖς 580
 μὴ πῆμα σαντῇ καὶ μετάγνοιαν τιθῆς.
 εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλου, σύ τοι
 πρώτη θάνοις ἂν, εἰ δίκης γε τυγχάνοις.
 ἀλλ' εἰσόρα μὴ σκῆψιν οὐκ οὔσαν τιθῆς.
 εἰ γὰρ θέλεις, δίδαξον ἀνθ' ὅτου ταυῖν 585
 αἰσχιστα πάντων ἔργα δρῶσα τυγχάνεις,
 ἦτις ξυνεύδεις τῷ παλαμναίῳ, μεθ' οὗ
 πατέρα τὸν ἄμὸν πρόσθεν ἐξαπάλεσας,
 καὶ παιδοποιεῖς τοὺς δὲ πρόσθεν εὖσεβεῖς
 κάξ εὖσεβῶν βλαστόντας ἐκβαλοῦσ' ἔχεις. 590
 πῶς ταῦτ' ἐπαινέσαιμ' ἂν ; ἡ καὶ τοῦτ' ἐρεῖς,
 ὡς τῆς θυγατρὸς ἀντίποινα λαμβάνεις ;
 αἰσχροῦς, ἑάν περ καὶ λέγῃς. οὐ γὰρ καλὸν
 ἐχθροῖς γαμῆσθαι τῆς θυγατρὸς οὐνεκα.
 ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε, 595

which seems generally quite overlooked, see on Agam. 1009.—τὸ δὲν, 'your view of the matter.' Mr. Blaydes cites Aj. 99. Trach. 53, and Prof. Jebb καὶ τὸ πρὸς κείνου, Phil. 479.

581. πῆμα σαντῇ. Schol. κατὰ σαντῆς νομοθετεῖς. Perhaps there is an allusion to her coming death by the hand of Orestes. 'If you lay down the general law, that it is right for a wife to kill a husband, then it may prove right that a son should kill that wife who is his own mother.' The same argument is sophistically used in Eur. Or. 510.—τιθῆς, 'lest you should be,'—τιθῆς (τιθεῖς Cobet, cf. 696), 'whether you are not' &c. The difference is perceptible, though slight, and both are perfectly legitimate constructions.

585. εἰ γὰρ θέλεις. 'Turn we now to another point; show me, if you please, for what reason (in revenge for what, Wunder) you are at this very time living with an accomplice in the murder.' The sense is, 'But there is one part of your conduct which cannot be explained on your theory of righteous retribution. Your present conduct shows that you

killed your husband in order to marry another.'

588. Wunder regards this verse as interpolated. But it may be doubted if παιδοποιεῖν μετὰ τινος would be good Greek.

591. ἐπαινέσαιμ' ἂν. Viz. on the score of justice. The Schol. records a variant ἐπαινέσωμεν, which Wunder adopts, with ταῦτ' ἐρεῖς for τοῦτ' ἐρεῖς. 'Will you pretend that this also was vengeance' &c. For λαμβάνεις in MS. Laur. τυγχάνει was written by the first hand, perhaps by an error from 586, though the reading is defensible.—The next question is put with more than irony; it is a taunt, a *reductio ad absurdum*. 'Because your daughter was killed, therefore, and to avenge her, you are living in adultery.' Aegisthus is spoken of as ἐχθρὸς, 'a family enemy,' to heighten the rhetorical figure. He was an enemy to the children rather than to the woman who made use of his aid. Wunder remarks that Electra enlarges on the double crime of murder and adultery.

595. οὐδὲ νουθετεῖν. 'Not' (she says)

ἢ πᾶσαν ἷης γλῶσσαν ὡς τὴν μητέρα
κακοστομοῦμεν. καὶ σ' ἔγωγε δεσπότιν
ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω,
ἢ ζῶ βίον μοχθηρόν, ἔκ τε σοῦ κακοῖς
πολλοῖς αἰεὶ ξυνοῦσα τοῦ τε συννόμου. 600
ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φυγῶν,
τλήμων Ὀρέστης δυστυχῇ τρίβει βίον·
ὄν πολλὰ δὴ μέ σοι τρέφειν μιάστορα
ἐπητιάσω· καὶ τόδ', εἵπερ ἔσθενον,
ἔδρων ἂν, εὖ τοῦτ' ἴσθι. τοῦδέ γ' οὐνεκα 605
κῆρυσσέ μ' εἰς ἅπαντας, εἴτε χρῆς κακὴν
εἴτε στομάργον εἴτ' ἀναιδείας πλέαν.
εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἴδρις,
σχεδὸν τι τὴν σὴν οὐ κατασχύνω φύσω.
ΧΟ. ὀρῶ μένος πνέουσιν εἰ δὲ σοὶ δίκη 610

'that you are likely to listen to a lecture on what you ought or ought not to have done: you invariably call my remarks *abuse of a mother*.' She goes off, as Prof. Jebb says, in the rest of her speech, into declamation, as if she meant to say, 'As you will not hear reason, you must hear complaint about wrongs done me.'

596. *ἷης*. The MS. Laur. has *ἱεῖς*. Porson thought *ἷης*, *τίθης*, &c. the Attic form of the second person present indicative; yet in *Advers.* p. 209 he says on this passage, "Lege *ἱεῖς* ex 2 MSS. Ald. Turn. Marg." But he perhaps meant the imperfect. Brunck read *ἱεῖς*, anticipating G. Cobet, who (*Miscell. Crit.* p. 284) contends that it is *ἱεῖς*, *τιθεῖς*. See inf. 1347.—*κακοστομεῖν*, as *εὐλογεῖν*, *δυσφημεῖν*, 'to use good or bad words,' has a transitive construction, though a neuter verb like *εὐστομεῖν*, *Oed. Col.* 18.

597. *καὶ σ' ἔγωγε κ.τ.λ.* 'And indeed you might go further, and say that a slave taunts her mistress.' (Jebb.)

601. *ὁ δ' ἄλλος*. Linwood says the meaning is, 'and he, Orestes, besides.' The use of *ἄλλος*, 'further,' is not uncommon; see on Aesch. *Theb.* 419. Neue thinks *ἄλλος* for *ἕτερος* indefensible, and marks it with an obelus. Yet here the simple sense may be, 'that other member of our family too, Orestes.' Anything is better than such a reading

as *ὁ δ' ἀδελφὸς ἔξω* (Blaydes).—*χεῖρα σὴν φυγῶν*, cf. v. 11.

603. *τρέφειν*, 'that I am secretly maintaining to execute vengeance on you.'

606. The editors pretty well agree in accepting *εἴτε χρῆς*, the conjecture of Wunder and Dindorf, for *εἴτε χρῆ*, 'whether you are to call me' &c. There seems sufficient authority for *χρῆς*=*χρηῖς* in *Ant.* 887. *Aj.* 1373. Otherwise, *χρῆ* is not in itself a bad reading, and Neue retains it.

608. *τῶνδε τῶν ἔργων*, i. e. 'if my deeds are shameless, like yours, methinks I do not disgrace the disposition inherited from you.' This *tu quoque* argument is well put in the mouth of an angry woman, who knows that *ἀναίδεια* more justly applies to the parent than to herself. For *σχεδὸν τι* Jebb compares *Ant.* 466.

610. Mr. Blaydes' reading *σοὶ δίκη ξύνεστι* has been adopted for *ξὺν δίκῃ ξύνεστι*, which is equally harsh whether we supply *τῷ μένει*, 'whether she has that fit of rage upon her,' 'whether she has rightly given up herself to passion' (Wunder), or take *ξυνεῖναι ξὺν τι* to be a pleonastic expression, or, with the Schol., make *μένος* the subject of *ξύνεστι*. The reading would have been not unnaturally altered by those who thought the chorus should speak of Electra only in the third person.

ξύνεστι, τοῦδε φροντίδ' οὐκ ἔτ' εἰσπορῶ.

ΚΑ. ποίας δέ μοι δεῖ πρὸς γε τήνδε φροντίδος,
ἥτις τοιαῦτα τὴν τεκοῦσαν ὕβρισεν,
καὶ ταῦτα τηλικούτος ; ἀρά σοι δοκεῖ
χωρεῖν ἂν ἐς πᾶν ἔργον αἰσχύνῃς ἄτερ ; 615

ΗΛ. εὖ νυν ἐπίστω τῶνδ' ἐμ' αἰσχύνῃν ἔχειν,
κεῖ μὴ δοκῶ σοι· μανθάνω δ' ὀθούνεκα
ἔξωρα πρᾶσσω κοῦκ ἐμοὶ προσεικότα.
ἀλλ' ἡ γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σὰ
ἔργ' ἐξαναγκάζει με ταῦτα δρᾶν βίᾳ. 620

αἰσχροῖς γὰρ αἰσχροῖς πράγματ' ἐκδιδάσκειται.

ΚΑ. ὦ θρέμμ' ἀναιδές, ἥ σ' ἐγὼ καὶ τὰμ' ἔπη
καὶ τάργα τὰμὰ πόλλ' ἄγαν λέγειν ποιεῖ.

ΗΛ. σύ τοι λέγεις νυν, οὐκ ἐγώ. σὺ γὰρ ποιεῖς
τοῦργον· τὰ δ' ἔργα τοὺς λόγους εὐρίσκεται. 625

ΚΑ. ἀλλ' οὐ μὰ τὴν δέσποιναν Ἄτρεμιν θράσους
τοῦδ' οὐκ ἀλύξεις, εὐτ' ἂν Αἰγισθος μόλῃ.

ΗΛ. ὀρᾷς ; πρὸς ὀργὴν ἐκφέρει, μεθεῖσά μοι

Mr. Blaydes compares Oed. R. 274, ἡ τε σύμμαχος Δίκη χοῖ πάντες εὖ ξυνείεν εἰσαεῖ θεοί. So also Aesch. Theb. 671, δίκη ξυνοῦσα φωτὶ κ.τ.λ.—φροντίδα, viz. on the part of Clytemnestra, as the following line shows. But whether πνέουσιν refers to her or to Electra, is not so clear. Probably to the former: 'I see the Queen is vexed at your defiant reproaches, and that she does not consider whether the right is on your side.' It seems clear too that the rage is Clytemnestra's, from her retort.

614. τηλικούτος, 'at such an age,' viz. old enough to know better. Cf. ἔξωρα v. 618. The masculine form is remarkable; see Oed. Col. 751. We have τηλικόσδε in Ant. 726—7.—ἀρα κ.τ.λ. 'Don't you think she would be likely to go to any act without a spark of shame?' The pointedness of this taunt is sufficiently plain.—χωρεῖν ἂν, i. e. δεῖ χωρὶς ἂν, εἰ δύναιτο, βούλοιτο, &c.

616. Electra fires up at the insinuation of πανουργία. 'Yes, I am ashamed of having to say of you what I do say (ὕβρις against my mother); and I am now told (μανθάνω) that I am doing

what becomes neither my age nor my character; but you force me to it.' For ἔξωρα compare ξηβος in Aesch. Theb. 11. There is a similarity rather than an affinity in ἔξωριζεν, Prom. 17.

622. ἐγώ. In reference to ἐκ σοῦ, v. 619. The sense is, 'I and my doings and sayings form a favourite topic for you to talk about, and you talk too much.'

624—5. νυν. Cf. 436. 'It is you who talk of them, not I; for' &c. A specimen of the sophistry with which all writers of the Periclean era are more or less imbued.—εὐρίσκεται, 'find for themselves' (Blaydes).

627. ἀλύξεις. For the genitive see Phil. 1044, δοκούμ' ἂν τῆς νόσου πεφευγέμαι. Ant. 488, οὐκ ἀλύξεται μόνου κακίστου. Prof. Jebb seems to regard it as a genitive of equivalence, 'you shall not go unpunished for this audacity' (insolence). With these words we may suppose some violent gesture, a clenching of the hand or a stamping of the foot. Electra now tries that aggravating retort, pretended calmness.—μεθεῖσα, cf. 556.

λέγειν ἂν χρήζοιμ'. οὐδ' ἐπίστασαι κλύειν.

ΚΛ. οὐκ οὖν ἑάσεις οὐδ' ὑπ' εὐφήμου βοῆς 630

θῦσαι μ', ἐπειδὴ σοί γ' ἐφῆκα πᾶν λέγειν ;

ΗΛ. ἔω, κελεύω, θῦε· μηδ' ἐπαιτιῶ

τοῦμὸν στόμ', ὥς οὐκ ἂν πέρα λέξαιμ' ἔτι.

ΚΛ. ἔπαιρε δὴ σὺν θύμαθ' ἢ παροῦσά μοι

πάγκαρπ', ἄνακτι τῷδ' ὅπως λυτηρίους 635

εὐχὰς ἀνάσχω δειμάτων, ἂ νῦν ἔχω.

κλύοις ἂν ἤδη, Φοῖβε προστατήριε,

κεκρυμμένην μου βάξιν. οὐ γὰρ ἐν φίλοις

ὁ μῦθος, οὐδὲ πᾶν ἀναπτύξαι πρέπει

πρὸς φῶς παρούσης τῆσδε πλησίας ἔμοι, 640

μὴ σὺν φθόνῳ τε καὶ πολυγλώσσῳ βοῇ

σπείρῃ ματαίαν βάξιν ἐς πᾶσαν πόλιν.

ἀλλ' ὧδ' ἄκουε· τῇδε γὰρ καὶ γὰρ φράσω.

630. ὑπ' εὐφήμου βοῆς is essentially Greek in language and meaning, and cannot be rendered in English. 'With hushed clamour,' i. e. in silence (Jebb), is perhaps the nearest. He compares Oed. Col. 132, ἀφῶνως ἀλόγως τὸ τᾶς εὐφήμου στόμα φροντίδος ἰέντες. The ὑπὸ means 'accompanied by,' and properly refers to the propitious shouts, ὀλολυγμὸς and θυστὰς βοή (Aesch. Theb. 269), which were usually raised by women at a sacrifice. As any βλασφημία (Eur. Ion 1189) vitiated the due performance of a religious rite, the call to εὐφημία only meant 'silence' by implication. So Agam. 1247, εὐφημον, ὃ τάλαινα, κοίμησον στόμα.—For ὑπὸ cf. inf. 711.

631. Construe ἐπειδὴ γε, not (Jebb) σοί γε, 'you at least' &c. 'As I have let you say what you please, you are bound to let me sacrifice as I please, without interruption.' Neue indeed reads σοίγ'.

632. θῦε, 'go on with the sacrifice.' Above, θῦσαι is 'to complete it.'—κελεύω is said with great significance, and in the belief that the worst thing the Queen could do to herself would be to offer an impious service to the dead.—ἐπαιτιῶ, i. e. blame it for any δυσφημία.

634. ἔπαιρε. A form of solemn oblation seems described by this word. It means more than 'bring,' *alpe*. So also ἀνάσχω, 'that I may hold up votive

offerings,' for which ἀνέλπω has needlessly been proposed.—Hesych. θύματα· σφάγια, ἀπαρχαί, ἱερεῖα, ὑργια.

637. προστατήριε. Both Apollo and Artemis (Aesch. Theb. 449) had this title, as being worshipped under symbols or emblems (κίονες &c.) placed in front of palaces of which they thus became the guardians. So Apollo is προστάτης in Oed. R. 881. Trach. 209. Mr. Blaydes thinks, with Hermann and Wunder, that the god was not so called from the visible symbols, but the visible symbols were set there to indicate the presence of a προστάτης. Hesych. προστατήριος· τὸν Ἀπόλλωνα οὕτω λέγουσι, παρόσον πρὸ τῶν θυρῶν αὐτὸν ἀφιδρύοντο.

638. κεκρυμμένην, 'of concealed meaning,' 'of secret import.'—ἐν φίλοις, in respect of Electra's presence.

640. πλησίας. The adjective is rather rare. We have it in Aj. 1168, and Eum. 194, χρηστήριος ἐν τοῖσδε πλησίοις.

641. πολυγλώσσῳ. There is a variant, a good reading, recorded in MS. Laur., παλιγγλώσσῳ. Compare παλμφομος ἀοιδά, 'an ill-omened strain,' Eur. Ion 1095. Hesych. παλιγγλώσσῳ· βλασφημῳ. Cf. inf. 798.

642. ματαίαν, false, exaggerated, reckless. The Schol. understood 'vain,' 'ineffectual,' 'talk without action.'

643. ὧδε, 'in the way that I wish,' viz. so as to attend to the esoteric mean-

- ἂ γὰρ προσεῖδον νυκτὶ τῇδε φάσματα
 δισσῶν ὀνείρων, ταῦτά μοι, Λύκει' ἀναξ, 645
 εἰ μὲν πέφηνεν ἐσθλὰ, δὸς τελεσφόρα,
 εἰ δ' ἐχθρὰ, τοῖς ἐχθροῖσιν ἔμπαλιν μέθες·
 καὶ μὴ με πλούτου τοῦ παρόντος εἴ τινας
 δόλοισι βουλεύουσιν ἐκβαλεῖν, ἐφῆς,
 ἀλλ' ὧδέ μ' αἰεὶ ζῶσαν ἀβλαβεῖ βίῳ 650
 δόμους Ἀτρειδῶν σκῆπτρά τ' ἀμφέπειν τάδε,
 φίλοισί τε ξυνοῦσαν οἷς ξύνειμι νῦν
 εὐημεροῦσαν καὶ τέκνων ὅσων ἐμοὶ
 δύσνοια μὴ πρόσσεστιν ἢ λύπη πικρά.
 ταῦτ', ὦ Λύκει' Ἀπολλον, ἱλεως κλύων 655
 δὸς πᾶσιν ἡμῖν ὥσπερ ἐξαιτούμεθα.
 τὰ δ' ἄλλα πάντα καὶ σιωπῶσης ἐμοῦ
 ἐπαξιῶ σε δαίμον' ὄντ' ἐξειδέναι.
 τοὺς ἐκ Διὸς γὰρ εἰκὸς ἐστὶ πάνθ' ὄραν.
 ΠΑ. ξένοι γυναικες, πῶς ἂν εἰδείην σαφῶς 660
 εἰ τοῦ τυράννου δώματ' Αἰγίσθου τάδε ;
 ΧΟ. τὰδ' ἐστὶν, ὦ ξέν'. αὐτὸς ἤκασας καλῶς.
 ΠΑ. ἦ καὶ δάμαρτα τήνδ' ἐπεικάζων κυρῶ
 κείνον ; πρέπει γὰρ ὡς τύραννος εἰσορᾶν.
 ΧΟ. μάλιστα πάντων. ἦδε σοι κείνη πάρα. 665

ing.—τῇδε, i. e. ἀμφιβόλως. Cf. Eum. 45, τῇδε γὰρ τρανῶς ἐρῶ. The sense is, τῇδε γὰρ καὶ φράσω.

645. Most commentators accept the Scholiast's third explanation, 'ambiguous,' ἀμφιβόλων καὶ δισσοποιῶν, i. e. εἴτε ἐσθλὰ εἴτε ἐχθρά. The second commends itself by its simplicity, ὡς δύο αὐτῆς ὀνείρους θεασαμένης. It is still a common superstition that to dream more than once about the same thing is ominous and prophetic.

Idid. Λύκειε. Prof. Jebb thinks this invocation applies to ἐχθροῖσιν in 647. Cf. Aesch. Theb. 145, καὶ σὺ, Λύκει' ἀναξ, λύκειος γενοῦ στρατῷ δαίω. But Wunder thinks that here as elsewhere he is 'the Averter' (like *λυκοκτόνος* sup. 6). So Cassandra says ὅσοι, Λύκει' Ἀπολλον, in her prophetic pangs, Agam. 1257.

653. τέκνων. Linwood seems right in explaining this genitive by the ellipse

of τούτοις (τοσούτοις), rather than by an inverse attraction of antecedent to relative, of which however there are instances, e.g. Trach. 283. Aesch. Theb. 400. Linwood also inclines to approve Erfurd's conjecture οἷς ξύνειμι νῦν εὐημεροῦσα.

658. ἐπαξιῶ. Here the sense of ἀξιῶ, 'I expect,' seems intended. In Agam. 572 καταξιῶ bears a similar sense. "Her prayer in its literal import asks only for blessings to herself. But she expects Apollo to understand it as including in its inner meaning a petition for the ruin of her enemies—for the death of Orestes." Jebb. A similar meaning is conveyed by Clytemnestra's prayer to Zeus Τέλειος in Ag. 947, μέλοι δέ τοι σοι τῶν περ ἂν μέλλης τελεῖν.

660. πῶς ἂν εἰδείην, i. e. 'can you tell me?'

- ΠΑ. ὦ χαῖρ', ἄνασσα. σοὶ φέρων ἦκω λόγους
ἡδεῖς φίλου παρ' ἀνδρὸς Αἰγίσθω θ' ὁμοῦ.
- ΚΛ. ἐδεξάμην τὸ ῥηθέν· εἰδέναι δέ σου
πρώτιστα χρῆζω τίς σ' ἀπέστειλεν βροτῶν.
- ΠΑ. Φανοτεὺς ὁ Φωκεὺς, πρᾶγμα πορσύνων μέγα. 670
- ΚΛ. τὸ ποῖον, ὦ ξέν' ; εἰπέ. παρὰ φίλου γὰρ ὦν
ἀνδρὸς, σάφ' οἶδα, προσφιλεῖς λέξεις λόγους.
- ΠΑ. τέθνηκ' Ὀρέστης. ἐν βραχεὶ ξυνθεὶς λέγω.
- ΗΛ. οἱ γὰρ τάλαιν', ὀλωλα τῇδ' ἐν ἡμέρᾳ.
- ΚΛ. τί φῆς, τί φῆς, ὦ ξεῖνε ; μὴ ταύτης κλύε. 675
- ΠΑ. θανόντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω.
- ΗΛ. ἀπωλόμην δύστηνος, οὐδέν εἰμ' ἔτι.
- ΚΛ. σὺ μὲν τὰ σαυτῆς πρᾶσσ', ἐμοὶ δὲ σὺν, ξένε,
τάληθές εἰπέ, τῷ τρόπῳ διόλλυται ;
- ΠΑ. κάπεμπόμην πρὸς ταῦτα καὶ τὸ πᾶν φράσω. 680
κείνος γὰρ ἔλθων ἐς τὸ κλεινὸν Ἑλλάδος
πρόσχημ' ἀγώνος Δελφικῶν ἄθλων χάριν,
ὅτ' ἦσθετ' ἀνδρὸς ὀρθίων κηρυγμάτων
δρόμον προκηρύξαντος, οὗ πρώτη κρίσις,
εἰσῆλθε λαμπρὸς, πᾶσι τοῖς ἐκεῖ σέβας· 685
δρόμου δ' ἰσώσας τὰφέσει τὰ τέρματα

667. ἡδεῖς. This form of the contracted accusative is not very common in the earlier Attic. Nauck (ap. Blaydes) proposes *κεδνούς*. Yet we have *προσφιλεῖς* immediately after, v. 672.

674. Perhaps Electra here shows faintness or some strong emotion at the sudden intelligence.

675. The eagerness of Clytemnestra, scarcely able to conceal her joy, is very well described by the repeated question, and adds to the 'sensation' of the scene.

682. *πρόσχημα* seems here used much as *σχῆμα* occasionally is, to represent any object conspicuous or remarkable in its form or appearance, as Eur. Andr. 1, 'Ἀσιατίδος γῆς σχῆμα, Θηβαία πόλις. 'The show, or spectacle of the famous contest of Hellas,' that of Delphi being specified by the next words. Linwood cites Herod. v. 28, τῆς Ἰωνίης ἢν πρόσχημα Μίλητος. Commonly, as sup. 525, it has the sense of *πρόφασις*, 'a pretext.'—*ἄθλων χάριν*, "quia certatum,

non spectatum venerat Orestes." *Herm.* For the double genitive *Neue* compares Aj. 54. 732.

686. *τῇ ἀφέσει*. 'When he had got back to the goal, he was declared victor.' The MSS. reading *τῇ φύσει* must be an ancient corruption, for the Scholiast vainly tries to explain it. The correction, admitted by the editors except *Neue*, *Campbell*, and *Wunder*, is *Musgrave's*. The *ἄφεσις* (or *βαλβίς*, Eur. Med. 1212) was the starting-post, which, on the return of the racer by the other limb of the *δίαυλος*, is on a parallel line with the goal or end. *Wunder's* version cannot be approved; "when he had accomplished the course in a manner befitting his noble stature." He thinks this is an expansion of the idea in *εἰσῆλθε λαμπρός*. But it is far-fetched, and it may be doubted if *ἰσώσας* could have that meaning; cf. 738. 1194. *Neue* also says "τῇ φύσει est pro abl. Lat., *ισοῦν aequare, attingere*."

νίκης ἔχων ἐξήλθε πάντιμον γέρας·
 χῶπως μὲν ἐν πολλοῖσι παῦρά σοι λέγω,
 οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη.
 [ἐν δ' ἴσθ'· ὅσων γὰρ εἰσεκήρυξαν βραβῆς 690
 δρόμων διαύλων πένταθλ' ἃ νομίζεται,
 τούτων ἐξεγκὼν πάντα τὰπινίκια
 ὠλβίζει', Ἀργεῖος μὲν ἀγκαλούμενος,
 ὄνομα δ' Ὀρέστης, τοῦ τὸ κλεινὸν Ἑλλάδος
 Ἀγαμέμνονος στρατεύμ' ἀγείραντός ποτε.] 695
 καὶ ταῦτα μὲν τοιαῦθ'· ὅταν δέ τις θεῶν
 βλάβη, δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.
 κῆνος γὰρ ἄλλης ἡμέρας, ὅθ' ἱππικῶν
 ἦν ἡλίου τέλλοντος ὠκύπους ἀγών,
 εἰσῆλθε πολλῶν ἀρματηλατῶν μέτα. 700
 εἰς ἦν Ἀχαιοὶ, εἰς ἀπὸ Σπάρτης, δύο
 Αἰβυες ζυγωτῶν ἀρμάτων ἐπιστάται·
 κἀκῆνος ἐν τούτοισι Θεσσαλὰς ἔχων
 ἵππους, ὁ πέμπτος· ἔκτος ἐξ Αἰτωλίας
 ξανθαῖσι πῶλοις· ἑβδομος Μάγνης ἀνὴρ· 705

691. Linwood includes this verse in brackets, as spurious. Others endeavour to emend the metre at the expense of the language, and read ἀλλ' ἄπερ νομίζεται. But ὅσπερ is not the same as ὅς. It means 'the very man who—'. So inf. 762. Prom. V. 929, ἄπερ τελείται, πρὸς δ' ἃ βοῦλομαι λέγω. Agam. 1046, ἔχεις παρ' ἡμῶν οἴαπερ νομίζεται. I am myself satisfied that the whole passage 690—95 is not genuine. For (1) it had been already said that 'to speak in brief, (to mention one in particular out of many,) the achievements and the victories were such as were seldom seen'; it is therefore superfluous and even absurd to add, 'but know one thing, he gained all the prizes.' (2) εἰσεκήρυττεν is wrongly used; it means 'to usher in,' Ar. Ach. 135. (3) βραβῆς is the wrong word; it was not the office of the 'umpires' to make proclamation of the games; cf. 709. (4) The name Orestes is uselessly given, since τέθνηκ' Ὀρέστης had been already said, v. 673, and the narrative is directly connected with the name. (5) τοῦ τὸ κλεινὸν κ.τ.λ. seems made up from the

first verse of the play. (6) The five contests, ἄλλα, ποδοκλήν, δίσκον, ἄκοντα, πᾶλιν, could not be called δρόμων διαύλων πένταθλα. It is doubtful too if ἀνακαλεῖν could bear the sense of ἀνειπεῖν or ἀνακηρύσσειν. Cf. Oed. Col. 1376. Phil. 800. Med. 21.

697. βλάβη, 'gives a check,' 'places an obstacle in the way.' This is the primary sense of the word, as in Aj. 455, εἰ δέ τις θεῶν βλάβη, φύγοι τὴν χῶ κακὸς τὸν κρείσσονα. For δύναιτ' ἂν, sc. τις, Meineke reads δύναίτ' ἂν, and so Mr. Blaydes.

698. ἱππικὰ in the plural stands for the less poetic ἱππική, *ars equestris*. Prof. Jebb thinks ἱππικοί is the nominative meant.—τέλλοντος, for ἀνατέλλοντος, is somewhat remarkable.

702. ἐπιστάται. Used, perhaps, in the literal sense of 'standing upon' the cars. Others, citing Pers. 378, πᾶς δ' ὅλων ἐπιστάτης, think 'drivers,' 'managers,' are meant. The paintings on Greek vases show that the standing position was always adopted in war-cars and racing-chariots.

ὁ δ' ὄγδοος λεύκιππος, Αἰνιὰν γένος·
 ἔνατος Ἀθηνῶν τῶν θεοδμήτων ἄπο·
 Βοιωτὸς ἄλλος, δέκατον ἐκπληρῶν ὄχον.
 στάντες δ' ὅθ' αὐτοὺς οἱ τεταγμένοι βραβῆς
 κλήρους ἔπηλαν καὶ κατέστησαν δίφρους, 710
 (1) χαλκῆς ὑπαὶ σάλπιγγος ἦξαν· οἱ δ' ἅμα
 ἵπποις ὁμοκλήσαντες ἡνίας χεροῖν
 ἔσεισαν· ἐν δὲ πᾶς ἐμεστῶθη δρόμος
 κτύπου κροτητῶν ἀρμάτων· κόνις δ' ἄνω
 φορεῖθ' ὁμοῦ δὲ πάντες ἀναμεμιγμένοι 715
 φεῖδοντο κέντρων οὐδὲν, ὥς ὑπερβάλαι
 χνόας τις αὐτῶν καὶ φρυάγμαθ' ἵππικὰ·
 ὁμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις

708. ἐκπληρῶν, 'making up the full number of ten cars.' The word may however mean 'manning or occupying,' by a naval metaphor. This, it may be inferred, was the normal number in a race. The student should be aware (1) that the paintings on Greek vases show the cars to have been small and low, and yet drawn by four horses abreast. (2) That the contest was not so much for the speed as for the danger, excitement being the chief object, as in a Spanish bull-fight. (3) That the being overturned from such cars would seldom prove fatal; it was looked to as a part of the "fun." (4) The driving round the pillar was designed to add to the risk of collision. (5) The Homeric description in Il. xxiii. bears throughout the impress of being modelled on the Grecian games, though an archaic character is skilfully given to it. There is no proof whatever that Sophocles here has it in view.

709. αὐτοὺς. The accusative depending on the sense of κλήρους ἔπηλαν, i.e. ἐκλήρωσαν. Precisely similar is Agam. 815, ἀνδροθνήτας Ἰλίου φθορὰς εἰς αἵματηρὸν τεύχος οὐ διχορρόπως ψήφους ἔθεντο. The MSS. have κλήροις, but the competitors themselves could not, except by a violent figure, be said πάλλεσθαι. Linwood however thinks the dative may mean *ubi sumit cuique locum assignaverant*. If so, ἔπηλαν must be used for ἔδειξαν from its affinity to κλήροις, i.e. there is a confusion between two expressions. Compare for the sense Il.

xxiii. 353—8. Wunder takes αὐτοὺς to depend solely on κατέστησαν.—ὅπαλ, cf. Agam. 892, λεπταῖς ὅπαλ κώνωπος ἐξηγειρόμην ριπαῖσι. Sup. 630, ὅπ' εὐφύμου βοῆς θύσαι.

713. ἐν δέ. The figure *imesis*, as Ant. 420, ἐν δ' ἐμεστῶθη μέγας αἶθρ, unless, with Wunder, we understand 'in the action,' 'at the same time,' much as ἐν δ' ὁ πυρφόρος θεὸς σκήψας ἐλαύνει is used, Oed. R. 27, or (Prof. Campbell) 'within the stadium.'—κροτητῶν, lit. 'hammered' (Aesch. Cho. 428), i.e. πηκτῶν, κολλητῶν, artificially put together. Mr. Blaydes translates 'rattling;' and so Wunder, after the Homeric κεῖν' ὄχρα κροτάζον.

715. φορεῖθ'. In rapid narrative the augment is either absorbed or omitted. See Aesch. Pers. 376. 458. Oed. Col. 1606. 1624, &c.

717. τις, πᾶς τις.—αὐτῶν, sc. ἀρμάτων v. 714. After ἵππικὰ a full stop is wrongly placed, as the γὰρ following shows: 'they drove hard to get away from the horses' snortings; for their backs and the going wheels were spattered with foam from the steeds just behind.' The sense virtually is, ἀφ' ὧν εἰσέβαλλον. Prof. Jebb explains the passage differently; he renders ὥς 'whenever,' and εἰσέβαλλον 'came rushing in,' and refers αὐτῶν to πάντες (i.e. τις αὐτῶν, not χνόας αὐτῶν). Wunder too somewhat oddly translates, "that some one of them might reach the chariots and foaming horses." Linwood renders ὥς ὑπερβάλαι *si quando aliquis praeverteret*.

ἤφριζον, εἰσέβαλλον ἵππικαὶ πνοαί.
 κείνος δ' ὑπ' αὐτὴν ἐσχάτην στηλὴν ἔχων 720
 ἔχριμπτ' αἰὲ σύριγγα, δεξιὸν τ' ἀνείς
 σειραῖον ἵππον εἶργε τὸν προσκείμενον.
 καὶ πρὶν μὲν ὀρθοὶ πάντες ἕστασαν δίφροι·
 ἔπειτα δ' Αἰνιᾶνος ἀνδρὸς ἄστομοι
 πῶλοι βία φέρουσιν, ἐκ δ' ὑποστροφῆς 725
 τελούντες ἕκτον ἔβδομόν τ' ἤδη δρόμον
 μέτωπα συμπαίονσι Βαρκαίοις ὄχοις·
 κἀντεῦθεν ἄλλος ἄλλον ἐξ ἐνὸς κακοῦ

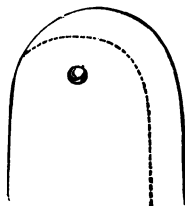
720. Commentators differ as to whether *ἐσχάτην* means 'the last' in point of time, or 'the farthest' in respect of place. Wunder and Linwood say it means the last of a row of pillars; but is it certain that this was the arrangement of a Greek stadium or hippodrome? Perhaps the excavations at Olympia now in active progress may help to solve the question. I think the meaning is simply this: 'Orestes, keeping (driving) his steeds close to the pillar at the end of the course kept nearing his wheel to it more and more, by pulling in the (nearest) left horse and giving rein to the right one.' Prof. Jebb says *αἰ* is not 'all the time he was rounding the goal,' but rather 'each time he came round.' I think this point is somewhat uncertain, both giving a good sense. The turn was taken to the left, and the object was to gain space by getting as close as possible to the pillar without striking it. Hermann's perverse remark, "quo brevior gyrus, eo certior et tutior aurigatio, quo autem sinuosior, eo vehementius in transversum avertitur currus," has misled Linwood and Wunder. Mr. Blaydes too only makes the description more obscure by translating *εἶργε τὸν προσκείμενον*, 'kept off the driver next to him.' It is clear the antithesis is between the left horse and the right horse: one he pulled in, the other he let go.

723. *ὀρθοί*, 'erect,' not *ἀνατετραμμένοι*. Cf. 742. 'Up to this time, no accident had occurred to any; but just after the turn, the Aenian driver's horses became unmanageable, and so, as the sixth heat up and the seventh down was being run, they dash their foreheads against the Libyan's car' (702). Mr. Blaydes reads

τελούντες with Musgrave, 'just as the Aenian was completing' &c. He thinks if the horses are meant, it should be *τελοῦσαι*. It may be doubted if the convenience of metre did not sometimes override such minute distinctions. As for *μέτωπα*, it seems clear we must understand it of the horses themselves, or one of them, which fell stunned.

726. *ἕκτον ἔβδομόν τε*. The sense seems to be 'finishing the sixth (and beginning) the seventh.' The *δολῆος δρόμος* was twelve times round a stadium of 600 feet long. See Pind. Ol. ii. 55. Pyth. v. 33. This event then occurred about the middle of the race. It is an ingenious and plausible conjecture of Passow's (ap. Neue), that v. 726 should be transposed to follow 723, where it certainly seems very appropriate. I cannot approve Wunder's version: "and having turned the contrary way, while accomplishing the sixth or seventh course, they dash their foreheads against the quadrigae of a Barcaeian." Linwood says, 'the Aenian's horses on the inside dashed sideways (*ex transverso*) against the Barcaeian's car which was taking the the outer curve at the moment.' The accident may thus be represented, the

dotted line being the course of the Aenian man, whose horses could not be pulled in to avoid the collision. Hesych. has *Βαρκαίοις ὄχοις* *Λιβυκοῖς*, adding that the Libyans first



yoked cars.

ἔθραυε, κἀνέπιπτε, πᾶν δ' ἐπίμπλατο
 ναυαγίων Κρισαῖον ἵππικῶν πέδον. 730
 γνοὺς δ' οὐξ Ἀθηνῶν δεινὸς ἡνιοστρόφος
 ἔξω παρὰσπῇ κἀνακωχεύει παρῆς
 κλύδων' ἔφιππον ἐν μέσῳ κυκώμενον.
 ἤλαυνε δ' ἔσχατος μὲν, ὑστέρας ἔχων
 πώλους Ὀρέστης, τῷ τέλει πίστιν φέρων 735
 ὅπως δ' ὄρῃ μόνον νιν ἔλλειμμένον,
 ὁξὺν δι' ὤτων κέλαδον ἐνσείσας θοαῖς
 πώλοις διώκει, κἀξισώσαντε ζυγὰ
 ἤλαυνέτην, τότε ἄλλος, ἄλλοθ' ἄτερος
 κᾶρα προβάλλων ἵππικῶν ὀχημάτων. 740
 καὶ τοὺς μὲν ἄλλους πάντας ἀσφαλεῖς δρόμους
 ὠρθοῦθ' ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν δίφρων
 ἔπειτα λύων ἡνίαν ἀριστερὰν
 κάμπτοντος ἵππου λανθάνει στήλην ἄκραν
 παίσας· ἔθραυσε δ' ἄξονος μέσας χνόας, 745

732. *ὀκωχεύειν*, a secondary form of *ὀκωχα* (II. ii. 218), compounded with *ἀνὰ*, means 'to hold back.' The form *ἀνακωχεύειν*, given by the MSS., is clearly wrong. Cobet, *Miscell. Crit.* p. 304, shows that *ὀκωχα* is the true form, not *ὀχωκα*. Examples of this Ionic compound are given from Herod. vii. 36, ix. 13, where it seems, as Mr. Blaydes points out, after the Schol., a naval term, to hold or stop a ship in its passage, for the purpose of weathering a storm. So also Hesych. in *ἀνακωχεύειν*.—*παρῆς*, 'allowing to pass him.' Cf. Agam. 290, *ὁ δὲ—παρήκεν ἀγγέλου μέρος*.—*ἔφιππον*, properly, 'horse upon horse.' So frag. Aesch. 29, *ἔφ' ἄρματος γὰρ ἄρμα καὶ νεκρῷ νεκρὸς, ἵπποι τ' ἔφ' ἵππων ἦσαν ἐμπεφυμένοι*.

734. 'Orestes was driving last, and purposely keeping his horses back, reserving his speed for the end; but when he saw the Athenian was the only one left in the course, he drove to overtake him.' This seems perfectly simple; yet some interpreters, not seeing that *μὲν* is answered by *ὅπως δ'*, and taking *ὄρῃ* for the Athenian and *νιν* for Orestes, with Hermann, complicate the sense in a manner hardly intelligible. Prof. Jebb says, "Orestes was not only hindmost,

but kept a certain interval between himself and the chariot next before him."—*ὑστέρας δ'* some edd. and MSS., and *ὁ δ'* *ὡς* for *ὅπως δ'* in 736.

739. ἄλλος. 'Now one, at another time the other, holding his head over the front of the horse-car.' The drivers in their eagerness leant forward so as to seem to lean over the horses. This is a position very often shown on the Greek vases. Some take *προβάλλων* for 'getting his horses' heads in front.' Mr. Blaydes read *τότ' αὐτὸς*, but it is clear that *ἄλλος* and *ὁ ἕτερος* are laxly used for *ὁ μὲν* and *ὁ δέ*.

742. *ὀρθὸς ἐξ ὀρθῶν*. He stood himself erect because the car was not thrown over. A similar verse is Eur. Bacch. 1073, *ὀρθὴ δ' ἐς ὀρθὸν αἰθέρ' ἐστηρίχeto*, 'the fir-tree stood erect in the upper air.' Neue compares Aj. 267, *ἡ κοινὸς ἐν κοινούσι λυπεῖσθαι ξυνόν*.

743. *λύων*. 'In loosening,' or perhaps, 'by loosening.' We cannot say exactly how this caused the car to dash against the pillar. One would have thought the contrary act, pulling it in too near by tightening the rein (cf. 721), would have been in fault. The Schol. may have rightly understood 'in the act of disentangling it.'

745. *μέσας χνόας*. Both the arms or

καὶ ἀντύγων ὤλισθε· σὺν δ' ἐλίσσεται
 τμητοῖς ἱμάσι· τοῦ δὲ πίπτοντος πέδῳ
 πῶλοι διεσπάρησαν ἐς μέσον δρόμον.
 στρατὸς δ' ὅπως ὀρᾷ νιν ἐκπεπτωκότα
 δίφρων, ἀνωλόλυξε τὸν νεανίαν, 750
 οἳ ἔργα δράσας οἷα λαγχάνει κακὰ,
 φορούμενος πρὸς οὐδας, ἄλλοτ' οὐρανῷ
 σκέλη προφαίνων, ἐς τέ νιν διφρηλάται,
 μόλις κατασχεθόντες ἵππικὸν δρόμον,
 ἔλυσαν αἵματηρὸν, ὥστε μηδένα 755
 γνῶναι φίλων ἰδόντ' ἂν ἄθλιον δέμας.
 καὶ νιν πυρᾷ κέαντες εὐθύς ἐν βραχεῖ
 χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ
 φέρουσιν ἄνδρες Φωκέων τεταγμένοι,
 ὅπως πατρώας τύμβον ἐκλάχῃ χθονός. 760

ends of the axle, inserted in the wheel, were broken in the middle.

746. *ἐξ ἀντύγων*. The *antuges*, generally rendered the rim or rail of a car, were, more correctly, the two circular loops, which served as handles in mounting, at the back of the car. Here therefore the driver rolled out behind, and got entangled in the reins which he still grasped. These are called *τμητοί* only as a poetical common-place, like *κροτητῶν ἀρμάτων* sup. 714. Prof. Jebb renders it 'shapely,' *teretes*. Cf. Hippol. 1235, *χὼ μὲν ἐκ δεσμῶν λυθεὶς τμητῶν ἱμάτων ἡνίκαισιν ἐμπλακεῖς δεσμὸν δυσεξήνυστον ἔλκεται δεθείς*. Mr. Blaydes reads *ἐν δ' ἐλίσσεται*, but *σπείραις συνελίσσονται* occurs Ion 1164, said of the tangled coils of a snake. So *συμπλακεῖς* occurs as well as *ἐμπλακεῖς*, Ar. Ach. 704.

748. *διεσπάρησαν*. The horses were still fastened to the car, as it would seem from 754; but perhaps they broke the yoke and started asunder; or the two trace-horses only may be meant, or even the separation and dispersion of the four from each other. The compound occurs in Trach. 782. *Discurrerunt*, Neue.

750. *ἀνωλόλυξε*. This means more than *ἀνεστέναξε*, which Mr. Blaydes would substitute for it. It implies words of good omen, much as we should exclaim "good heavens!" &c. at any sudden accident. For *ὀλολυγμός* was a joyful sacrificial cry, nearly confined to

women. Cf. Agam. 587. Med. 1173.

753. *σκέλη*. He was jerked into the air head downwards, "tossed feet uppermost to the sky" (Jebb).

758. It may be doubted if this verse is genuine, although there is a natural antithesis. So Briseis is said to have carried the burnt bones of Achilles, Propert. ii. 9, 14, 'maximaque in parva sustulit ossa manu.' But it seems impossible to defend *σῶμα δειλαίας σποδοῦ*, and unless with Madvig, Misc. Crit. i. p. 219, we read *δειλαίαν σποδὸν*, (a conjecture anticipated by Neue,) we must perhaps be content with *ἐν βραχεῖ φοροῦσιν*, 'bring in a small compass.' Cobet, Var. Lect. p. 207—9, discusses at some length the question whether *ἐν βραχεῖ* or *ἐμβραχυ* is the correct Attic, deciding in favour of the latter. The singular fondness of Sophocles for the genitive in the most anomalous positions seems the only defence that can be made of the vulgate. The Schol. says "genitive for accusative;" but he also suggests an impossible *ἀντίπτωσις* for *σποδὸν σώματος*, just as in v. 19 he takes *ἄστρον εὐφρόνη* for *ἄστρον εὐφρόνης*. Mr. Blaydes takes upon himself to re-write the passage thus, *ἐνθέντες βραχεῖ χαλκῷ λέβητι*. It seems not impossible, on the theory of interpolation, that this verse has been made up from 1113 inf.

760. The best copies have *ἐκλάχοι*, which is defensible. Cf. 57.

τοιαῦτά σοι ταῦτ' ἐστὶν, ὡς μὲν ἐν λόγῳ
ἀλγεινὰ, τοῖς δ' ἰδοῦσιν, οἵπερ εἶδομεν,
μέγιστα πάντων ὧν ὅπωπ' ἐγὼ κακῶν.

ΧΟ. φεῦ φεῦ· τὸ πᾶν δὴ δεσπότηαι τοῖς πάλαι
πρόρριζον, ὡς ἔοικεν, ἔφθαρται γένος.

765

ΚΛ. ὦ Ζεῦ, τί ταῦτα, πότερον εὐτυχῇ λέγω,
ἢ δεινὰ μὲν, κέρδη δέ; λυπηρῶς δ' ἔχει,
εἰ τοῖς ἐμαυτῆς τὸν βίον σώζω κακοῖς.

ΠΑ. τί δ' ᾧδ' ἀθυμεῖς, ὦ γύναι, τῷ νῦν λόγῳ;

ΚΛ. δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς
πάσχοντι μῖσος ὧν τέκη προσγίγνεται.

770

ΠΑ. μάτην ἄρ' ἡμεῖς, ὡς ἔοικεν, ἤκομεν.

ΚΛ. οὔτοι μάτην γε. πῶς γὰρ ἂν μάτην λέγοις;

εἰ μοι θανόντος πίστ' ἔχων τεκμήρια

προσῆλθες, ὅστις τῆς ἐμῆς ψυχῆς γεγώς,

775

μαστῶν ἀποστὰς καὶ τροφῆς ἐμῆς, φυγὰς

ἀπεξενούτο· καὶ μ', ἐπεὶ τῆσδε χθονὸς

ἐξῆλθεν, οὐκ ἔτ' εἶδεν· ἐγκαλῶν δέ μοι

φόνους πατρῴους δεῖν· ἐπηπείλει τελεῖν·

761. τοιαῦτά σοι κ.τ.λ. This formula occurs Oed. Col. 62. The words following are an expansion of λόγῳ μὲν ἀλγεινὰ, ἰδεῖν δὲ πάντων δεινότατα. Mr. Blaydes reads τοῖς παροῦσι δ'. Wunder's version is too artificial, "as miserable as can be made by words or in telling them." "The contrast between the sight and hearing is made prominent by the repetition ἰδοῦσιν, εἶδομεν, ὅπωπα." Prof. Campbell.

765. πρόρριζον. Cf. v. 542.

766—70. "To regard the language of Clytemnestra as mere hypocrisy, designed to keep up appearances before the Phocian stranger, would be to deprive Sophocles of credit for a true and powerful touch. These few words of genuine grief humanize, and therefore dramatize, Clytemnestra more vividly than anything in Aeschylus." I quote these words of Prof. Jebb's without wholly assenting to the criticism.

770. δεινόν, 'a strong tie.' Mr. Blaydes gives many examples, amongst others Prom. 39, τὸ ξυγγενές τοι δεινὸν ἢ θ' ὁμιλία.—τίκτειν, like φέειν, is used of

either sex, and hence the masculine πάσχοντι presents no difficulty.

772. ἔοικεν. Possibly ἔοιμεν. By μάτην the supposed messenger intimates that perhaps he shall not get his reward.

774. εἰ μοι κ.τ.λ. Whether the news be good or bad news, you cannot say you have come for *no purpose*, if you have brought proofs of its truth.

775. ψυχῆς. As ψυχὴ was 'vitality,' 'the living principle,' and not merely what we call 'soul,' there can be no difficulty in calling a child 'born from his parent's life,' which is literally and physically true. By the use of ὅστις, "one who" &c., and the somewhat ambiguous term ἀποστὰς, she appears to reproach her son with unnatural coldness towards her, and so to justify the expression of a sense of relief at hearing the tidings brought.

779. φόνους. Like θάνατοι (violent death), and frequently σφαγαί, e.g. sup. 568, this word merely means 'my father's murder.' But it may mean that both Aegisthus and Clytemnestra had a hand in the deed.

ὥστ' οὔτε νυκτὸς ὕπνον οὐτ' ἐξ ἡμέρας 780
ἐμὲ στεγάζειν ἡδύν· ἀλλ' ὁ προστατῶν
χρόνος διτ' γέ μ' αἰὲν ὡς θανουμένην.

5. 213 < νῦν δ'—ἡμέρα γὰρ τῇδ' ἀπηλλάγην φόβου
< πρὸς τῇσδ' ἐκείνου θ'. ἦδε γὰρ μείζων βλάβη
ξύνοικος ἦν μοι, τοῦμὸν ἐκπίνουσ' αἰὲν 785
ψυχῆς ἄκρατον αἷμα—νῦν δ' ἐκηλά που
τῶν τῇσδ' ἀπειλῶν οὐνεχ' ἡμερεύσομεν.

ΗΛ. οἶμοι τάλαινα· νῦν γὰρ οἰμῶξαι πάρα,
'Ορέστα, τὴν σὴν ξυμφορὰν, ὅθ' ὧδ' ἔχων
πρὸς τῇσδ' ὑβρίζει μητρός. ἄρ' ἔχει καλῶς; 790

ΚΛ. οὔτοι σύ· κείνος δ' ὡς ἔχει καλῶς ἔχει.

ΗΛ. ἄκουε, Νέμεσι τοῦ θανόντος ἀρτίως.

ΚΛ. ἤκουσεν ὧν δεῖ καπεκύρωσεν καλῶς.

ΗΛ. ὑβριζε· νῦν γὰρ εὐτυχούσα τυγχάνεις.

ΚΛ. οὐκ οὖν 'Ορέστης καὶ σὺ παύσετον τάδε. 795

ΗΛ. πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν.

ΚΛ. πολλῶν ἂν ἦκοις, ὦ ξέν', ἄξιος τυχεῖν,
εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς.

780. ὥστ' οὔτε κ.τ.λ. The Greeks say ὥστε μὴ with an infinitive, and hence it has been here proposed to read *δυνος*—ἐμ' ἐστέγαζεν ἡδύς. Probably the οὐ is justified by the pointed assertion of the actual fact.

781. *προστατῶν*, i. e. *ἐμοὶ παρών*. Mr. Blaydes here reads, without reason or probability, as I think, *ἐμοὶ πελάζειν ἡδύν*, ἀλλ' οὐκ *ισιατῶν χρόνος* κ.τ.λ. The precise sense, according to Prof. Jebb, is "the time just in advance of the present,—the instant future." Schol. *ὁ ἐπιγενόμενος* (ἐπιγινόμενος?).—*διηγέ μ'*, 'kept me living on.'

783. *φόβου* (τοῦ) *πρὸς τῇσδε*, as Tacitus has '*metus ex imperatore*,' Ann. xi. 20. Between *ἀπηλλάγην* and *ἀπήλλαγμα* there is little to choose, both having about equal authority.

784. *ἦδε γάρ*. ('I say, *her* as well as him,) for' &c.

786. *νῦν δὲ* is repeated almost in a tone of triumph. This speech of Clytemnestra's is certainly very clever and very natural. Her ill-disguised joy is virtually excused under pretended grounds

for grief. She speaks still more plainly in 791. Compare Choeph. 678—86.

792. *Νέμεσις*, righteous retribution, sent by the spirit of one who is thought to be dead without having avenged his own and his sister's wrongs, is invoked to hear the shocking words used by Clytemnestra, *He is all right*. But the reply, Prof. Jebb remarks, seems to have in view *ἄκουε τοῦ θανόντος*, as if the queen purposely misunderstood her appeal. "She means that Nemesis has heard her prayer, and taken vengeance on Orestes for plotting her destruction." Blaydes.

796. *οὐχ ἄνω*. 'It is we who are stopped, so far from our stopping you.'

797. *ἦκοις*. 'You would be come worth much if you had stopped this woman from her noisy talk.' There is nothing illogical and therefore nothing ungrammatical in the combination of the optative with the indicative. To read either *ἦκε* or *παύσαις* on conjecture is wholly needless. See Aj. 185.

798. From Hesych. in *περισπέντου βοῆς* Meineke conjectured that *περι-*

- ΠΑ. οὐκοῦν ἀποστείχοιμ' ἂν, εἰ τὰδ' εὖ κυρεῖ.
 ΚΛ. ἦκιστ'· ἐπεὶ τὰν οὐτ' ἐμοῦ καταξίως 800
 πράξειας οὔτε τοῦ πορεύσαντος ξένου.
 ἀλλ' εἰσιθ' εἴσω· τήνδε δ' ἔκτοθεν βοᾶν
 ἔα τά θ' αὐτῆς καὶ τὰ τῶν φίλων κακά.
 ΗΛ. ἄρ' ὑμῖν ὡς ἀλγοῦσα κώδυνωμένη 805
 δεινῶς δακρῦσαι κάπικωκῦσαι δοκεῖ
 τὸν υἱὸν ἢ δύστηνος ᾧδ' ὀλωλότα ;
 ἀλλ' ἐγγελῶσα φροῦδος. ᾧ τάλαιν' ἐγώ·
 Ὀρέστα φίλταθ', ὥς μ' ἀπώλεσας θανάων.
 ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς
 αἱ μοι μόναι παρήσαν ἐλπίδων ἔτι, 810
 σὲ πατρὸς ἤξιν ζῶντα τιμωρόν ποτε
 κάμου ταλαίνης. νῦν δὲ ποί με χρῆ μολεῖν ;
 μόνη γάρ εἰμι, σοῦ τ' ἀπεστερημένη
 καὶ πατρός. ἤδη δέ με δουλεύειν πάλιν
 ἐν τοῖσιν ἐχθίστοισιν ἀνθρώπων ἐμοὶ 815
 φονεῦσι πατρός. ἄρά μοι καλῶς ἔχει ;

σπερχοῦς βοῆς was an ancient variant. (The next gloss in Hea. is *περισπερχής· περιώδυνος*, so that here *περισπερχοῦς* would be against the alphabetical order.)

799. εὖ κυρεῖ. See 791 and 816.

800. *ἔπει* the MSS. Either *ἐπεὶ* τὰν or *κατάξί' ἂν* seems a necessary change; and the former is the more obvious and probable, as the transcribers appear from other passages not to have understood the crasis of *τοὶ ἂν*.—*ξένου*, cf. 671. Choeph. 707, *οὔτοι κυρήσεις (οὐτὰν κυρήσεις?) μείον ἄξιων σέθεν, οὐδ' ἥσσον ἂν γένοιο δάμασιν φίλος*.

803. *φίλων*. Orestes, including perhaps the death of Agamemnon.—Clytemnestra here enters the palace with the pretended messenger. Electra, after some pause, in a fine speech, exposes the hypocrisy of her mother, and expresses abject grief for her brother's death. Such a shocking fate, she says, (ᾧδε, 806,) might have given a parent real pain and grief; but she has gone off with a smile on her face.

809. *ἀποσπάσας*. You have violently torn from my thoughts the only hopes that I still cherished. Compare Cho.

698, *ἥπερ ἔλπις ἦν—παροῦσαν ἐγγράφει*,—an obscure and perhaps corrupt verse, where *ἐγγράφει*, addressed to the family curse, 'Ἀρά, should probably be restored.

814. *ἤδη*, 'henceforth.'

816. Perhaps (in reference to 791), *ἄρ' ἐμοὶ καλῶς ἔχει*; 'Can my affairs be called prosperous?' This would make a fitting end of the speech; and I have a strong suspicion that the next six are by the hand of the interpolator more than once alluded to (20. 451. 690). There seems no way of correcting *ξύνοικος ἔσσομ'* with any probability (*ἔσομαι ξ., εἴσομαι, αὐτοῖς*, or *τόνδ' οἶκον εἴσοιμ'*). And though the act of throwing herself down before the doors to die is tragic, it is also perhaps somewhat too "sensational." There are minor points to which some exception might be taken, as (1) *τοῦ λοιποῦ χρόνου* instead of the accusative; (2) *παρεῖσα* for *ἐκτείνασα*, though Mr. Blaydes compares *πλευρὰν παρῆς* in Trach. 939; (3) the unusual *καίνετω*, though, again, *καίνειν* occurs in Cho. 886; (4) *εἰ βαρύνεται* is weak, if it means 'if he is annoyed at my lying here;' (5) the use of *πύλη* in the sin-

ἀλλ' οὐ τι μὴν ἔγωγε τοῦ λοιποῦ χρόνου
 * ξύννοικος ἔσσομ', ἀλλὰ τῇδε πρὸς πύλῃ
 παρεῖς' ἐμαυτὴν ἀφίλος ἀνὰ βίον.
 πρὸς ταῦτα καίνετω τις, εἰ βαρύνεται,
 τῶν ἔνδον ὄντων· ὡς χάρις μὲν, ἦν κτάνη,
 λύπη δ', ἐὰν ζῶ· τοῦ βίου δ' οὐδεὶς πόθος.

820

ΧΟ. ποῦ ποτε κεραυνοὶ Διὸς, ἣ ποῦ φαέθων στρ. ἀ.
 Ἄλιος, εἰ ταῦτ' ἐφορῶντες
 κρύπτουσιν ἔκηλοι ;

825

ΗΛ. ἔε, αἰαῖ. ΧΟ. ὦ παῖ, τί δακρύεις ;

ΗΛ. φεῦ, — ΧΟ. μηδὲν μέγ' αὐτοῦ. 830

ΗΛ. ἀπολείς — ΧΟ. πῶς ;

ΗΛ. εἰ τῶν φανερώς οἰχομένων
 εἰς Ἀΐδαν ἐλπίδ' ὑποί-
 σεις, κατ' ἐμοῦ τακομένας
 μᾶλλον ἐπεμβάσει. 835

ΧΟ. οἶδα γὰρ ἄνακτ' Ἀμφιάρεων χρυσοδέτοις ἀντ. ἀ.
 ἔρκεσι κρυφθέντα γυναικῶν
 καὶ νῦν ὑπὸ γαίας —

gular. Hermann takes *παρεῖσα* to mean 'giving myself up to despair.'

819. *ἀνὰ βίον*. 'I will wither like a flower.' Phil. 954, ἀλλ' ἀνανοῦμαι τῷδ' ἐν ἀλλήῳ μόρος.

825. In the short *κομμοὶς* here following, the Chorus, though indignant at the delay of a righteous retribution, yet endeavours to reason with Electra and induce her to bear her new grief with more calmness.

826. *κρύπτουσιν*, if they quietly and with indifference hide away, or take no notice of, the crimes they see. Cf. Agam. 1579, θεοὺς ἄνωθεν γῆς ἐποπτεύειν ἄχη. Eur. Bacch. 888, κρυπτεύουσι δὲ ποικίλως θάρσιν χρόνον πόδα.

830. *μηδὲν μέγα*. Perhaps the chorus anticipate some strong words that were to follow *φεῦ*. Aesch. Suppl. 1060, μέτριόν νυν ἔπος εἴχου.

835. *υποίσεις*. A somewhat strange term in the sense of *υποθήσεις* or *υποστήσεις*. Strangely too *ἐπεμβῆναι κατά τινος* is used. Cf. sup. 456. The chorus had not in fact suggested any such hope; but Electra so interprets their exhorta-

tion not to indulge in excessive grief. The passage contains that subtle irony of which Sophocles is a master; because, in fact, Orestes was not dead. The chorus misunderstand Electra to mean Agamemnon rather than Orestes. Schol. ὁ μὲν οὖν χορὸς παρέβαλεν τὸν Ἀγαμέμνονα τῷ Ἀμφιάρῳ, ἵνα Ἠλέκτρα εὐέλπῃς εἶη περὶ τοῦ πατρὸς, ὅτι τεύχεται τιμῆς τινός. The illustration or consolation they add from the death of Amphiaras by the hand of a woman turns primarily on his fame and glory in Hades, then on the fact of his having been avenged, since Eriphyle, the treacherous wife, was slain by her son Alcmaeon. Compare Cho. 357. Schol. πασῶν ψυχῶν ἀνδρῶν. Others explain, 'in full possession of his consciousness.'

838. *κρυφθέντα*, concealed in the earth, i. e. swallowed up with his chariot by the earth opening. Aesch. Theb. 588, μάντις κεκευθὼς πολεμίας ὑπὸ χθονός.—*έρκεσι*, 'through the snare laid for him by his wife,' who had been bribed by a golden necklace to induce him to join the war.

- ΗΛ. ἐξέ, ἰώ. ΧΟ. πάμψυχος ἀνάσσει 840
 ΗΛ. φεῦ. ΧΟ. φεῦ δῆτ'· ὀλοὰ γάρ —
 ΗΛ. ἐδάμῃ. ΧΟ. ναί. 845
 ΗΛ. οἶδ' οἶδ'· ἐφάνη γὰρ μελέτωρ
 ἀμφὶ τὸν ἐν πένθει· ἐμοὶ δ'
 οὔτις ἔτ' ἔσθ'· ὅς γὰρ ἔτ' ἦν,
 φροῦδος ἀναρπασθεῖς·
 ΧΟ. δειλαία δειλαίων κυρεῖς. στρ. β'.
 ΗΛ. καὶ γὰρ τοῦδ' ἴστωρ, ὑπερίστωρ, 850
 †πανσύρτῳ παμμήνῳ πολλῶν
 δεινῶν στυγνῶν τ' ἀχέων.
 ΧΟ. εἶδομεν ἂ θροεῖς.
 ΗΛ. μή μέ νυν μηκέτι
 παραγάγῃς, ἴν' οὐ — 855
 ΧΟ. τί φῆς;
 ΗΛ. πάρεσιν ἐλπίδων ἔτι κοινοτόκων
 εὐπατρίδων τ' ἀρωγαί.
 ΧΟ. πᾶσι θνατοῖς ἔφυ μόρος. ἀντ. β'. 860
 ΗΛ. ἦ καὶ χαλαργοῖς ἐν ἀμίλλαις

844. ὀλοὰ γάρ. ('Fitly do I remind you of him;) for the murderess was killed (by her own son in her turn). Electra replies that in the present case the son who should have been the avenger is dead.

848. ἀναρπασθείς. It was a common notion that any one suddenly lost was carried up to the gods, or snatched away by a whirlwind.

850. ὑπερίστωρ. 'I know this well, but too well!' For the feminine use Prof. Jebb cites Iph. T. 1431, ὡμὰς δὲ τὰς τῶνδ' ἰστορας βουλευμάτων.—Hesych. ἴστωρ· συνετός, σοφὸς, ἐμπειρος.

851. πανσύρτῳ παμμήνῳ. Nothing can be made of these words. Linwood explains, *vita nullo non tempore omnia in se mala cumalata habens*. If Sophocles really wrote this, he wrote bombast. There is some probability in Nauck's correction adopted by Blaydes, πανδύρτῳ πανθρήνῳ. But ἀχέων (al. ἀχαίων) is less easily emended. Hermann reads αἰώνι, which most subsequent editors accept, Dindorf with the omission of πολλῶν. I think it has but small probability. δεινῶν

τε στυγνῶν τ' ἀχέων Prof. Campbell. The metre requires some such word as ἐγκύρσας, 'I know it too well by having met with many and lasting woes and horrors.' Thus ἀχέων, corrupted to ἀχαίων, may have come from a gloss to δεινῶν στυγνῶν τε.

853. ἂ θρηνεῖς Wunder, ἀθρήνεις Dind. for ἂ θροεῖς. The metre of 864 does not quite agree; but the possibility of some licence is not to be dogmatically denied. Electra's sentence seems broken off: 'I know this, that —.' (Chorus) 'Yes; we have witnessed what you are speaking of,' viz. that it is from your own mother that you suffer wrong.

855. παραγάγῃς. Here used for παρείπῃς, 'do not talk me over to your (the consolatory) view of the case, where no hope from a brother and no aid from the well-born remain for me.' This is somewhat awkwardly expressed by 'aids (support) from hopes of those born of the same parents and the ladies (εὐπατρίδες) of the land.'

861. ἦ καὶ κ.τ.λ. 'True! But if all men must die, must all be torn and

οὕτως, ὡς κείνῳ δυστάνῳ,
τμητοῖς ὀλοκοῖς ἐγκῦρσαι ;

ΧΟ. ἄσκοπος ἂ λῶβα.

ΗΛ. πῶς γὰρ οὐκ ; εἰ ξένος
ἄτερ ἐμῶν χερῶν —

ΧΟ. παπαῖ.

ΗΛ. κέκευθεν, οὔτε του τάφου ἀντιάσας
οὔτε γόων παρ' ἡμῶν.

XP. ὑφ' ἡδονῆς τοι, φιλότῃ, διώκομαι
τὸ κόσμιον μεθεῖσα σὺν τάχει μολεῖν.
φέρω γὰρ ἡδονάς τε κἀνάπαυλαν ὦν
πάροιθεν εἶχες καὶ κατέστενες κακῶν.

ΗΛ. πόθεν δ' ἂν εὖροις τῶν ἐμῶν σὺν πημάτων
ἄρηξιν, οἷς ἴασιν οὐκ ἔνεστ' ἰδεῖν ;

XP. πάρεστ' Ὀρέστης ἡμῖν, ἴσθι τοῦτ' ἐμοῦ
κλύουσ', ἐναργῶς, ὥσπερ εἰσορᾷς ἐμέ.

ΗΛ. ἀλλ' ἦ μέμνηας, ὦ τάλαινα, κἀπὶ τοῖς
σαυτῆς κακοῖσι κἀπὶ τοῖς ἐμοῖς γελᾷς ;

XP. μὰ τὴν πατρώαν ἐστίαν, ἀλλ' οὐχ ὕβρει
λέγω τάδ', ἀλλ' ἐκείνων ὡς παρόντα νῶν.

mangled in a swift-hooved chariot-race by being dragged in the reins? Hesych. χαλαροῦς: [ἀργοῦς] τὰ ἄκρα τῶν ποδῶν [ῆ] τῶν ὀνύχων, ὅσον ποδαροῦς, ἡ ταχύ-ποδας. Lit. μόρος ἐγκῦρσαι ὀλοκοῖς, i. e. ἐλκηθῆναι. The chorus replies, 'Yet that sad fate has this consolation, that it was sudden and unexpected.' Electra rejoins, this at least was unexpected to her, that he would die thus untended in a foreign land. Others render ἄσκοπος 'immense,' 'incredible,' but the Schol. has ἀπροόρατος ὁ θάνατος.

871. The favourite device of Sophocles is to excite sudden alternations of hope and fear. Chrysothemis now comes in from a visit to her father's tomb. She is sure Orestes must be alive, for she has found there what could only have been an offering from his hand. The hope as suddenly collapses, inf. 934.

Ibid. διώκομαι. 'Pleasure urges me to drop mere decorum and to come with all haste,' i. e. a step more hasty than suits the dignity of a princess.—διώκειν, 'to ply,' is used in Theb. 371. Eum. 403.

875. σὺ, always emphatic, here means, with something of contemptuous incredulity, 'And from whom or what are *you* likely to find any aid for ills that are especially mine?' Perhaps Electra expects to hear of some new act of compliance to authority on the part of her sister.

878. ἐναργῶς. 'In bodily form as plainly as you now see me,' i. e. not in mere dream or fancy. Cf. Trach. 11. Theb. 136. Pers. 179. It is like our saying in *propria persona*.

880. There is nothing strange or difficult in γελᾶν ἐπὶ κακῷ, 'to chuckle over (on the strength of) some harm that has happened.' Wunder's conjectural reading, καὶ σὺ τοῖς κ.τ.λ., is wrong Greek for the reason mentioned on 875. Perhaps this is the simplest explanation of Ant. 749, χαίρων ἐπὶ ψόγοισι, 'taking pleasure in insults,' though ἐτι is a plausible correction.

882. ὡς παρόντα νῶν. Repeat λέγω, or supply φανταζομένη, 'I speak of that absent brother of ours, as we thought

865

870

875

880

- ΗΛ. οἱμοι τάλαινα· καὶ τίνος βροτῶν λόγον
τόνδ' εἰσακούσας' ὧδε πιστεύεις ἄγαν ;
- ΧΡ. ἐγὼ μὲν ἐξ ἐμοῦ τε κοῦκ ἄλλου σαφῇ 885
σημεῖ' ἰδοῦσα τῷδε πιστεύω λόγῳ.
- ΗΛ. τίς, ὦ τάλαινα', ἰδοῦσα πίστιν ; ἐς τί μοι
βλέψασα θάλπει τῷδ' ἀνηκέστῳ πυρί ;
- ΧΡ. πρὸς νυν θεῶν ἄκουσον, ὥς μαθούσά μου
τὸ λοιπὸν ἢ φρονούσαν ἢ μώραν λέγης. 890
- ΗΛ. σὺ δ' οὖν λέγ', εἴ σοι τῷ λόγῳ τις ἡδονή.
- ΧΡ. καὶ δὴ λέγω σοι πᾶν ὅσον κατειδόμενην.
ἐπεὶ γὰρ ἦλθον πατρὸς ἀρχαίων τάφον,
ὀρῶ κολώνης ἐξ ἄκρας νεορρύτους
πηγὰς γάλακτος καὶ περιστεφῇ κύκλῳ 895
πάντων ὅσ' ἐστὶν ἀνθέων θήκην πατρός.
ἰδοῦσα δ' ἔσχον θαῦμα, καὶ περισκοπῶ
μή πού τις ἡμῖν ἐγγὺς ἐγχρίμπτῃ βροτῶν.
ὥς δ' ἐν γαλήνῃ πάντ' ἔδερκόμενην τόπον,
τύμβου προσεῖρπον ἄσσον' ἐσχάτης δ' ὀρῶ 900

him, being present to us.' There was a variant *νῶ*, i. e. *νόει*, which Wunder and Dindorf adopt.

883. καὶ τίνος κ.τ.λ. 'Surely no one told you this, to raise in you such high hopes!'

885. ἄλλης Blaydes, Wunder, Neue, with Laur. (pr. m.) The syntax is, οὐκ ἄλλου ἀκούσασα. With ἐξ ἐμοῦ we must supply *γνοῦσα*, and take *ἰδοῦσα* to express the mode or source of the knowledge.

887. ἐς τί μοι κ.τ.λ. 'What do you look to (what hope have you conceived) that you have this fit of fever-heat upon you?' She may mean, 'On what have you cast your eyes (what object have you seen) that' &c. There is something of taunt in the strong expression used. Wunder thinks passion or madness, not mere excitement, is meant. Mr. Blaydes well compares our phrase 'a heated imagination.'—Chrysothemis, knowing nothing of the news just brought, is sanguine; Electra, who has just heard of the death, is desponding, and calls her sister's credulity a craze.

893. ἀρχαίων, 'ancestral.'

894. ἐξ ἄκρας. The singular fondness

of Sophocles for the use of the genitive induces him to describe by it any act done at, or originating from, a certain position. In this sense, but in no other, Linwood rightly compared *καθήμεθ' ἄκρων ἐκ πάγων ὑπνέμοι*, Ant. 411. For the use of milk and flowers as offerings on a tomb, see Pers. 611. 618.—*νεορρύτους* (βέω), cf. Agam. 1351, καὶ πράγμ' ἐλέγχειν σὺν νεορρύτῳ ξίφει.—*πηγὰς*, 'pourings,' cf. Oed. Col. 479.—*ἀνθέων*, dependent on *στέφει* implied. Cf. 36. Oed. R. 83.

898. ἐγχρίμπτει, which has some authority, is an equally good reading.

900. ἐσχάτης πυρᾶς. What is commonly called 'a genitive of place' is difficult to establish by examples. One might almost call this an anomalous 'Sophoclean genitive.' Hermann explains, 'I see from the top of the tomb.' Mr. Blaydes maintains that this is wrong, and that we should read *ἐσχάτῃ πυρᾷ* with Schaefer.—*ἐσχάτῃ* should mean the hind part of the mound furthest from herself. 'On the edge of the pyre,' Prof. Campbell, i. e. as if coming from it.—*νεώρη* (ῥῥα), cf. Oed. Col. 730.

πურᾶς νεώρη βόστρυχον τετμημένον
 κεῦθὺς τάλαιν' ὥς εἶδον, ἐμπαίει τί μοι
 ψυχῇ σύνηθες ὄμμα, φιλτάτου βροτῶν
 πάντων Ὀρέστου τοῦθ' ὄρᾶν τεκμήριον
 καὶ χερσὶ βαστάσασα δυσφημῶ μὲν οὐ, 905
 χαρὰ δὲ πίμπλημ' εὐθὺς ὄμμα δακρύνων.
 καὶ νῦν θ' ὁμοίως καὶ τότε' ἐξεπίσταμαι
 μή του τόδ' ἀγλαῖσμα πλὴν κείνου μολεῖν.
 τῷ γὰρ προσήκει πλὴν γ' ἐμοῦ καὶ σοῦ τόδε ;
 κἀγὼ μὲν οὐκ ἔδρασα, τοῦτ' ἐπίσταμαι, 910
 οὐδ' αὖ σύ. πῶς γάρ ; ἦ γε μηδὲ πρὸς θεοὺς
 ἔξεστ' ἀκλαύστῳ τῆσδ' ἀποστῆναι στήγης.
 ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὐθ' ὁ νοὺς φιλεῖ
 τοιαῦτα πράσσειν οὔτε δρῶσ' ἐλάνθανεν
 ἀλλ' ἔστ' Ὀρέστου ταῦτα τὰπιτύμβια. 915
 ἀλλ', ὦ φίλη, θάρσυνε. τοῖς αὐτοῖσί τοι
 οὐχ αὐτὸς αἰεὶ δαιμόνων παραστατεῖ.
 νῶν δ' ἦν τὰ πρόσθεν στυγνός· ἡ δὲ νῦν ἴσως

903. The sense is, 'an idea comes suddenly into my mind at the sight of an object familiar to me.' This is briefly expressed by 'a familiar object strikes on my mind.' Similarly we say 'the idea struck me.'

905. *βαστάσασα*. This implies more than *αἰρουσα*, 'taking up' (inf. 1470). It is the clasping and grasping of affection, as inf. 1129. *Agam.* 35.—*δυσφημῶ*, 'I avoid any word that might bring a bad omen on my hopes,' e.g. any term of grief, or reproach to the gods for not avenging her father, &c.

908. *ἀγλαῖσμα*. Perhaps the poet had in view *Cho.* 193, *εἶναι τόδ' ἀγλαῖσμα* μοι τοῦ φιλτάτου βροτῶν Ὀρέστου. The next verse too is like *Cho.* 172, *οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν*.

911. *ἦ μηδὲ ἔξεστι*. *Cui non liceat ezire*, i.e. *cum non liceat*. See *Phil.* 255. 715.—*ἀκλαύστῳ*, 'without suffering the penalty of it.'

914. *ἐλάνθανεν*. I retain the MSS. reading in preference to the conjectural *ἐλάνθαν' ἄν*, with *Linwood* and *Wunder*, not only because the elision is very unusual, but because the imperfect *per se*

suffices to express an event about happening, or likely to happen. So also *Prof. Campbell*, 'was she likely to escape notice.' Similarly in *Eur. Bacch.* 1312, *δίκην γὰρ ἄξιαν ἐλάμβανεν*, and *Hec.* 1113, *φόβον παρέσχεν (παρέσχ' ἄν Heath)* οὐ μέσως ὅδε κτύπος, where see the notes. *Ion* 354, *σοὶ ταῦτ' ἔβησεν, εἴπερ ἦν, εἶχεν μέτρον, habiturus erat*.

915. The MS. reading *τὰπιτύμβια*, for which a variant *τάγλαίσματα* is recorded, is not certainly wrong, though its ordinary meaning is 'penalties' (inf. 1382) rather than 'gifts of honour.' The correction of *Wunder* is so near in form that most editors adopt it, though *Neue*, *Campbell*, and *Linwood* retain the vulgate.

916. *θάρσυνε*, here for *θάρσει*. This is not, as *Prof. Jebb* thinks, the only example of an intransitive use. We have *κρατύνει* for *κρατεῖ* in *Prom.* 150, *τάχυνε*, 'make haste,' *Cho.* 660, *μὴ βράδυνε* *Phil.* 1400. Compare further *Prom.* 275, *ταῦτά τοι πλανωμένη πρὸς ἄλλοι' ἄλλοι πημονὴ προσιδάνει*. *Neue* cites *Herod.* i. 207, who speaks of a 'cycle in human affairs.'

πολλῶν ὑπάρξει κῦρος ἡμέρα καλῶν.

ΗΛ. φεῦ, τῆς ἀνοίας ὥς σ' ἐποικτείρω πάλαι. 920

ΧΡ. τί δ' ἔστιν ; οὐ πρὸς ἡδονὴν λέγω τάδε ;

ΗΛ. οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει.

ΧΡ. πῶς δ' οὐκ ἐγὼ κάτοιδ' ἅ γ' εἶδον ἐμφανῶς ;

ΗΛ. τέθνηκεν, ᾧ τάλαινα· τὰκείνου δέ σοι
σωτήρι' ἔρρει· μηδὲν ἐς κείνόν γ' ὄρα. 925

ΧΡ. οἴμοι τάλαινα· τοῦ τὰδ' ἤκουσας βροτῶν ;

ΗΛ. τοῦ πλησίον παρόντος, ἡνίκ' ὤλλυτο.

ΧΡ. καὶ ποῦ 'στιν οὗτος ; θαῦμά τοί μ' ὑπέρχεται.

ΗΛ. κατ' οἶκον, ἡδὺς οὐδὲ μητρὶ δυσχερής.

ΧΡ. οἴμοι τάλαινα· τοῦ γὰρ ἀνθρώπων ποτ' ἦν
τὰ πολλὰ πατρὸς πρὸς τάφον κτερίσματα ; 930

ΗΛ. οἶμαι μάλιστ' ἔγωγε τοῦ τεθνηκότος
μνημεῖ' Ὁρέστου ταῦτα προσθεῖναι τινά.

ΧΡ. ᾧ δυστυχής· ἐγὼ δὲ σὺν χαρῇ λόγους
τοιούσδ' ἔχουσ' ἔσπενδον, οὐκ εἰδυῖ' ἄρα
ἦν ἤμεν ἄτης· ἀλλὰ νῦν, ὅθ' ἰκόμην,
τά τ' ὄντα πρόσθεν ἄλλα θ' εὐρίσκω κακά. 935

ΗΛ. οὕτως ἔχει σοι ταῦτ'· ἐὰν δέ μοι πίθῃ,
τῆς νῦν παρούσης πημονῆς λύσεις βάρους.

919. There seems a confusion between *ὑπάρξει καλῶν* and *κῦρος ἔσται καλῶν*, i. e. *κυρώσει καλά*. The substantive forms the last word of the Oed. Col., and occurs also Aesch. Suppl. 391, *ὥς οὐκ ἔχουσι κῦρος οὐδὲν ἀμφὶ σοῦ*.

922. *οὐκ οἶσθ'*. "You know not whither or into what fancies you are being carried." *Blaydes*. "You know not whither your course is tending either outwardly or in your mind." Prof. Campbell. Electra uses these strong words because she has just been assured of her brother's death.

924. The reading of MS. Laur. *κἀκείνου* δὲ is defensible (see Aesch. Eum. 65), but *τὰκείνου* or *τὰκ κείνου* are at least equally good, 'the safety that you expect from him.' Wunder reads *τε*, Mr. Blaydes would prefer *γε*.—*ἔρρει*, sc. *οἴχεται*, as sup. 57.

928. *καὶ ποῦ 'στιν* ; Here, as nearly always, there is a tone of incredulity in

the formula.

929. *οὐδέ*. See on Phil. 2. He is 'agreeable and not disagreeable to the mother,' though he ought, as the messenger of evil, to be the latter rather than the former. Electra had remarked the readiness with which hospitality was offered to him, v. 800.

931. *τὰ πολλὰ*. Viz. the libation, flowers, and lock of hair. The *γὰρ* implies an ellipse : (he cannot be dead,) for who, if not he, made the offerings?—*πρὸς τάφον*, i. e. brought to and laid upon the tomb.

935. *οὐκ εἰδυῖ' ἄρα*. 'Not knowing, it seems.' Sometimes *ἄρα* has this sense with a participle, though more specially with an imperfect (*ἦν ἄρα* &c.) or even aorist (Aj. 367). Cf. Eur. Hel. 1537, *κἂν τῷδε μόχθῳ τοῦτ' ἄρα σκοποῦμενοι κ.τ.λ.* Chrysothemis, at first sanguine, now thinks her hopes were vain, and relapses into despondency.

- ΧΡ. ἡ τοὺς θανόντας ἐξαναστήσω ποτέ ; 940
 ΗΛ. οὐκ ἔσθ' ὃ γ' εἶπον· οὐ γὰρ ᾧδ' ἄφρων ἔφυν.
 ΧΡ. τί γὰρ κελεύεις ὦν ἐγὼ φερέγγυος ;
 ΗΛ. τλήναι σε δρῶσαν ἂν ἐγὼ παραινέσω.
 ΧΡ. ἀλλ' εἴ τις ὠφέλειά γ', οὐκ ἀπώσομαι.
 ΗΛ. ὄρα, πόνον τοι χωρὶς οὐδὲν εὐτυχεῖ. 945
 ΧΡ. ὀρώ. ξυνοίσω πᾶν ὅσον περ ἂν σθένω.
 ΗΛ. ἀκούε δὴ νυν ἡ βεβούλευμαι τελεῖν.
 παρουσίαν μὲν οἶσθα καὶ σύ που φίλων
 ὥς οὔτις ἡμῖν ἔστιν, ἀλλ' Ἄιδης λαβὼν
 ἀπεστέρηκε καὶ μόνα λελείμμεθον. 950
 ἐγὼ δ' ἕως μὲν τὸν κασίγνητον βίω
 θάλλοντ' ἔτ' εἰσήκουον, εἶχον ἐλπίδας
 φόνου ποτ' αὐτὸν πράκτορ' ἵζεσθαι πατρός·
 νῦν δ' ἡνίκ' οὐκ ἔτ' ἔστιν, ἐς σέ δὴ βλέπω,
 ὅπως τὸν αὐτόχειρα πατρώου φόνου 955
 ξὺν τῇδ' ἀδελφῇ μὴ κατοκνήσεις κτανεῖν
 Αἰγισθον. οὐδὲν γάρ σε δεῖ κρύπτειν μ' ἔτι.
 ποῖ γὰρ μενεῖς ῥάθυμος ἐς τίν' ἐλπίδων
 βλέψας' ἔτ' ὀρθήν ; ἡ πάρεστι μὲν στένειν
 πλούτου πατρώου κτήσιν ἔστερημένη, 960

941. Madvig, Adv. Crit. vol. i. p. 219, reads οὐκ οἶσθ' ὃ γ' εἶπον, 'nescis nec intellegis, quid dixerim.'

942. φερέγγυος, 'capable of undertaking.' An Aeschylean word, Theb. 396. 449.

943. τλήναι δρῶσαν. So σπείρας ἔτλη, Aesch. Theb. 755 (where Dindorf absurdly reads ἐφλα). Agam. 1041, πράθηντα τλήναι. The startling and unwomanly proposal that is to follow, viz. to help to murder Aegisthus, is prefaced by the bidding to carry out whatever advice may be given.

957. Wunder regards this verse as interpolated. There was a tendency, it seems, to insert lines containing the name of a person only alluded to; cf. Phil. 4. sup. 694.

958. ποῖ γὰρ κ.τ.λ. The sense seems to be, though the phrase is a strange one, 'how far will you carry your apathy?' Where will you rest, in what will you find contentment? So the

Greeks briefly say καταστήσαι ἐς τόπον, with the combined ideas of motion and rest. The syntax adopted by Linwood from Monk, ποῖ βλέψασα, seems against the natural sense. Yet cf. 995. Neue compares Oed. Col. 383, τοὺς δὲ σοὺς ὅποι θεοὶ πόνοὺς κατοικτιοῦσιν, οὐκ ἔχω φράσαι.

959. ὀρθήν. Cf. 723. Ant. 190.

960. The motives to induce Chrysothemis to share in the murder are not of a high order,—money, and the prospect of a husband. Two minor considerations are added in 968. 970, the credit of affection for her father and the love of freedom. The chorus only recommends caution; Chrysothemis discourages the attempt, but on the grounds of expediency rather than of justice. She does not seem either shocked or surprised at such a proposal. Electra, as the Schol. remarks, conceals the dangers of it, and holds out only the probable advantages.—κτήσιν, which Prof. Jebb construes with στένειν, more naturally

πάρεστι δ' ἀλγεῖν ἐς τοσόνδε τοῦ χρόνου
 ἄλεκτρα γηράσκουσιν ἀνυμέναιά τε.
 καὶ τῶνδε μέντοι μηκέτ' ἐλπίσης ὅπως
 τεύξει ποτ'· οὐ γὰρ ὦδ' ἄβουλός ἐστ' ἀνὴρ
 Αἰγισθος ὥστε σὸν ποτ' ἢ καμὸν γένος 965
 βλαστεῖν εἶσαι, πημονὴν αὐτῷ σαφῆ.
 ἀλλ' ἦν ἐπίσπη τοῖς ἐμοῖς βουλευμασιν,
 πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω
 θανόντος οἶσει τοῦ κασιγνήτου θ' ἅμα·
 ἔπειτα δ' ὥσπερ ἐξέφυς, ἐλευθέρα 970
 καλεῖ τὸ λοιπὸν, καὶ γάμων ἐπαξίων
 τεύξει. φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὄραν.
 λόγων γε μὴν εὐκλειαν οὐχ ὄρᾳς ὅσῃν
 σαντῇ τε κάμοι προσβαλεῖς πεισθεῖσά μοι ;
 τίς γάρ ποτ' ἀστῶν ἢ ξένων ἡμᾶς ἰδὼν 975
 τοιοῖσδ' ἐπαίνοις οὐχὶ δεξιώσεται ;
 ἴδεσθε τῶδε τῷ κασιγνήτῳ, φίλοι,
 ὦ τὸν πατρῶον οἶκον ἐξεσωσάτην,
 ὦ τοῖσιν ἐχθροῖς εὖ βεβηκόσιν ποτὲ
 ψυχῆς ἀφειδήσαντε προὔστητην φόνου· 980
 τούτῳ φιλεῖν χρὴ, τῶδε χρὴ πάντας σέβειν·
 τῷδ' ἐν θ' ἐορταῖς ἐν τε πανδήμῳ πόλει
 τιμᾶν ἅπαντας οὐνεκ' ἀνδρείας χρεῶν.

belongs to *ἐσπερημένη*, though the accusative seems to be only found with *ἀποστερεῖσθαι* (Eur. Tro. 375).

963. τῶνδε, viz. λέκτρων καὶ ὕμναλων.

968. κάτω. Either οἶσει κάτω (viz. ἐν Αἰδου) or κάτω κειμένου was the more natural phrase: but Mr. Blaydes is not justified in reading *κεῖθοντος* because Antig. 911 and Oed. R. 968, ὁ δὲ θανὼν *κεῖθαι* κάτω, are instances of the intransitive use.—οἶσει, you will gain a reputation for filial duty. See Agam. 1557 Dind.

973. γε μὴν. ('You will say, Such a deed would be impious :) but do you not see' &c.

976. δεξιώσεται, 'will greet us with such praises.' Prof. Jebb cites Aesch. Eum. 602 (as emended by me, for *ἔμεινον*), ἐμ' αἰνοῖς εὐφροσιν δεδεγμένη.

977—80. The masculine dual is not un-

common; cf. 1003, Aesch. Pers. 188, and other instances in Blaydes' note. Yet in 985 ζώσαι is preferred, so that metrical convenience may have sanctioned the custom.

979. εὖ βεβηκόσιν. καλῶς ἔχουσιν, εὖ πράσσουσιν, 'when in prosperity.' Hesych. εὖ βεβηκότι· εὐσταθεῖ.

980. προὔστητην. 'Boldly faced the risks of the murder.' This seems the true sense of the word,—to stand in front of an adversary and defy him; hence, not to give in, but to carry effectively out. In Aj. 803 *προσπῆναι τύχης* is to meet fortune boldly; in Androm. 221, women are said *καλῶς προσπῆναι νόσου*, 'to face a malady bravely, and not to give way to it.'

983. οὐνεκ' for οὐνεκ' Nauck, Blaydes. The latter cites *πάνδημος πόλις* from Ant. 7

- τοιαῦτά τοι νὰ πᾶς τις ἔξερει βροτῶν,
ζῶσαιν θανούσαιν θ' ὥστε μὴ 'κλιπεῖν κλέος' 985
ἀλλ', ὦ φίλη, πείσθητι, συμπόνει πατρί,
σύγκαμν' ἀδελφῷ, παῦσον ἐκ κακῶν ἐμέ,
παῦσον δὲ σαυτὴν, τοῦτο γιγνώσκουσ', ὅτι
ζῆν αἰσχροὺν αἰσchrῶς τοῖς καλῶς πεφυκόσιν.
- XO. ἐν τοῖς τοιούτοις ἐστὶν ἡ προμηθία 990
καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος.
- XP. καὶ πρὶν γε φωνεῖν, ὦ γυναῖκες, εἰ φρενῶν
ἐτύγχαν' αὕτη μὴ κακῶν, ἐσώζετ' ἂν
τὴν εὐλάβειαν, ὥσπερ οὐχὶ σῴζεται.
ποῖ γάρ ποτ' ἐμβλέψασα τοιούτον θράσος 995
αὕτη θ' ὀπλίζει καὶ μ' ὑπηρετεῖν καλεῖς ;
οὐκ εἰσορᾷς ; γυνὴ μὲν οὐδ' ἀνὴρ ἔφους,
σθένεις δ' ἔλασσον τῶν ἐναντίων χερὶ,
δαίμων δὲ τοῖς μὲν εὐτυχὴς καθ' ἡμέραν,
ἡμῖν δ' ἀπορρεῖ καπὶ μηδὲν ἔρχεται. 1000
τίς οὖν τοιούτον ἄνδρα βουλευῶν ἐλεῖν
ἄλυπος ἄτης ἐξαπαλλαχθήσεται ;
ὄρα κακῶς πράσσετε μὴ μείζω κακὰ
κτησάμεθ', εἴ τις τούσδ' ἀκούσεται λόγους.
λύει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ 1005

and 1142. The Romans would probably have said *hanc universi laudent vires*.

986—7. She sums up by saying that all,—father, brother, self, and sister,—would share in the benefit of the deed.

990. ἐν τοῖς τοιούτοις. In such serious undertakings, caution is the best friend both of him who gives and him who listens to counsel. For the omitted article Prof. Jebb well compares Agam. 324, τῶν ἀλόντων καὶ κρατησάντων.

992. Chrysothemis rejects the proposed plan as absurd, impossible, and disastrous to both. 'You speak of caution,' she says to the chorus; 'that caution my sister would not have thrown away, as she has, if she had possessed sounder views before she began her speech.' She has blurted out the whole plan in the plainest terms.—It is possible, though not necessary, to take μὴ with ἐτύγχανε. Cf. Phil. 66. 653. Oed. R. 255, εἰ γὰρ

ἦν τὸ πρᾶγμα μὴ θεήλατον, 'if the matter had been one of ordinary occurrence and not preternatural' &c. So here, 'if she had possessed a sense that was not perverse' &c.

997—9. The sense is, σὺ μὲν γυνὴ ἔφους, ἔλασσον τῶν πολεμίων σθένουσα, τοῖς δὲ δαίμων εὐτυχὴς. But τοῖς τοῖς is again put in apposition with ἡμῖν, so that we have a secondary antithesis in τοῖς μὲν—ἡμῖν δέ.—For οὐδ' ἀνὴρ = ἀλλ' οὐκ, perhaps οὐκ should be read. The Schol. compares the similar argument of Ismene in Ant. 61 seqq.

1000. ἐπὶ μηδέν. More correctly τὸ μηδέν. Linwood cites a similar verse from Frag. 713, 8, πάλιν διαρρεῖ καπὶ μηδέν ἔρχεται.

1003. κακῶς πράσσετε, 'by failing in the design.'

1005. ἡμῖν Elmsley. 'It does not pay us at all, nor in any way help us,

βάξω καλὴν λαβόντε δυσκλεῶς θανεῖν.
οὐ γὰρ θανεῖν ἔχθιστον, ἀλλ' ὅταν θανεῖν
χρήζων τις εἴτα μηδὲ τοῦτ' ἔχη λαβεῖν.
ἀλλ' ἀντιάζω, πρὶν πανωλέθρους τὸ πᾶν
ἡμᾶς τ' ὀλέσθαι κάξερημῶσαι γένος, 1010
κατάσχεσ ὀργήν. καὶ τὰ μὲν λελεγμένα
ἄρρητ' ἐγὼ σοι κατελὴ φυλάξομαι,
αὐτὴ δὲ νοῦν σχέσ ἀλλὰ τῷ χρόνῳ ποτὲ,
σθένουσα μηδὲν τοῖς κρατοῦσιν εἰκαθεῖν.

ΧΟ. πείθου. προνοίας οὐδὲν ἀνθρώποις ἔφν 1015
κέρδος λαβεῖν ἄμεινον οὐδὲ νοῦ σοφοῦ.

ΗΛ. ἀπροσδόκητον οὐδὲν εἴρηκας· καλῶς
ἦδη σ' ἀπορρίψουσιν ἀπηγγελλόμην.
ἀλλ' αὐτόχειρί μοι μόνῃ τε δραστέον
τοῦργον τόδ'· οὐ γὰρ δὴ κενόν γ' ἀφήσομεν. 1020

ΧΡ. φεῦ·
εἴθ' ὦφελος τοιάδε τὴν γνώμην πατρὸς
θνήσκοντος εἶναι· πᾶν γὰρ ἂν κατειργάσω.

ΗΛ. ἀλλ' ἦν φύσιν γε, τὸν δὲ νοῦν ἥσσω τότε.

if we get a good report and with it an ignominious death.' The dative is very probable, since one scholium explains λύει by λυσιτελεῖ, and ἡμᾶς would be written by one unacquainted with the idiom. (Wunder's suggestion, to make ἡμᾶς the subject of θανεῖν, is untenable, from the involved order of the words.) Linwood however inclines to Hermann's view, that λύει carries the meaning of some transitive verb of the sense of ὠφελεῖ. Prof. Jebb translates, "it does not expedite or benefit us." (More simply still, 'it does not get us free from our trouble.') Schol. οὐδὲν ἡμᾶς ἐκλύσεται.—βᾶξιν καλὴν, cf. 973.

1007—8. Most of the critics agree that this couplet is here out of place. Prof. Jebb thinks, with Wunder, that the speaker is avowing her preference to death over torture. Linwood observes that Wolff proposed to transfer the two verses to follow 822. They certainly have a Sophoclean character; and γὰρ so often follows an ellipsis, that we might supply the sentence, 'and there may be a fate awaiting us worse even than

death,' e.g. the being immured alive. Schol. ὅστε τὰς παρούσας κολάσεις ἐκφυγεῖν.

1011. τὰ λελεγμένα. Cf. 992. It would have been better if the words had not been spoken, but as they have been, I will not report them, and I will take care they shall not have any result. Thus ἀλλὰ τῷ χρόνῳ means, εἰ καὶ μὴ πρὶν τὰ τοιαῦτα φωνεῖν.

1015. προνοίας. The same advice is repeated as given sup. 990.

1018. Hesych. ἐπηγγελλόμην· παρέκλουν, ἐπέστελλον. Σοφοκλῆς Ἡλέκτρα.

1022. θνήσκοντος, cum periret, at the time of his death. 'Then,' she adds, 'you might have accomplished anything,' even the saving of his life. The MSS. reading πάντα γὰρ or πάντα γὰρ ἂν was corrected by Dawes. (Mr. Blaydes' πάντα τὰν seems to me less likely.) The sense of τὰν, quodvis, is overlooked by some.

1023. φύσιν, 'in character.' She had resolution enough, but not mind or shrewdness to understand what was best to be done. Chrysothemis replies,

- XP. ἄσκει τοιαύτη νουν δι' αἰῶνος μένειν.
 ΗΛ. ὥς οὐχὶ συνδράσουσα νουθετεῖς τάδε. 1025
 XP. εἰκὸς γὰρ ἐγχειροῦντα καὶ πράσσειν κακῶς.
 ΗΛ. ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.
 XP. ἀνέξομαι κλύουσα χῶταν εὖ λέγῃς.
 ΗΛ. ἀλλ' οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε.
 XP. μακρὸς τὸ κρῖναι ταῦτα χῶ λοιπὸς χρόνος. 1030
 ΗΛ. ἄπελθε. σοὶ γὰρ ὠφέλησις οὐκ ἔνι.
 XP. ἔνεστιν ἀλλὰ σοὶ μάθησις οὐ πάρα.
 ΗΛ. ἐλθοῦσα μητρὶ ταῦτα πάντ' ἔξειπε σῇ.
 XP. οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ.
 ΗΛ. ἀλλ' οὖν ἐπίστω γ' οἱ μ' ἀτιμίας ἄγεις. 1035
 XP. ἀτιμίας μὲν οὐ, προμηθίας δέ σου.
 ΗΛ. τῷ σῷ δικαίῳ δῆτ' ἐπισπένσθαι με δεῖ ;
 XP. ὅταν γὰρ εὖ φρονῇς, τόθ' ἡγήσει σὺ νῶν.
 ΗΛ. ἦ δεινὸν εὖ λέγουσαν ἑξαμαρτάνειν.
 XP. εἰρηκας ὀρθῶς ᾧ σὺ πρόσκεισαι κακῷ. 1040
 ΗΛ. τί δ' ; οὐ δοκῶ σοι ταῦτα σὺν δίκη λέγειν ;
 XP. ἀλλ' ἔστιν ἔνθα χῇ δίκη βλάβην φέρει.

'School yourself to be such always,' i. e. *ἥσσαν ἀεὶ*, not only *ἥσσαν τότε*, 'and then you will not engage in this enterprise,' 'Your advice,' says Electra, 'shows that you do not intend to help me.'—'No; for when one undertakes (such a plan), failure is to be reasonably expected.' We might have expected *πράξειν*. The *καὶ* is often so used, when one event is consequent on some condition. The full meaning appears to be, *οὐ κακὰ γὰρ ἔστιν τὸν δὲ ἐγχειροῦντα κακοῖς εἰκὸς καὶ κακῶς πράσσειν*. And so the Schol. explains it.

1028. *ἀνέξομαι*. The sense is, 'I care alike for your praise and your blame.'

1029. *τόδε*, sc. *τὸ ἐπαινεῖσθαι*. 'My praise there is little chance of your obtaining.'—'Time will show,' is the reply. Mr. Blaydes "sees no sense" in *ἐσσὶν* future time.' There is a time present, and there is *also* a time to come; and it is this which will determine (is long enough to decide) the matter.

1032. *ἀλλὰ σοί*. 'Rather it is *you* who have no willingness to be taught.'

1033. *σῇ*, i. e. *ἀλλ' οὐκ ἐμῇ*. Cf.

1194.

1034. *οὐδ' αὖ*. ('I do not approve of your views on the one hand,) nor on the other (Aj. 1118) do I hate you with sufficient hatred to tell this to my mother.'

1035. *ἀτιμίας*. She means *δυσκλείας*. Cf. 973. 983.

1037. *τῷ σῷ δικαίῳ*. 'Your view of what is right.' Chrysothemis replies, 'when you become wise, then the leadership in our action shall be yours; but at present, I will lead and you had best follow.'

1039. *ἦ δεινόν*. 'Truly,'tis sad that one who speaks so plausibly should be wrong in principle.'—'You rightly describe the very malady *you* are suffering from,' or *ὃ σοὶ πρόσκειται*. See sup. 240. The emphatic *σὺ* shows that *εὖ λέγουσαν* refers, not to Electra, but to Chrysothemis; for she retorts, 'that is *your* malady,' (not mine.)

1041. Electra asks, 'if she thinks the proposal to kill Aegisthus is not just?'—'Just,' perhaps, 'but possibly mischievous,' right in the abstract, but not expedient in the carrying out.

- ΗΛ. τούτοις ἐγὼ ζῆν τοῖς νόμοις οὐ βούλομαι.
 ΧΡ. ἀλλ' εἰ ποιήσεις ταῦτ', ἐπαινέσεις ἐμέ.
 ΗΛ. καὶ μὴν ποιήσω γ' οὐδὲν ἐκπλαγεῖσά σε. 1045
 ΧΡ. καὶ τοῦτ' ἀληθές, οὐδὲ βουλευέσει πάλιν ;
 ΗΛ. βουλῆς γὰρ οὐδὲν ἔστιν ἔχθιον κακῆς.
 ΧΡ. φρονεῖν ἔοικας οὐδὲν ὦν ἐγὼ λέγω.
 ΗΛ. πάλαι δέδοκται ταῦτα κοῦ νεωστὶ μοι.
 ΧΡ. ἄπειμι τοῖνυν. οὔτε γὰρ σὺ τὰμ' ἔπη 1050
 πολμῆς ἐπαινεῖν οὔτ' ἐγὼ τοὺς σοὺς τρόπους.
 ΗΛ. ἀλλ' εἴσιθ'. οὐ σοι μὴ μεθέσφομαί ποτε,
 οὐδ' ἦν σφόδρ' ἰμείρουσα τυγχάνης· ἐπεὶ
 πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά.
 ΧΡ. ἀλλ' εἰ σεαυτῇ τυγχάνεις δοκοῦσά τι 1055
 φρονεῖν, φρόνει τοιαῦθ'. ὅταν γὰρ ἐν κακοῖς
 ἤδη βεβήκης, τὰμ' ἐπαινέσεις ἔπη.
 ΧΟ. τί τοὺς ἄνωθεν φρονιμωτάτους οἰωνοὺς στρ. α.

1044. ἐπαινέσεις ἐμέ. Schol. οἶον τοῖς δεινοῖς περιπεσοῦσα.

1045. καὶ μὴν κ.τ.λ. 'But I will do it, without any fear of your warnings.'

1046. καὶ τοῦτ'. Mr. Blaydes compares, for the use of καὶ, inf. 1481. Ant. 1102, and for πάλιν, Neue refers to Phil. 961.

1050. οὔτε γάρ. 'For as you do not condescend to approve my words, so neither do I approve your ways.'

1052. οὐ μὴ μεθέσφομαί. 'Don't think that (there is no chance that) I shall ever follow you.' Mr. Blaydes says, 'the common reading is certainly not Greek,' viz. because οὐ μὴ in this sense generally takes the subjunctive. See however Oed. Col. 176 (quoted by Jebb). Dindorf reads οἱ σοὶ μὴ κ.τ.λ. (MS. Laur. having οὐ σοὶ μὴ). Mr. Blaydes edits οἱ σοὶ οἱ γ' ἔφ. But there is not a shadow of excuse for altering the vulgate.

1054. θηρᾶσθαι. Cf. Ant. 92, ἀρχὴν δὲ θηρᾶν οὐ πρέπει τὰμήχανα.

1055. εἰ τυγχάνεις δοκοῦσα. 'If at present you think—' This is opposed to the change of sentiment predicted hereafter. And so apparently, though with less emphasis on the time, ἰμείρουσα τυγχάνης, 1053. This meaning of τυγχάνω with a participle was first pointed

out in Donaldson's *New Cratylus*, § 445. See inf. 1176.

1058—96. This short but rather difficult ode turns on the duty of gratitude to parents, and therefore is virtually a eulogy of Electra's resolution, which in their hearts the chorus approve, though they have urged caution in acting.—The metre of the first strophe is either Ionic with anacrusis and ἀνὰκλασις of the feet (- - - - or - - - - for - - - -), or an iambic dipodia followed by a choriambus. The logaoedic termination of ὄνασιν εὐρ||ωσι τὰδ' οὐκ ἐπ' ἴσας τελοῦμεν, perhaps favours the latter arrangement, which is that of Wunder. From 1063—9 are glyconic. In the first verse οἰωνοὺς perhaps had the Aeolo-Doric pronunciation *ῑωνοὺς*. For the root, according to Curtius, Gr. Etym. 394, is the same in the Sanscrit *vis*, 'a bird,' and *avis*. Translate, 'Why, when we see those most sagacious birds that soar over us, taking thought for the nurture of those from whom they have sprung and from whom they obtain support, do we not pay these debts equally (to our parents)?'—ἐπ' ἴσας, like ἐξ ἴσας, ἐκ ταχέας, δι' ὁρῆς Ant. 994, 'on equal terms,' i. e. in the same degree. The supposed 'piety' of the stork and the swan is alluded to. Prof.

ἐσορώμενοι τροφᾶς κηδομένους ἀφ' ὧν τε βλάστω-
σιν ἀφ' ὧν τ' ὄνασιν εὐρωσι, τὰδ' οὐκ ἐπ' ἴσας
τελοῦμεν ; 1061

ἀλλ' οὐ τὰν Διὸς ἀστραπὴν
καὶ τὰν οὐρανίαν Θέμιν,
δαρὸν οὐκ † ἀπόνητοι. 1065

ὦ χθονία βροτοῖσι φάμα, κατὰ μοι βόασον οἰκτρὰν
ὅπα τοῖς ἐνερθ' Ἀτρεΐδαις, ἀχόρευτα φέρουσ' ὀνειδῆ
ὅτι σφὴν ἤδη τὰ μὲν ἐκ δόμων † νοσεῖ, ἀντ. α.
τὰ δὲ πρὸς τέκνων διπλῇ φύλοπις οὐκ ἔτ' ἐξισοῦται
φιλοτασίῳ διαίτῃ. πρόδοτος δὲ μόνα σαλεύει

Jebb compares Ar. Av. 1355, Mr. Blaydes Eur. Bacch. 1364. See also El. 153. Wunder well cites Cic. de Fin. ii. 33, 'videmus in quodam volucrum genere nonnulla indicia pietatis, cognitionem, memoriam.'

1063. ἀλλ' οὐ κ.τ.λ. 'But, by the lighting of Zeus, and the Justice that reigns above, not for long shall (the guilty) go unpunished!' For the omission of μὰ (which in the MSS. is inserted *contra metrum*) in adjuration cf. inf. 1238. Ant. 758. Oed. R. 660. Theocr. vii. 38, ἐγὼ δέ τίς οὐ ταχυνεῖθης, οὐ δᾶν. The meaning is, that though some one (Chrysothemis) does not evince the filial affection she ought, by accepting her sister's proposal, yet the murderers will now soon be punished. Prof. Jebb takes the sense more generally, "we mortals do not long escape the vengeance of the gods for our violation of natural affection," i. e. the disloyal Chrysothemis and the adulterous pair. And similarly Wunder.

1065. It seems impossible to defend ἀπόνητοι in the sense of ἀπονοί, 'free from trouble.' The word could only mean *rudis*, 'unworked.' The Schol. explains it by οὐκ ἐπιπολὺ ἔσονται ἄθφοι οἱ περὶ Αἰγισθον καὶ Κλυταιμνήστραν, by which he means Aegisthus and Clytemnestra themselves. But ἄθφος must represent ἀπολήντος, and that in turn may have been a gloss on ἀνάτοιμος, a word which occurs Il. i. 99.

1066. ὦ χθονία κ.τ.λ. 'Thou Voice divine, that reachest for mortals below the earth, make thyself heard down there in tones of woe to the Atridae in the grave, and tell them of a sad reproach, that now the affairs of their family are

all in disorder, and as regards their children, that a feud between two of them is no longer like the dwelling together of friends.' By ὀνειδῆ is meant the scandal of Chrysothemis opposing the just views of her sister. A syllable is wanting after νοσεῖ, for which νοσεῖ δὴ, νοσεῖται, νοσεύει have been proposed. Perhaps, νῦν δὲ τὰ πρὸς τέκνων, in which case we should read δτι σφίσι δὴ with Erfurdt. The MSS. reading is δτι σφίσι ἤδη, and it is very likely that νῦν was struck out on account of the false reading ἤδη.

1071. For τὰ πρὸς τέκνων see sup. 92. As ἐξισοῖ appears to be transitive inf. 1194, ἐξισοῦται seems here little likely to govern τὰ πρὸς τέκνων, 'makes the children's conduct like to living as friends.' Prof. Jebb translates, "discordant strife suffers them no more to blend in loving intercourse." Prof. Campbell, "the combined onset is no longer equally maintained in loving intercourse."

1074. σαλεύει. See Oed. R. 22, πόλις ἐγαν ἤδη σαλεύει. In the Schol. αὐτῇ ἐφ' ἐαυτῆς χωρὶς ἀγκύρας, perhaps we should read ἐπ' ἀγκύρας. The metaphor is from a ship left riding at anchor without assistance at hand. 'Electra, abandoned by her sister, is left to weather the storm alone, lamenting, unhappy girl! the everlasting doom of her father, like that bird of woe, without any forethought about death, and ready to resign the light of life if she once succeeds in slaying the twin furies of her home.' For πατρός I have given πότμον, which the sense clearly requires. The MS. reading τὸν αἰὶ πατρός is an

'Ηλέκτρα, τὸν αἰὲ πότμον 1075
 δειλαία στενάχουσ' ὅπως
 ἂ πάνδυρτος ἀηδὼν,
 οὔτε τι τοῦ θανεῖν προμηθῆς τό τε μὴ βλέπειν ἐτοίμα,
 διδύμαν ἐλοῦσ' Ἑρινύν. τίς ἂν εὐπατρὶς ὧδε
 βλάστοι ; 1080
 οὐδεὶς τῶν ἀγαθῶν γὰρ στρ. β'.
 ζῶν κακῶς εὐκλειαν αἰσχῦναι θέλει
 νώνυμος, ὦ παῖ παῖ, 1084
 ὡς καὶ σὺ πάγκλαυτον αἰῶνα κοινὸν εἶλον,
 τὸ μὴ καλὸν † καθοπλίσασα δύο φέρειν ἐν ἐνὶ λόγῳ,
 σοφά τ' ἀρίστα τε παῖς κεκληῖσθαι.
 ζῳῆς μοι καθύπερθεν ἀντ. β'. 1090
 χειρὶ καὶ πλούτῳ τεῶν ἐχθρῶν ὅσον
 νῦν ὑπόχειρ ναίεις·
 ἐπεὶ σ' ἐφήρῃκα μοίρᾳ μὲν οὐκ ἐν ἐσθλᾷ

example of a marginal gloss superseding the original word. For the Schol. has αἰὲ τὸν τοῦ πατρὸς μέρος στονάχουσα. It is impossible to supply χρόνον with τὸν αἰὲ, and it is unnecessary to compare τὸν αἰὲ βλοτον in Oed. Col. 1584, τῶν αἰὲ λόγων Phil. 131. The fate of death, δ αἰὲ δν, irrevocable and without hope, may well be meant. Mr. Blaydes reads πότμον οὐ πατρὸς, Dindorf τὸν ἐν πότμον.

1077. πάνδυρτος Porson, Advers. p. 211, for πανόδυρτος.

1080. εὐπατρὶς. This ought to mean εὐπατέρα or εὐγενής, yet the context points to the sense 'who can be so good a daughter?' i. e. τίς, or ποῦ ἂν εἴη, ἥτις ἐβλάστε κ.τ.λ. Prof. Campbell, "Could ever daughter be so worthy of a noble sire?" The γὰρ following was restored by Hermann from Stobaeus, Flor. 37. 4, who has τῶν γὰρ ἀγαθῶν. The position of γὰρ after the third word may have caused its omission. Mr. Blaydes reads ἂν—θέλοι. 'None of the well-born would care by living badly (i. e. without affection to parents) to disgrace their fair fame, and so lose their name. (They would do as you have done, who) have chosen an age of grief which you share with your dead father, by showing your loathing for

what is not right, so as to win two praises in one brief sentence, and to be called both wise (in your choice) and the best of children.' There is some difficulty in αἰῶνα κοινόν, which the Schol. explains by διηλεκτὴ καὶ ἐπὶ παντὸς αἰῶνος ἑαυτῆς. Prof. Jebb rightly, I think, says "the word expresses that the daughter has cast in her lot with her father, whose spirit mourns the delayed retribution." Wunder takes a different view of the sense: "no one among great men desires to suffer an unhappy state of life, and thereby sully his greatness, to the extinction of his name." He compares Aj. 479, ἀλλ' ἢ καλῶς ζῆν ἢ καλῶς τεθνηκέναι τὸν εὐγενῆ χρή. Madvig, Adv. Crit. i. p. 219, would read αἰῶνα κλεινόν, remarking that κοινὸς and κλεινὸς are sometimes confused.

1086. The MSS. give καθοπλίσασα, which the Schol. renders καταπολεμήσασα τὸ αἰσχροὺς καὶ νικήσασα. The context, as it seems to me, clearly requires καταπύσασα, a very slight change in the letters. Mr. Blaydes also reads τὸ μὴ καλὸν τ' ἀποπύσασα.

1089. σοφά τ' ἀρίστα τε. So Phil. 119, σοφός τ' ἂν αὐτὸς καγαθὸς κεκληῖ ἄμα.

1091. τεῶν for τῶν is Hermann's, and ὑπόχειρ for ὑπὸ χεῖρα Musgrave's correction.

- βελῶσαν ἂ δὲ μέγιστ' ἔβλαστε νόμιμα, τῶνδε
φερομένων 1095
ἄριστα τᾷ Ζηνὸς εὖσεβείᾳ. 1097
- OP. ἄρ', ὦ γυναῖκες, ὀρθά τ' εἰσηκούσαμεν
ὀρθῶς θ' ὁδοιποροῦμεν ἔνθα χρῆζομεν ;
- XO. τί δ' ἐξερευνᾷς καὶ τί βουλευθεὶς πάρει ; 1100
- OP. Αἰγισθὸν ἐνθ' ᾗ κηκεν ἱστορῶ πάλαι.
- XO. ἀλλ' εὖ θ' ἰκάνεις χῶ φράσας ἀζήμιος.
- OP. τίς οὖν ἂν ὑμῶν τοῖς ἔσω φράσειεν ἂν
ἡμῶν ποθεινὴν κοινόπουν παρουσίαν ;
- XO. ἦδ', εἰ τὸν ἀγχιστόν γε κηρύσσειν χρεών. 1105
- OP. ἰθ', ὦ γύναι, δῆλωσον εἰσελθοῦς' ὅτι
Φωκῆς ματεύουσ' ἄνδρες Αἰγισθόν τινες.

1095. ἂ δὲ κ.τ.λ. 'But for the practice of those laws that are the greatest ever brought into being (viz. duty to parents), you carry off the highest praise by your respect for the ordinances of Zeus.' So Wunder, whom Linwood follows. There seems an allusion to those *ἄγραπτα νόμιμα* or natural laws, one of which was respect to parents. Aesch. Suppl. 707, τὸ γὰρ τεκόντων σέβας τρίτον τόδ' ἐν θεσμοῖσι Δίκας γέγραπται μεγιστοτίμου (perhaps *μεγιστοτίμου*, 'of special honour among the laws of Right'). By *ἄριστα φέρεσθαι* the notion of winning the first prize seems meant, though the phrase is somewhat harsh. Prof. Jebb's version appears to me untenable, "in regard to these (τῶνδε) prospering excellently well." The 'genitive of relation' (a somewhat doubtful idiom in itself) would hardly be intelligible in such a context. Mr. Blaydes says, "the words may well mean, behaving most properly as regards them." For τᾷ Ζηνὸς εὖ. he reads, with Nauck, τὰν σὰν δι' εὖσεβειαν. No transcriber who found these words was likely to alter them.

1098. In this act (*ἐπεισόδιον*) Orestes enters with Pylades, bearing the urn supposed to contain the ashes (sup. 55). From *προσφύροντες* in v. 1123 it appears that some attendants were also present. This, in fact, was a common stage practice, *spectaculi gratia*, even where the action of the principal persons was in no respect interfered with by them.

1100. τί δ' κ.τ.λ. 'When you say, *where we wish*, I ask what it is that you

are seeking,' &c. And *ἱστορῶ πάλαι*, in the reply, refers to *ὀρθά εἰσηκούσαμεν*. They had made many inquiries, and want to know if the directions given were correct. So Aesch. Cho. 678, *ἐξιστορήσας καὶ σαφηνίσας δδόν*. A variant in MS. Laur. gives *μαστεύω πάλαι*.

1103. τοῖς ἔσω. More correctly, τοῖς ἔνδον, but the notion of 'carrying in' perhaps attaches to φράσειεν. Compare ἔσω φρενῶν λέγουσα, Ag. 1052. There are other passages however where ἔσω is a mere synonym of ἔνδον, e. g. Ant. 491. —ποθεινὴν, 'welcome,' is said from Orestes' own consciousness of the effects of the news. Cf. 667. But the chorus would understand that they were glad to have arrived at their destination. With *κοινόπουν* Neue compares Aj. 872, *κοινόπλουν παρουσίαν*.

1105. ἦδε. 'This lady (will tell them), if, as we suppose, one who is nearest of kin should make such an announcement.' Thus the masculine τὸν τεκόντα is used in the general sense of 'a parent,' where τὴν τεκοῦσαν, 'the mother,' is really meant, Cho. 690. Cf. Ant. 174, *γένους κατ' ἀγχιστεία τῶν δλωλόντων*. Agam. 256, *τόδ' ἀγχιστον Ἀπίας γαίας μονόφρουρον ἔρκος*.

1106. ἰθ', ὦ γύναι. Prof. Jebb remarks that the pretended *ξένος* is a little bluff, and perhaps thought, from her humble attire, that she was not such a near relation as was represented. In Choeph. 657 it is to a domestic that Orestes says *ἀγγελλε τοῖσι κυρίοισι δωμάτων κ.τ.λ.*

- ΗΛ. οἶμοι τάλαια, οὐ δὴ ποθ' ἦς ἠκούσαμεν
φήμης φέροντες ἐμφανῇ τεκμήρια ;
- ΟΡ. οὐκ οἶδα τὴν σὴν κληδόν'· ἀλλὰ μοι γέρων 1110
ἐφείτ' Ὀρέστου Στρόφιος ἀγγεῖλαι πέρι.
- ΗΛ. τί δ' ἔστιν, ὦ ξέν' ; ὥς μ' ὑπέρχεται φόβος.
- ΟΡ. φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεῖ
τεύχει θανόντος, ὡς ὄρας, κομίζομεν.
- ΗΛ. οἱ γὰρ τάλαια, τοῦτ' ἐκείν'· ἤδη σαφές 1115
πρόχειρον ἄχθος, ὡς ἔοικε, δέρομαι.
- ΟΡ. εἴπερ τι κλαίεις τῶν Ὀρεστέων κακῶν,
τόδ' ἄγγος ἴσθι σῶμα τοῦκείνου στέγον.
- ΗΛ. ὦ ξεῖνε, δός νυν πρὸς θεῶν, εἴπερ τόδε 1120
κέκευθεν αὐτὸν τεῦχος, ἐς χεῖρας λαβεῖν,
ὅπως ἐμαυτὴν καὶ γένος τὸ πᾶν ὁμοῦ
ξὺν τῇδε κλαύσω καποδύρωμαι σποδῶ.
- ΟΡ. δόθ' ἦτις ἐστὶ προσφέροντες. οὐ γὰρ ὡς
ἐν δυσμενείᾳ γ' οὔσ' ἐπαιτεῖται τόδε,
ἀλλ' ἢ φίλων τις, ἢ πρὸς αἵματος φύσιν. 1125
- ΗΛ. ὦ φιλάτου μνημεῖον ἀνθρώπων ἐμοῖ

1108. ἦς ἠκούσαμεν. Viz. from the παιδαγωγός, sup. 673. Orestes pretends to treat it as 'a rumour,' and calls it 'the gossip you may have heard.'

1115. τοῦτ' ἐκείν'. 'That is it! I now see plainly the sad burden ready to be placed in my hands.' The formula, more common in comedy, is best taken by itself, though most editors read τοῦτ' ἐκείν' ἤδη σαφές. Prof. Jebb cites Orest. 804, τοῦτ' ἐκείνο· κτᾶσθ' ἐταίρους, μὴ τὸ συγγενὲς μόνον. It is however doubtful if we should not put a stop also at σαφές, 'it is all plain now!' For σαφές δέρομαι, in the sense of ἐναργές, is hardly usual. She may mean, 'I see the meaning of the urn' &c., ἥδη σαφές ἐστὶ δὲ νῦν δέρομαι.

1120. κέκευθεν. This perfect is transitive also in Cho. 687 and other passages, intransitive Ant. 911. The epic aorist κυθεῖν or κεκυθεῖν is perhaps "pseudo-archaic," though Curtius allows it, Gr. Etym. 259. He identifies it with *custos*, and the Sanscrit *guhā*, *guh*, to veil or conceal.

1124. ἐν δυσμενείᾳ. By tragic irony

he speaks of his own sister not being *δυσμενής*. Electra might have shown marked dislike to the supposed messengers, and regarded them as her enemies. —ἐπαιτεῖται τόδε, 'she begs this.' The middle is peculiar, *sibi rogat*; but ἐπαιτεῖν and προσατεῖν are the technical words applied to those 'professional' πτωχοί, who are by no means confined to modern cities. There is a variant ἀπαιτεῖται, which, like παραιτεῖσθαι πατρὸς Med. 1154, may mean 'asks from,' though usually it is 'to ask back.'

1125. πρὸς αἵματος φύσιν. 'Related by birth.' So Aj. 1305, τοὺς πρὸς αἵματος.

1126 seqq. The beautiful and pathetic ῥῆσις, breathing profound love and abject grief, turns, as Prof. Jebb says, first on the death of a brother in a foreign land (which for obvious reasons was distressing to a Greek, with whom 'foreigner' and 'enemy' were kindred terms), and secondly, the crushing disappointment of the hopes that so long sustained the sister in her distress. Wunder cites from Aulus Gellius the

ψυχῆς Ὀρέστου λοιπὸν, ὥς σ' ἀπ' ἐλπίδων
 οὐχ ὥνπερ ἐξέπεμπον εἰσεδεξάμην.
 νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χεροῖν,
 δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγώ. 1130
 ὥς ὥφελον πάροιθεν ἐκλιπεῖν βίον,
 πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι χεροῖν
 κλέψασα ταῖνδε κἀνασώσασθαι φόνον,
 ὅπως θανὼν ἔκτισο τῇ τόθ' ἡμέρᾳ,
 τύμβου πατρώου κοινὸν εἰληχῶς μέρος. 1135
 νῦν δ' ἐκτὸς οἴκων κἀπὶ γῆς ἄλλης φυγὰς
 κακῶς ἀπώλου, σῆς κασιγνήτης δίχα·
 κοῦτ' ἐν φίλαισι χερσὶν ἢ τάλαιν' ἐγὼ
 λουτροῖς σ' ἐκόσμησ' οὔτε παμφλέκτου πυρὸς
 ἀνελόμην, ὥς εἰκὸς, ἄθλιον βάρος. 1140
 ἀλλ' ἐν ξέναισι χερσὶ κηδευθεὶς τάλας
 σμικρὸς προσήκεις ὄγκος ἐν σμικρῷ κύτει·
 οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς
 ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ
 πόνῳ γλυκεὶ παρέσχον. οὔτε γάρ ποτε 1145

oft-quoted anecdote of Polus the actor reciting this speech shortly after the death of his favourite son.

1128. οὐχ ὥνπερ is an instance either of attraction (but of a peculiar kind, because 'attraction' properly affects only an accusative of the object), or of the preposition implied from the former clause, οὐκ ἀφ' ὥνπερ. Here we should expect οὐχ ἀσπερ. Prof. Jebb maintains, what Wunder denies, that ἀπ' ἐλπίδων means 'with hopes,' not 'contrary to hopes.' It is true that ἀπὸ γνώμης means both 'with' and 'without judgment;' and while ἀπ' ἐμᾶς ἐλπίδας in Agam. 1000 must mean 'against my hope,' in Trach. 667 ἀπ' ἐλπίδος καλῆς means 'with good hope.' Mr. Blaydes sides with Jebb, Linwood with Wunder; and it is clear that either sense is admissible. I prefer the sense 'contrary to hopes,' because the other interpretation, 'I receive you *with* hopes,' requires the negative with εἰσεδεξάμην rather than with ἐξέπεμπον.

1130. δόμων δέ κ.τ.λ. 'But when I

sent you forth from home you were in all the brightness of youth.' The ἐγὼ is hardly right where there is no emphasis (see Phil. 5); and the distich has been suspected. The occurrence of ἐκπέμψαι three times in five verses is inelegant.

1131. The Schol. records a variant ὥφελες, which is an equally good reading.

1134. ὅπως — ἔκτισο. 'That so you might have lain dead in the tomb of your fathers, sharing it in common with them.' Cf. Phil. 359, καίνομαι μὲν οὐν ἔκειτ'. See also Oed. R. 1389—91. This idiom is peculiarly used in wishes; cf. also Prom. 766.

1139. For πυρὸς after ἀνελόμην, 'took up from the pyre,' Mr. Blaydes compares Oed. R. 1035.

1143. τροφῆς, 'trouble in nursing.'—πάλαι, sc. τῆς πάλαι σοὶ δοθείσης. Prof. Jebb, in contrasting this passage with Choeph. 734 seqq., by an oversight attributes to Electra the speech of the nurse, who rambles on in a very natural and professional way.

μητρὸς σύ γ' ἦσθα μᾶλλον ἢ κάμου φίλος
οὐθ' οἱ κατ' οἶκον ἦσαν, ἀλλ' ἐγὼ τροφός·
ἐγὼ δ' ἀδελφὴ σοὶ προσηνδώμην αἰεί.
νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μιᾷ
θανόντι σὺν σοί. πάντα γὰρ συναρπάσας 1150
θύελλ' ὅπως βέβηκας. οἴχεται πατήρ·
τέθνηκ' ἐγὼ σοι· φρουδὸς αὐτὸς εἰ θανών·
(| γελῶσι δ' ἐχθροί· μαίνεται δ' ὑπ' ἡδονῆς
μήτηρ ἀμήτωρ, ἧς ἐμοὶ σὺν πολλάκις
φήμας λάθρα προὔπεμπες ὡς φανούμενος 1155
τιμωρὸς αὐτός. ἀλλὰ ταῦθ' ὁ δυστυχήης
δαίμων ὁ σὸς τε κάμους ἐξαφείλετο,
ὃς σ' ὠδέ μοι προὔπεμψεν ἀντὶ φιλτάτης
μορφῆς σποδὸν τε καὶ σκιὰν ἀνωφελῇ.
οἴμοι μοι. 1160
ὦ δέμας οἰκτρόν. φεῦ φεῦ.
ὦ δεινотάτας, οἴμοι μοι,
πεμφθεῖς κελεύθους, φίλταθ', ὥς μ' ἀπώλεσας·
ἀπώλεσας δῆτ', ὦ κασίγνητον κάρα.
τοιγὰρ σὺ δέξαι μ' ἐς τὸ σὸν τόδε στέγος, 1165
τὴν μηδὲν ἐς τὸ μηδὲν, ὥς σὺν σοὶ κάτω
ναίω τὸ λοιπόν. καὶ γὰρ ἡνίκ' ἦσθ' ἄνω,
ζὺν σοὶ μετεῖχον τῶν ἴσων· καὶ νῦν ποθῶ

1146. μᾶλλον ἢ, 'so much as,'—the usual meaning of this phrase.—κάμου, an example of the fondness of the poets to insert *καὶ* in *any* secondary or additional statement. See Phil. 79. inf. 1301. Mr. Blaydes says, "φίλος cannot be right. For Orestes was too young to be the friend of, and as dear to his sister the dative would be required." But why should not a poet speak in his own way? Surely that way is much better, e. g. than Meineke's conjecture, which he cites, ἢ κάμου ὄφελος (!), i. e. ὄφελος, derived perhaps from the scholium τὸ δὲ φίλος ἀντὶ τοῦ ὄφελος.

1148. προσηνδόμεν. Nothing more seems meant than that the little Orestes always called Electra by the endearing name of 'sister.' And this is not the usual practice of young persons in

familiar talk.

1152. τέθνηκ' ἐγὼ σοι. She means that both parties no longer live for each other; she, though living, is as dead to Orestes as Orestes is really dead to her. Linwood, comparing 1163, explains σοι by ὑπὸ σοῦ.

1154. ἧς, 'about whom.' So frequently λόγος, βᾶξις, φήμη τινὸς &c. Linwood says, "ἧς pendet a τιμωρός. Alii cum λάθρα conjungunt." Hesych. ἀμήτωρ· κακομήτωρ. Σοφοκλῆς Ἡλέκτρα.

1158. ἀντὶ κ.τ.λ. 'Instead of that most dear (living) form mere dust and a shadow powerless to aid.' Prof. Jebb's rendering is somewhat quaint, "the idle vestige of a life."

1164. δῆτα. See Phil. 761.

1168. τῶν ἴσων, i. e. we shared alike in all things. And now, she adds, I wish

- του σοῦ θανούσα μάπολείεσθαι τάφου.
 τοὺς γὰρ θανόντας οὐχ ὁρῶ λυπούμενους. 1170
- XO. θνητοῦ πέφυκας πατρός, Ἡλέκτρα, φρόνει
 θνητὸς δ' Ὀρέστης ὥστε μὴ λίαν στένε.
 [πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν.]
- OP. φεῦ φεῦ τί λέξω; ποῖ λόγων ἀμνηχανῶν
 ἔλθω; κρατεῖν γὰρ οὐκ ἔτι γλώσσης σθένω. 1175
- HA. τί δ' ἔσχες ἄλγος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς;
 OP. ἧ σὸν τὸ κλεινὸν εἶδος Ἡλέκτρας τόδε;
 HA. τόδ' ἔστ' ἐκείνο, καὶ μάλ' ἀθλίως ἔχον.
 OP. οἴμοι ταλαίνης ἄρα τῆσδε συμφορᾶς.
 HA. τί δὴ ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένεις τάδε; 1180
 OP. ὦ σῶμ' ἀτίμως κἀθέως ἐφθαρμένον.
 HA. οὐτοὶ ποτ' ἄλλην ἢ μὲ δυσφημεῖς, ξέने.
 OP. φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.
 HA. τί μοί ποτ', ὦ ξέν', ὧδ' ἐπισκοπῶν στένεις;
 OP. ὥς οὐκ ἄρ' ἤδη τῶν ἐμῶν οὐδὲν κακῶν. 1185
 HA. ἐν τῷ διεγνώς τοῦτο τῶν εἰρημένων;
 OP. ὁρῶν σε πολλοῖς ἐμπρέπουσαν ἄλγεσιν.
 HA. καὶ μὴν ὁρᾷς γε παῦρα τῶν ἐμῶν κακῶν.
 OP. καὶ πῶς γένοιτ' ἂν τῶνδ' ἔτ' ἐχθίω βλέπειν;

to share in (not to be left without) your tomb. The reason she gives however is hardly logical; but she speaks under emotion. Perhaps therefore the genuineness of the last verse is without much reason suspected (see Blaydes). Neue compares Trach. 1173.

1172. A verse added in the MSS. after this, *πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν*, is omitted by most critics, as a common-place found elsewhere in the same or similar form.

1174. *ἀμνηχανῶν*. 'At a loss for words, to what can I have recourse? For *say something* I must.' "Whither shall I go when all words fail?" Prof. Campbell. The *λόγοι* seem here contrasted with mere incoherent expressions.

1176. *πρὸς τί*; 'In reference to what do you say this now?' See on 1055. Dindorf, who has a theory that *τί* can stand for *ὅτι*, removes the stop at *ἄλγος*.

1179—82. These lines could well be spared, since *φεῦ τῆς ἀνύμφου κ.τ.λ.*

properly follows *καὶ μάλ' ἀθλίως ἔχον*. The intervening verses, in themselves weak, may have belonged to some other edition. For the transitive use of *δυσφημεῖν*, i. e. 'what you say of me is no compliment,' see Eur. Hec. 178. Heracl. 600, *δυσφημεῖν γὰρ ἄζομαι θεῶν*. The Schol. wrongly thinks v. 1178 should be assigned to the chorus.

1184. *ὧδ' ἐπισκοπῶν*, 'eyeing me thus.' Or perhaps for *τί βλέπων*; 'with what object in view do you grieve thus?'

1186—7. This distich also, though Sophoclean in character, seems wrongly to separate verses which should come together; 'How little I knew anything of my own misfortunes!'—'Well, you perceive but few of *mine*.' The interposed verses seem to mean, 'What has been said to make you know this?'—'I know it, not from anything *said*, but from what I *see*.' Construe, *ἐν τῷ (τίνι) τῶν εἰρημένων*.

- ΗΛ. ὀθούνεκ' εἰμὶ τοῖς φονεῦσι σύντροφος. 1190
 ΟΡ. τοῖς τοῦ ; πόθεν τοῦτ' ἐξεσήμενας κακόν ;
 ΗΛ. τοῖς πατρός. εἴτα τοῖσδε δουλεύω βίᾳ.
 ΟΡ. τίς γάρ σ' ἀνάγκη τῇδε προτρέπει βροτῶν ;
 ΗΛ. μήτηρ καλεῖται· μητρὶ δ' οὐδὲν ἐξισοί.
 ΟΡ. τί δρῶσα ; πότερα χερσίν, ἢ λύμῃ βίου ; 1195
 ΗΛ. καὶ χερσὶ καὶ λύμαισι καὶ πᾶσιν κακοῖς.
 ΟΡ. οὐδ' οὐπαρήξων οὐδ' ὁ κωλύσων πάρα ;
 ΗΛ. οὐ δῆθ'. ὅς ἦν γάρ μοι σὺ προὔθηκας σποδόν.
 ΟΡ. ᾧ δύσποτμ', ὡς ὀρών σ' ἐποικτείρω πάλαι.
 ΗΛ. μόνος βροτῶν νυν ἴσθ' ἐποικτείρας ποτέ. 1200
 ΟΡ. μόνος γὰρ ἦκω τοῖσι σοῖς ἀλγῶν κακοῖς.
 ΗΛ. οὐ δὴ ποθ' ἡμῖν ξυγγενὴς ἦκεις ποθέν ;
 ΟΡ. ἐγὼ φράσαιμ' ἄν, εἰ τὸ τῶνδ' εὐνουν πάρα.
 ΗΛ. ἀλλ' ἐστὶν εὐνουν, ὥστε πρὸς πιστὰς ἐρεῖς.
 ΟΡ. μέθες τὸδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθης. 1205
 ΗΛ. μὴ δῆτα πρὸς θεῶν τοῦτό μ' ἐργάσῃ, ξένη.
 ΟΡ. πιθοῦ λέγοντι κοῦχ ἁμαρτήσῃ ποτέ.

1191. πόθεν — κακόν ; 'From what source proceeds the evil you now indicate ?' That is (says Wunder), 'by whom was the murder committed ?' But the sense is rather this : 'how comes it that living with them is such an evil ?' The reply is, 'because I am in the position of a slave against my will.'

1193. προτρέπει, 'puts you to,' 'casts you into this bondage' (Wunder). Prof. Jebb translates, after Hermann, 'impels you with this necessity.' In Ant. 270. Oed. R. 358, the verb means rather 'to induce.' Hesych. προτρέπειν τὸ προδύεσθαι. ἐλπίτε καὶ τὸ προβιβάζειν. The word occurs in Eur. Hipp. 715, where προτρέπουσ' is a variant, but equally difficult to explain. Perhaps we should here read ἀνάγκη τῇδε προτρέπει, 'turns you to.' It is best, perhaps, here to regard ἀνάγκη as representing δουλεύειν, 'who makes you their slave ?'— 'One who is my mother in name, though none of her actions are like a mother's,' or, 'but who does nothing by the standard of a mother's feelings.' In Thuc. vi. 87 fin. ἐξισώσαντες τοῖς ἄλλοις is explained by the Schol. ἐξισωθείτες καὶ ὁμοιο-

θέντες.

1195. τί δρῶσα ; i. e. προτρέπει σε δουλεύειν.

1198. προὔθηκας. 'You set before me (present to me) in ashes.' In Phil. 268. 274, προθέντες has a nearly similar sense.

1200. ποτέ. 'Know you are the only mortal who ever expressed pity for me.'

1201. The reading of Brunck, Dindorf, and others, τοῖς ἴσοις, has equal authority ; but it gives a less simple meaning. Orestes ought surely to say, 'I alone pity you, because I alone feel for your woes.' And the natural inference, though not the necessary one, was, that he must be some relation. For the Greek tendency to caste and family exclusiveness tended to limit sympathy to family troubles. But τοῖς ἴσοις would mean that he pitied his sister because he had not less troubles to bear himself ; and this equality or community would be a feeble argument for relationship. Prof. Jebb observes, "Orestes leads up to the disclosure by intimating more and more clearly the identity of her interests with his."

- ΗΛ. μὴ πρὸς γενείου μὴ ἔξελῃ τὰ φίλτατα.
 ΟΡ. οὐ φημ' ἑάσειν. ΗΛ. ὦ τάλαιν' ἐγὼ σέθεν,
 Ὀρέστα, τῆς σῆς εἰ στερήσομαι ταφῆς. 1210
 ΟΡ. εὐφημα φώνει. πρὸς δίκης γὰρ οὐ στένεις.
 ΗΛ. πῶς τὸν θανόντ' ἀδελφὸν οὐ δίκη στένω ;
 ΟΡ. οὐ σοι προσήκει τήνδε προσφωνεῖν φάτω.
 ΗΛ. οὕτως ἄτιμός εἰμι τοῦ τεθνηκότος ;
 ΟΡ. ἄτιμος οὐδενὸς σὺ τοῦτο δ' οὐχὶ σόν. 1215
 ΗΛ. εἶπερ γ' Ὀρέστου σῶμα βαστάζω τόδε.
 ΟΡ. ἀλλ' οὐκ Ὀρέστου, πλὴν λόγῳ γ' ἡσκημένον.
 ΗΛ. ποῦ δ' ἔστ' ἐκείνου τοῦ τάλαιπώρου τάφος ;
 ΟΡ. οὐκ ἔστι. τοῦ γὰρ ζῶντος οὐκ ἔστιν τάφος.
 ΗΛ. πῶς εἶπας, ὦ παῖ ; ΟΡ. ψεύδος οὐδὲν ὦν λέγω. 1220
 ΗΛ. ἦ ζῇ γὰρ ἀνὴρ ; ΟΡ. εἶπερ ἔμψυχός γ' ἐγὼ.
 ΗΛ. ἦ γὰρ σὺν κείνῳ ; ΟΡ. τήνδε προσβλέψασά μου
 σφραγίδα πατρὸς ἔκμαθ' εἰ σαφῇ λέγω.
 ΗΛ. ὦ φίλτατον φῶς. ΟΡ. φίλτατον, συμμαρτυρῶ.
 ΗΛ. ὦ φθέγμ', ἀφίκου ; ΟΡ. μηκέτ' ἄλλοθεν πύθῃ.

1208. μ' ἐξέλῃ Elmsley, and so Mr. Blaydes, who remarks that *ἐξαιρείσθαι* (with a double accusative) is usually said of persons, *ἀφαιρείσθαι* of things. Aesch. Suppl. 924, *ἄγοιμ' ἂν, εἴ τις τάσδε μὴ ἑαίρησεται*.

1210. *τῆς σῆς ταφῆς*. 'If I shall be prevented from burying your bones,' i.e. in the family tomb (Wunder). This verse may, perhaps, be interpolated. Orestes objects to her holding the urn, and to the address *τὸν θανόντ' ἀδελφόν*, in both instances, perhaps, *ominis gratia*. Prof. Campbell says (on 1213) "Orestes speaks with reference to the word *θανόντα*, but Electra replies with reference to *ἀδελφόν*."

1214. *ἄτιμος*. Prof. Jebb explains, 'Am I so slighted by the dead?' i.e. will the dead reject my tribute of grief? So also Wunder, "Electra, feeling sure that she is holding the bones of Orestes, thinks he means that the dead man despises her, and is angry at her calling him brother." Mr. Blaydes, "held unworthy by the deceased." Linwood, "expers, nullam in eo partem habens," comparing Oed. R. 788, *καί μ' ὁ Φοῖβος ὦν μὲν ἰκόμην ἔτιμον ἐξέπεμψεν*. This

sense is confirmed by the next line; 'You are *deprived* of nothing; (it is true, I object to your retaining the urn;) but this is not yours (and therefore you cannot say it is any loss of property).'

1218. *ποῦ δ' ἔστ' κ.τ.λ.* She is yet incredulous: if the urn and the ashes are a pretence, where is he really buried?

1222. Aeschylus makes the colour of the hair and the size of the footstep, with some fragments of embroidery, the grounds of the recognition. Euripides (El. 520 seqq.) ridicules these tokens, and makes the old man identify him by a scar (573). Sophocles makes a gem or cameo the proof; a similar use of a ring occurs in Trach. 615.

1224. *ὦ φίλτατον φῶς*. 'O happy day!' Neue compares inf. 1354. Phil. 530.

1225. *ὦ φθέγμα*. The present and living Orestes,—not the exiled brother nor the dead Orestes who seems to have come back to me in the cinerary urn (Jebb). The Schol. says, *λείπει φίλτατον*, but such an ellipse seems impossible. Cf. Aj. 14, *ὦ φθέγμ' Ἀθάνας*.

- ΗΛ. ἔχω σε χερσίν ; ΟΡ. ὥς τὰ λοιπ' ἔχοις αἰεί.
 ΗΛ. ὦ φίλταται γυναῖκες, ὦ πολίτιδες,
 ὀράτ' Ὀρέστην τόνδε, μηχαναῖσι μὲν
 θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον.
 ΧΟ. ὀρώμεν, ὦ παῖ, καπὶ συμφοραῖσί μοι 1230
 γεγηθὸς ἔρπει δάκρυον ὀμμάτων ἄπο.
 ΗΛ. ἰὼ γοναί, στρ.
 γοναὶ σωμαίων ἐμοὶ φιλάτων
 ἐμόλετ' ἀρτίως,
 ἐφηύρετ', ἤλθετ', εἶδεθ' οὓς ἐχρῆζετε. 1235
 ΟΡ. πάρεσμεν ἀλλὰ σὶν γ' ἔχουσα πρόσμενε.
 ΗΛ. τί δ' ἔστιν ;
 ΟΡ. σιγᾶν ἄμεινον, μή τις ἔνδοθεν κλύη.
 ΗΛ. ἀλλ' οὐ τὰν Ἄρτεμιν
 τὰν αἰὲν ἀδμήταν,
 τόδε μὲν οὐ ποτ' ἀξιώσω τρέσαι 1240
 περισσὸν ἄχθος ἔνδον γυναικῶν ὄν αἰεί.
 ΟΡ. ὄρα γε μὲν δὴ καὶ γυναιξὶν ὥς Ἄρης

1226. ὥς τὰ λοιπ' ἔχοις. 'As I hope (our idiom is, 'so I hope') that you may hereafter ever hold me.' Compare ὥς λέγοις πάλιν, Agam. 295, 'as I hope to learn from a further account.'

1229. σεσωσμένον. "Because by the very fraud he was enabled to return to his father's house safe and sound." Wunder.

1231. γεγηθὸς δάκρυον, 'a rejoicing tear,'—a tear of joy,—is compared with χαρά μ' ὑφέρπει δάκρυον ἐκκαλουμένην, Agam. 270.

1233. γοναὶ σωμαίων. 'Offspring of persons very dear to me.' She addresses, not Orestes alone, as the Schol. supposes and the commentators teach, but Orestes and Pylades, who was doubtless standing by as a mute. See 1373. 1297. 1401. Thus in Choeph. 938 the friends are mentioned together, ἐμολε δ' ἐς δόμον τὸν Ἀγαμέμνονος διπλοῦς λέων, διπλοῦς Ἄρης. Accordingly Orestes replies in the plural, πάρεσμεν.—οὓς ἐχρῆζετε, viz. ἰδεῖν, Schol. ἀντὶ τοῦ ἐμέ.

1238—9. ἀλλ' οὐ. For μὰ omitted see on 1063. The metre of 1260—1 does not precisely correspond. Wunder says, "it is certain that both have suffered

some corruption." Mr. Blaydes, "both lines appear corrupt." Neue also places an obelus at ἀδμήταν. The difficulty of correction is against this view; and the sense seems simple and complete. 'No, by the goddess ever virgin! *this* I will never deign to fear, a useless burden (to the palace) of women who keep always at home.' She alludes to her mother and perhaps sister with their handmaids, possibly including Aegisthus (sup. 301).—ἀδμήταν, the usual attribute of Artemis. Aesch. Suppl. 149, Διὸς κόρα—ἀδμήτος ἀδμήτα ῥύσιος γενέσθω. For ἔνδον ὃν αἰ cf. Choeph. 921, τρέφει δέ γ' ἀνδρὸς μόχθος ἡμέας ἔσω. Neue compares τῆνδον οἰκουρήματα in Orest. 916.

1243. From Aesch. Suppl. 748, γυνὴ μοναθεῖσ' οὐδὲν, οὐκ ἔνεστ' Ἄρης, it might be inferred that this was a kind of proverb. Orestes tells his sister that she has had experience of what women can do in daring, viz. of her own mother. To which she replies, 'You cast on me (the burden and weight, i. e. the memory of) a woe not to be veiled from sight, never to be undone, never to be forgotten,—the true nature and extent of our woe.' "In memoriam mihi revocasti malum

- ἔνεστιν· εὖ δ' ἔξοισθα πειραθεῖσά που.
- ΗΛ. ὁτοτοτοῖ τοτοῖ, 1245
 ἀνέφελον ἐπέβαλες οὐ ποτε καταλύσιμον,
 οὐδέ ποτε λησόμενον ἀμέτερον
 οἶον ἔφνυ κακόν. 1250
- ΟΡ. ἔξοιδα, παῖ, ταῦτ'· ἀλλ' ὅταν παρουσία
 φράζῃ, τότε ἔργων τῶνδε μεμνήσθαι χρεών.
- ΗΛ. ὁ πᾶς ἐμοῖ 1255
 ὁ πᾶς ἂν πρόποι παρῶν ἐννέπειν
 τάδε δίκῃ χρόνος.
 μόλις γὰρ ἔσχον νῦν ἐλεύθερον στόμα.
- ΟΡ. ξύμφημι καγώ. τοιγαροῦν σῶζου τόδε.
- ΗΛ. τί δρῶσα ;
- ΟΡ. οὐ μή 'στι καιρὸς μὴ μακρὰν βούλου λέγειν.
- ΗΛ. τίς οὖν ἂν ἀξίαν 1260
 γε σοῦ πεφνηνόςτος
 μεταβάλοιτ' ἂν ὧδε σιγὰν λόγων ;
 ἐπεὶ σε νῦν ἀφράστως ἀελπτως τ' ἐσείδον.
- ΟΡ. τότε εἶδες, ὅτε θεοὶ μ' ἐπώτρυναν μολεῖν
 * * * *

nec celandum, nec abolendum, neque unquam obliviscendum," Linwood. Mr. Blaydes suggests *ὑπέβαλες*, but compares Trach. 128, *ἀνάλγητα γὰρ οὐδ' ὁ πάντα κραίνων βασιλεὺς ἐπέβαλε θνατοῖς Κρονίδας*.—The passive use of *λησόμενον* is remarkable.

1251. *παρουσία*. Schol. *ὅταν ἐπιτρέπῃ ὁ καιρὸς καὶ καλῇ*. Prof. Jebb well compares v. 39, *ὅταν σε καιρὸς εἰσάγῃ*.—*ἔργων*, i. e. not *λόγων*, the relation of our woes. Electra however cannot restrain her words, now that she has the liberty to express them. 'All time,' she says, 'were it present to me now, would be suitable (i. e. not too much) for recounting these deeds as they deserve.' The more natural expression would be, 'the recounting these is a task suited to all time.' Wunder understands, "there is no time when she ought not to speak of it;" but *παρῶν* thus has no significance. The sense 'any time would suit' (Herm.) is also against the article, *ὁ πᾶς χρόνος*, which can only mean 'all time.' Prof. Campbell, "all time would rightly be as

present time for me to tell of this."

1257. *σῶζον τόδε*. Wunder and Mr. Blaydes explain, 'therefore preserve the liberty you have so lately gained,' viz. by repressing your utterances. But it may mean, 'remember this advice.' Schol. *τόδε, τὸ ἐλευθεροστομεῖν*.

1260. *ἀξίαν*, 'as a fit equivalent.' Who, she asks, now that *you* have appeared, would accept silence, as you bid me (*ᾧδε*), as the right course to take, instead of talking?—*μεταβάλλεσθαι τί τινος* follows the usual construction of *ἀλλάσθαι* and *μεταμείβεσθαι*, to take one thing in exchange for another, the active meaning to *give*. Neue cites Eur. Hipp. 1111, *ῥάδια δ' ἤθεα τὸν αἶριον μεταβαλλομένα χρόνον αἰετὸν συνευτρυχοίην*. For *πεφνηνόςτος* compare Ion 1188, *παῖδι τῷ πεφνηνῷ*.

1264. *τότ' εἶδες*. "Orestes feels the reproach unconsciously conveyed in *ἀέλπτως*. He hastens to assure his sister that his return had been delayed only until Apollo should give the word." Prof. Jebb. A verse seems to have

- ΗΛ. ἔφρασας ὑπερτέραν 1265
 τᾶς πάρος ἔτι χάριτος· εἴ σε θεὸς ἐπόρισεν
 ἀμέτερα πρὸς μέλαθρα, δαιμόνιον
 αὐτὸ τίθημι ἐγώ. 1270
- ΟΡ. τὰ μὲν σ' ὁκνῶ χαίρουσαν εἰργαθεῖν, τὰ δὲ
 || δέδοικα λίαν ἡδονῇ νικωμένην.
- ΗΛ. ἰὼ χρόνῳ μακρῷ φίλτάταν
 ὁδὸν ἐπαξίωςας ὧδέ μοι φανῆναι,
 μή τί με, πολύπουον ὧδ' ἰδὼν 1275
- ΟΡ. τί μὴ ποιήσω ;
- ΗΛ. μὴ μ' ἀποστερήσης
 τῶν σὼν προσώπων ἄδονάν μεθέσθαι.
- ΟΡ. ἡ κάρτα κᾶν ἄλλοισι θυμοίμην ἰδῶν.
- ΗΛ. ξυναινεῖς ; ΟΡ. τί μὴν οὐ ; 1280
- ΗΛ. ὦ φίλοι,
 ἔκλυνον ἂν ἐγὼ οὐδ' ἂν ἡλπισ' αὐδάν.
 * * ἔσχον ὄργαν
 ἀναυδον οὐδὲ σὺν βοᾷ κλύουσα
 τάλαινα. νῦν δ' ἔχω σε προὔφάνης δέ 1285

dropped out, e.g. πρὸς οἶκον, ἔργων τῶνδε πορσύναι χάριν. Neue doubts the antistrophic correspondence of trimeter iambs.

1265. *ὑπερτέραν*, sc. *χάριν*. The sense is, 'Your coming (from abroad) straight to our house is a piece of luck greater than your mere return, and was the result of supernatural guidance.'—*ἐπόρισεν*, for *ἐπῶρσεν*, is necessary to the metre, though Mr. Blaydes suggests *ἐπέλασεν* or *ἐκόμισεν*, Herm. *ἐβίβασεν*. But this word seems to have some affinity to *πορεύειν*. Thus Oed. Col. 1458, *πῶς ἂν—δεῦρο Θεσεία πόροι*; Hesych. *ἐπὶ ὁρῆσεν*—*τίθημι*, 'I reckon,' more usually *τίθεμαι*.

1273. Perhaps *ἰὼ ἰὼ*, to complete the dochmiac verse. The sense is briefly expressed: 'you have appeared most dear to me, though you thought proper to come after so long a time.' Cf. 1264.

1277. *μεθέσθαι*, i. e. *ὥστε ἐμὲ μεθέσθαι αὐτῆς*, 'do not deprive me of the pleasure of seeing your face, so that I have to resign it.' Porson proposed *ἄδονάν*, depending on *μεθέσθαι*.

1279. τοῖς ἄλλοισι. Supply ἀποστεροῦσί σε (Blaydes). Perhaps ἡ κάρτα τῶν κ.τ.λ.

1280. *ξυναινεῖς*; 'Do you promise?'—'Of course I do.' Cf. Agam. 1208, *ξυναινέσασα Λαίαν ἐψευσάμην*. Rhcs. 706, *δοκεῖς γάρ*;—*τί μὴν οὐ*; Hence Seidler corrected *τί μὴ οὐ* in the present passage.

1281. *αὐδάν*. Either, with the Schol., 'the tidings of his death,' or simply, 'a voice which I never thought to hear.' Something seems to have been lost in the next verse. The Schol. has *ἐφ' ἣ οὔτε σιωπήσασαι ἂν ἡδυνάμην οὔτε ἀκούσασα βοῆσαι*. Prof. Jebb supplies on conjecture *κακᾶς δ' ἐν ὕβρει ματρός*. To this, he observes, v. 1289 would naturally refer. The sense is, 'but I kept my feelings silent and without utterance when I heard it.' Wunder says, 'both the sense and the metre show that this passage is very corrupt.' Perhaps, *ἐγὼ δ' ἐπέσχον ὄργαν κ.τ.λ.*, omitting *ἐγὼ* in the preceding verse. From Hesych. *οὐ συνέσχεον ὄργην* οὐ κατεκράτησεν ὄργην, Bergk supposed some other reading of this passage is referred to.

φιλτάταν ἔχων πρόσοψιν,
 ὡς ἐγὼ οὐδ' ἂν ἐν κακοῖς λαθοίμαν.

- ΟΡ. τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,
 καὶ μήτε μήτηρ ὡς κακὴ δίδασκέ με
 μήθ' ὡς πατρώαν κτῆσιν Αἰγισθος δόμων 1290
 ἀντλεῖ, τὰ δ' ἐκχεῖ, τὰ δὲ διασπείρει μάτην.
 λόγου γὰρ ἂν σοι καιρὸν ἐξείργει χρόνος.
 ἂ δ' ἀρμόσει μοι τῷ παρόντι νῦν χρόνῳ
 σήμαιν', ὅπου φανέντες ἢ κεκρυμμένοι
 γελῶντας ἐχθροὺς παύσομεν τῇ νῦν ὁδῷ. 1295
 οὕτως δ' ὅπως μήτηρ σε μὴ 'πιγνώσεται
 φαιδρῷ προσώπῳ νῶν ἐπελθόντοις δόμους·
 ἀλλ' ὡς ἐπ' αὐτῇ τῇ μάτην λελεγμένη
 στέναζ'. ὅταν γὰρ εὐτυχήσωμεν, τότε
 χαίρειν παρέσται καὶ γελᾶν ἐλευθέρως. 1300
- ΗΛ. ἀλλ', ὦ κασίγνηθ', ὧδ' ὅπως καὶ σοὶ φίλον
 καὶ τοῦμόν ἔσται τῇδ'· ἐπεὶ τὰς ἡδονὰς
 πρὸς σοῦ λαβοῦσα κοῦκ ἐμὰς ἐκτησάμην.
 κοῦδ' ἂν σε λυπήσασα δεξαίμην βραχὺ
 αὐτὴ μέγ' εὐρεῖν κέρδος. οὐ γὰρ ἂν καλῶς 1305
 ὑπηρετοῖην τῷ παρόντι δαίμονι.

1287. The metre would be improved by reading ὡς οὐδ' ἂν ἐν κακοῖς ἐγὼ λαθοίμαν.

1292. For χρόνον—λόγος I have ventured to read, what common sense seems to suggest, λόγου—χρόνος. 'For time would preclude the propriety of such a narrative' (make it now unfitting). Prof. Jebb translates, "for the story might debar you from observing due limit in its duration." Linwood assents to Hermann's view, that χρόνου καιρὸν = τὸ καίριον τοῦ χρόνου.

1296. οὕτως δ'. 'But (so act) that the mother shall not find out by the glee on your face, when we two (myself and Pylades) have got into the house. But as if for the calamity that has been falsely reported, continue your sighs and groans.' By νῶν perhaps Orestes and Electra are primarily meant, Pylades making a third. Mr. Blaydes says μάτην λελεγμένη is "unintelligible," and would read μὴ μάτην with Reiske.

But Prof. Jebb well refers to Phil. 345, εἴτ' ἀληθὲς εἴτ' ἄρ' οὖν μάτην.

1303. λαβοῦσα. We may supply ἔχω, —'I hold them from you, and did not acquire them for my own.' In the next verse Dindorf, Linwood, and Neue adopt a variant βουλοίμην for δεξαίμην (λεξαίμην Laur.), "quod restituendum videtur," Linwood adds. 'I would not consent, (take as an offer) at the cost of even a trifling annoyance to you, myself to get a great gain.' The negative is separated from the verb in order to emphasize the condition. Cf. Eur. Hipp. 654, πῶς ἂν οὖν εἴην κακός, ὅς οὐδ' ἀκούσας τοιάδ' ἀγγεῖν δοκῶ;

1306. The MSS. have ἐπηρετοίμην, which is thought to be a post-Attic form of the verb. There seems a probability that Musgrave's correction is right, though Neue retains the vulgate. Prof. Jebb well points out that Electra regards herself as now acting under a religious obligation.

ἀλλ' οἶσθα μὲν τὰνθένδε, πῶς γὰρ οὐ ; κλύων
ὀθούνεκ' Αἰγισθος μὲν οὐ κατὰ στέγας,
μήτηρ δ' ἐν οἴκοις· ἦν σὺ μὴ δείσης ποθ' ὥς
γέλῳτι τοῦμόν φαιδρὸν ὄψεται κάρα. 1310

μῖσός τε γὰρ παλαιὸν ἐντέτηκέ μοι,
κάπεί σ' ἐσεῖδον, οὐ ποτ' ἐκλήξω χαρὰς
δακρυρροοῦσα. πῶς γὰρ ἂν λήξαιμ' ἐγὼ,
ἥτις μίᾳ σε τῇδ' ὁδῷ θανόντα τε
καὶ ζῶντ' ἐσεῖδον ; εἰργασαι δέ μ' ἄσκοπα· 1315
ὥστ' εἰ πατήρ μοι ζῶν ἴκοιτο, μηκέτ' ἂν
τέρας νομίζειν αὐτὸ, πιστεύειν δ' ὀρᾶν.

ὅτ' οὖν τοιαύτην ἡμῖν ἐξήκεις ὁδὸν,
ἄρχ' αὐτὸς ὥς σοι θυμός. ὥς ἐγὼ μόνῃ
οὐκ ἂν δυοῖν ἤμαρτον· ἡ γὰρ ἂν καλῶς 1320
ἔσωσ' ἐμαυτήν, ἡ καλῶς ἀπωλόμην.

ΧΟ. σιγὰν ἐπήνεσ'· ὥς ἐπ' ἐξόδῳ κλύω
τῶν ἔνδοθεν χωροῦντος.

ΗΛ. εἴσιτ', ὦ ξένοι,
ἄλλως τε καὶ φέροντες οἷ' ἂν οὔτε τις
δόμων ἀπώσαιοι' οὐτ' ἂν ἡσθεῖν λαβῶν. 1325

1307. κλύων. Schol. εἰκὸς γὰρ καὶ ἔξωθεν ταῦτα πεπύσθαι τὸν Ὀρέστην. 'You are aware of what is to be done next, as you hear Aegisthus is not at home.' Cf. 1339. Mr. Blaydes explains 'the state of affairs here in the palace.' Prof. Jebb, *quas hic sunt*. In Oed. R. 1267, δεινὰ δ' ἦν τὰνθένδ' ὀρᾶν, Oed. Col. 476, τὸ δ' ἔνθεν ποῖ τελευτήσῃ με χρὴ, the former is clearly the sense. When Electra says, that Aegisthus is away, and the mother alone at home, the course to be pursued is clear, to kill Clytemnestra first.

1312. χαρὰς. Cf. 1231. χαρᾶ is a probable, but not certain correction of Schaefer's. Both the hatred of the mother and the tearful eye would conceal any indication of secret joy at the prospect of revenge.—ἐντέτηκε, 'has become part of my nature,' a metaphor from wax or melted metal. Prof. Jebb compares Plat. Menex. p. 245, D, θεὸν καθαρὸν τὸ μῖσος ἐντέτηκε τῇ πόλει. See Trach. 463, where ἐντακῆναι τῷ φιλεῖν

is to be wholly absorbed in affection. Heyseh. ἐντέτηκεν' ἐνκεκόλληται.

1319. ὥς ἐγὼ μόνῃ κ.τ.λ. 'Command me,' she says, 'for I am ready for action. Even without you I would have dared the deed, though I had died in the attempt.' Prof. Jebb has a good note on οὐκ ἂν δυοῖν ἤμαρτον. 'Not to fail in both of two things' is the Greek way of saying 'to succeed in one or the other.' He cites, with other passages, after Hermann, Thuc. i. 33, μηδὲ δυοῖν φθάσαι ἀμάρτωσιν,—ἡ κακῶσαι ἡμᾶς, ἡ σφᾶς αὐτοὺς βεβαιώσασθαι.

1322. Construe ὥς ἐπ' ἐξόδῳ, 'on the point of coming out.' It seems better to assign these words to the chorus than to Orestes. For, as Prof. Jebb observes, the rebuke of the paedagogus in 1326 would be inappropriate, if Orestes here evinced such caution. For κλύω Mr. Blaydes edits τινὸς with Nauck,—a good reading, but a rash alteration.

1325. Electra, herself not sure who the person coming out of the palace may

- ΠΑ. ὦ πλείστα μῶροι καὶ φρενῶν τητῶμενοι,
 πότερα παρ' οὐδὲν τοῦ βίου κήδεσθ' ἔτι,
 ἧ νοῦς ἔνεστιν οὐτις ὑμῶν ἐγγενῆς,
 ὅτ' οὐ παρ' αὐτοῖς, ἀλλ' ἐν αὐτοῖσιν κακοῖς
 τοῖσιν μεγίστοις ὄντες οὐ γιγνώσκετε ; 1330
 ἀλλ' εἰ σταθμοῖσι τοῖσδε μὴ 'κύρουν ἐγὼ
 πάλαι φυλάσσω, ἦν ἂν ὑμῖν ἐν δόμοις
 τὰ δρώμεν' ὑμῶν πρόσθεν ἢ τὰ σώματα·
 νῦν δ' εὐλάβειαν τῶνδε προὔθემην ἐγώ.
 καὶ νῦν ἀπαλλαχθέντε τῶν μακρῶν λόγων 1335
 καὶ τῆς ἀπλήστου τῆσδε σὺν χαρᾷ βοῆς
 εἴσω παρέλθεθ', ὥς τὸ μὲν μέλλειν κακὸν
 ἐν τοῖς τοιούτοις ἔστ', ἀπηλλάχθαι δ' ἀκμή.
 ΟΡ. πῶς οὖν ἔχει τὰντεῦθεν εἰσιόντι μοι ;
 ΠΑ. καλῶς. ὑπάρχει γάρ σε μὴ γινῶναί τινα. 1340
 ΟΡ. ἡγγεῖλας, ὥς ἔοικεν, ὥς τεθνηκότα.
 ΠΑ. εἷς τῶν ἐν Ἀιδου μάνθαν' ἐνθάδ' ὦν ἀνὴρ.
 ΟΡ. χαίρουσιν οὖν τούτοισιν ; ἦ τίνες λόγοι ;
 ΠΑ. τελουμένων εἴποίμ' ἂν ὥς δὲ νῦν ἔχει,

be, uses words sufficiently ambiguous for either a friend or an enemy to hear. 'Enter,' she says to Orestes, Pylades, and the attendants. 'You bring (a vengeance that no one can avert, and) a mournful relic of the dead which must be received by the family.'

1326. τητῶμενοι, *carentes*. Only the present tense of this verb is in use. See v. 265.—παρ' οὐδὲν, supply ποιούμενοι, 'reckoning at nought'; cf. παρ' οὐδὲν ἔθεντο, Agam. 221. Ant. 34, καὶ τὸ πρᾶγμ' ἄγειν οὐχ ὡς παρ' οὐδέν.

1329. παρ' αὐτοῖς. It is difficult to see why Mr. Blaydes objects to this. None of the alterations he proposes have the slightest probability in themselves. A sophistical distinction is made between being 'close to the very evils' and 'actually in them.'

1332. ἦν ἂν ὑμῖν. 'You would have had (your) doings in the house before you were there in your persons.' Properly, ὑμῶν belongs only to σώματα. See sup. 40, ἰσθι πᾶν τὸ δρώμενον. "Your plans would have been overheard and reported in the house long before you

made your appearance," Jebb. Perhaps τὰ δρώμενα merely means the action or contest against the royal pair. The words, of course, are an hyperbole, and the phrase has the character of a maxim.

1336. This line might well be omitted. A conjecture approved by Dindorf (Praef. ed. 1866, p. xix) is σὺν βοῇ χαράς.—παρέλθετε is, 'enter,' a common meaning, in reference to passing the door-keeper, who is said παρίεναι, 'to admit.'

1338. ἀπηλλάχθαι. 'To have done with it.' The verse quoted from Agam. 1353, τὸ μὴ μέλλειν δ' ἀκμή, suggests that ἀπηλλάχθαι depends rather on the notion of δεῖ, or κράτιστον ἐστί. Yet we say, familiarly, 'it is time to have done.'

1340. ὑπάρχει. 'To begin with, nobody knows you.' See Prof. Jebb's note. Mr. Blaydes adds examples of the use from Ar. Thesm. 851. 1012.

1342. ἐνθάδ' ὦν is ambiguous: 'while here present in life,' and 'in the belief of those in the house.'

1344. τελουμένων. 'When the deed is being accomplished.' So Choeph. 872, ἀποσταθῶμεν πράγματος τελουμένου. ἰδ.

- καλῶς τὰ κείνων πάντα, καὶ τὰ μὴ καλῶς. 1345
- ΗΛ. τίς οὗτός ἐστ', ἀδελφέ; πρὸς θεῶν φράσον.
- ΟΡ. οὐχὶ ξυνίης; ΗΛ. οὐδὲ γ' ἐς θυμὸν φέρω.
- ΟΡ. οὐκ οἶσθ' ὅτῳ μ' ἔδωκας ἐς χέρας ποτέ;
- ΗΛ. ποίῳ; τί φωνεῖς;
- ΟΡ. οὐ τὸ Φωκέων πέδον
ὑπεξεπέμφθην σῇ προμηθίᾳ χεροῖν. 1350
- ΗΛ. ἡ κείνος οὗτος ὃν ποτ' ἐκ πολλῶν ἐγὼ
μόνον προσηῦρον πιστὸν ἐν πατρὸς φόνῳ;
- ΟΡ. ὃδ' ἐστὶ μὴ μ' ἔλεγγε πλείοσιν λόγοις.
- ΗΛ. ὦ φίλτατον φῶς, ὦ μόνος σωτὴρ δόμων
'Αγαμέμνονος, πῶς ἦλθες; ἡ σὺ κείνος εἶ, 1355
ὃς τόνδε καμ' ἔσωσας ἐκ πολλῶν πόνων;
ὦ φίλταται μὲν χεῖρες, ἥδιστον δ' ἔχων
ποδῶν ὑπηρέτημα, πῶς οὕτω πάλαι
ξυνών μ' ἔληθες οὐδ' ἔφαινες, ἀλλὰ με
λόγοις ἀπώλλυς, ἔργ' ἔχων ἥδιστ' ἐμοί; 1360
χαῖρ', ὦ πάτερ· πατέρα γὰρ εἰσορᾶν δοκῶ.
χαῖρ'· ἴσθι δ' ὥς μάλιστά σ' ἀνθρώπων ἐγὼ
ἤχθηρα ἀφίλησ' ἐν ἡμέρᾳ μιᾷ.
- ΠΑ. ἀρκεῖν δοκεῖ μοι. τοὺς γὰρ ἐν μέσῳ λόγους,

875, οἴμοι, παλαιοὶ δεσπότες τελευτῶν. Eur. Andr. 997, πάρος μὲν οὐκ ἐρῶ, τελευτῶν δὲ Δελφίς εἴσεται πέτρα. It seems needless to render 'when the deed is done,' or 'when the end is come.' The taunt was appropriate to the time of the deed; so in Cho. 895 Orestes upbraids his mother for her love of Aegisthus.

1345. καὶ τὰ μὴ καλῶς. Even her unnatural joy at the news is in our favour: it will furnish you with a new motive of justice, and add to your resentment.

1347. ξυνίης. See sup. 697.—ἐς θυμὸν, sc. δέχομαι καὶ ἐν νῷ φέρω. We say 'to bring to mind' an event; but the idiom is somewhat peculiar in Greek.

1350. Construe οὐ χεροῖν. Cf. sup. 1132. The apparent bewilderment of Electra, and her forgetfulness for the moment of so important an event, is natural under the present excitement. Pindar, Pyth. xi. 17, alludes to the incident, which had been treated of in the

older epics.

1355. πῶς. Not so much the *mode* of coming as the *cause* is asked. 'How was it that you came?' So Med. 52, πῶς σοῦ μόνη Μήδεια λείπεσθαι θέλει; Ar. Pac. 200, πῶς οὖν σὺ δὴτ' ἐνταῦθα κατελείφθης μόνος; ib. 193, ὦ δειλακρίων, πῶς ἦλθες; 1359. The sense seems to be, πῶς ἐκρυπτες οὐδ' ἔφαινες σὴν παρουσίαν; 'why did you conceal from me that you were present, and not show it?' Linwood compares Ant. 20, δηλοῖς γὰρ τι καλχαίνουσ' ἔπος.—ἔργα, rather a forced antithesis,—'when you had a *reality* (or, acts to be done) most welcome to me.'

1364. τοὺς—λόγους. The accusative seems used as sup. 92, τὰ δὲ παννυχίδων, κ.τ.λ. For ταῦτα is added, and it forms a more fitting object, to δειξουσιν. 'Events that have occurred between my departure and return,' i. e. the history of Orestes in Phocis, 'there will be plenty of time hereafter to relate.' Compare Ant. 1065.

- πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι, 1365
 αἱ ταῦτά σοι δείξουσιν, Ηλέκτρα, σαφῆ.
 σφῶν δ' ἐννέπω γε τοῖν παρεστώτων ὅτι
 νῦν καιρὸς ἔρδειν· νῦν Κλυταιμνήστρα μόνη·
 νῦν οὔτις ἀνδρῶν ἔνδον· εἰ δ' ἐφέζετον,
 φροντίζεθ' ὥς τούτοις τε καὶ σοφωτέροις 1370
 ἄλλοισι τούτων πλείοσιν μαχούμενοι.
- ΟΡ. οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων,
 Πυλάδῃ, τόδ' εἴη τοῦργον, ἀλλ' ὅσον τάχος
 χωρεῖν ἔσω, πατρῷα προσκύνσανθ' ἔδη
 θεῶν, ὅσοι περ πρόπυλα ναίουσιν τάδε. 1375
- ΗΛ. ἀναξ' Ἀπολλων, ἴλεως αὐτοῖν κλύε,
 ἐμοῦ τε πρὸς τούτοισιν, ἧ σε πολλὰ δὴ
 ἀφ' ὧν ἔχοιμι λιπαρεῖ προὔστην χερί.
 *νῦν δ', ὦ Λύκει' Ἀπολλων, ἐξ οἷων ἔχω
 αἰτῶ, προπίτνω, λίσσομαι, γενοῦ πρόφρων 1380
 ἡμῖν ἀρωγὸς τῶνδε τῶν βουλευμάτων,

1365. Between *κυκλοῦνται* and *κυκλοῦσι* (Trach. 130) it is difficult to choose, the MS. authority being about equal. Cf. Thuc. ii. 97, (ὁδὸς) *τεσσάρων ἡμερῶν καὶ ἴσων νυκτῶν*.

1367. Most of the editors adopt *ἐννέπω* γὰρ from Hermann. But there is no particular emphasis in *ἐγώ*. On the other hand, 'I warn you *at least*,' (whether you choose to take my advice or not,) as Prof. Jebb explains it, seems a use of *γε* not easily defensible. We may retain the *γε*, without defending it. See on 411.

1369. *εἰ δ' ἐφέζετον*. If you shall put any check or delay on your action.

1370. *σοφωτέροις*. Mr. Blaydes thinks the body-guard of Aegisthus is meant. The attribute of 'cleverness' applied to them seems somewhat out of place. Perhaps no particular persons are meant, but a fear is expressed that others, e.g. the citizens, may take up the cause of Aegisthus.

1375. *τάδε*. This word shows that a statue, doubtless of Apollo, stood in front of the palace, as that of Hermes is appealed to in the opening lines of the Choephoroe.

1378. *ἀφ' ὧν ἔχοιμι*. The indefinite

past narrative, the frequency of the acts being expressed by *πολλά*. The *σε* is governed by the idea in *λιπαρεῖ προὔστην*, i.e. *ἐκέλευσά σε*. Mr. Blaydes' *λιπαρεῖ πέστην χερί* is ugly and improbable.—*ἀφ' ὧν*, like *ἐξ ὧν* below, i.e. *μέρος διδούς ὧν εἶχον*. Cf. Choeph. 486, *κἀγὼ χάς σοι τῆς ἐμῆς παγκληρίας οἶσω*.

1379—83. This passage seems to have been tampered with. It was enough to have added a fourth verse, to make this numerically equal to the preceding speech, *γενοῦ δ' ἀρωγὸς τῶνδε τῶν βουλευμάτων*. There is something very awkward in *νῦν δὲ ἐξ οἷων ἔχω*, for *ἐξ ὧν δὲ νῦν ἔχω*, 'mere promises instead of actual offerings as before.' Schol. *ὡς δυνάμεως ἔχω, λόγοις ἀξιοῦν* (i.e. *verbis te honorare*), *οὐ θύειν*. And *προπίτνω* is objectionable with the long *ι*. Moreover, *ὦ Λύκει' Ἀπολλων* should not be repeated so closely after *ἀναξ' Ἀπολλων*.—Electra, with the rest, here enters the palace. The expectation of the audience as to what will follow is raised to the highest pitch. Electra has entered the palace, to return at v. 1398. The chorus, in somewhat obscure and even turgid dochmiac and iambic verses, predict the vengeance which is now imminent.

- καὶ δεῖξον ἀνθρώποισι τὰπιτίμια
τῆς δυσσεβείας οἷα δωρὺνται θεοί.
- ΧΟ. ἴδεθ' ὅπη προνέμεται στρ.
τὸ δυσέριστον αἷμα φυσῶν Ἄρης. 1385
βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι
μετάδρομοι κακῶν πανουργημάτων
ἄφυκτοι κύνες·
ὥστ' οὐ μακρὰν ἔτ' ἀμμένει
τοῦμὸν φρενῶν ὄνειρον αἰωρούμενον. 1390
παράγεται γὰρ ἐνέρων ἀντ.
δολιόπους ἀρωγὸς εἴσω στέγας,
ἀρχαίοπλουτα πατρὸς εἰς ἐδώλια,
νεακόνητον αἷμα χειροῖν ἔχων·
ὁ Μαίας δὲ παῖς 1395
'Ερμῆς σφ' ἄγει δόλον σκότῳ
κρύψας πρὸς αὐτὸ τέρμα, κοῦκ ἔτ' ἀμμένει.
- ΗΛ. ὦ φίλταται γυναῖκες, ἄνδρες αὐτίκα

1384. *προνέμεται*. A metaphor, says Prof. Jebb, from cattle moving forward as they graze. Compare Aesch. Suppl. 691, *πρόνομα δὲ βοτὰ τῶς πολύγωνα τελέθοι*. The leader of the chorus addresses the rest: 'Look now by what path proceeds nearer and nearer the Man of Vengeance breathing slaughter in this unhappy strife.' Schol. *δυσέριστον* τὸν (τὸ ῥ) δι' ἔριν γινόμενον κακόν. Wunder rather feebly renders 'destructive,' 'unfriendly'; Prof. Jebb *δύσμαχον*. Neue says, "possis interpretari *malis contentione profusum*."—φυσῶν, i. e. *πνέων φόνον*.

1387. *κύνες*. Either the Erinyes themselves, often called 'hounds,' or Orestes and Pylades as their agents.

1390. *ὄνειρον*. The boding, the fond dream of my heart, will not now remain long in suspense.

1391. *παράγεται γὰρ*. 'For now the champion of the dead hero is being led with stealthy foot into the house, his father's seat of ancestral wealth, bearing slaughter in his newly-whetted hands.' Schol. on *δολιόπους*, ἡ Ἐρινὸς ἀφόβως (l. ἀφόβως) χωροῦσα. Mr. Blaydes says, "there is evidently something faulty in this passage." His own alteration, αἰχ-

μὰν for αἷμα, is against the metre; but he rightly defends the short α in *νεακόνητον*, as from *ἀκονή*, 'a whetstone.' The form *νεγκονῆς* in Aj. 820 is due rather to metrical convenience than to strict analogy; compare *ἀσπιδηφόρος*. I agree with Wunder that the verse is not corrupt; the difficulty of suggesting any probable change is in favour of its integrity. But the inversion, 'newly-whetted blood' for 'hands lately incited to a deed of blood,' cannot escape the charge of affectation and lyrical pedantry. Hesychius seems to have read αἷμα, for he adds (sub. v.), ὁ δὲ Σοφοκλῆς ἐν Ἠλέκτρᾳ τὴν μάχαιραν ἔφη, unless a corrupt gloss on αἰχμὰν has crept into a wrong place.

1395. ὁ Μαίας παῖς. Cf. Choeph. 812, *ἐυλλάβοι δ' ἐνδίκως παῖς ὁ Μαίας ἐπιφορώτατος*. Phil. 133, Ἐρμῆς δ' ὁ πέμπων δόλιος ἡγήσατο νῦν.

1398. Electra comes out of the palace to report progress, and to look out for Aegisthus' return (1402). The Queen, she says, suspecting no ill, is engaged in preparing a caldron, and the two avengers are close at her side. In a moment more the blow will fall.—From this verse to 1421 most of the editors

τελοῦσι τοῦργον' ἀλλὰ σίγα πρόσμενε.

ΧΟ. πῶς δὴ ; τί νῦν πράσσουσιν ; 1400

ΗΛ. ἡ μὲν ἐς τάφον

λέβητα κοσμεῖ, τῷ δ' ἐφέστατον πέλας.

ΧΟ. σὺ δ' ἐκτὸς ῥῆξας πρὸς τί ;

ΗΛ. φρουρήσουσ' ὅπως

Αἰγισθος ἡμᾶς μὴ λάθῃ μολῶν ἔσω.

ΚΛ. αἰαί. ἰὼ στέγαι

φίλων ἔρημοι, τῶν δ' ἀπολλύντων πλέαι. 1405

ΗΛ. βοᾷ τις ἔνδον. οὐκ ἀκούετ', ὦ φίλοι ;

ΧΟ. ἤκουσ' ἀνήκουστα δύστανος, ὥστε φρίξαι.

ΚΛ. οἶμοι τάλαιν' Αἰγισθε, ποῦ ποτ' ὦν κυρεῖς ;

ΗΛ. ἰδού μάλ' αὖ θροεῖ τις. 1410

ΚΛ. ὦ τέκνον τέκνον,

οἴκτειρε τὴν τεκοῦσαν.

ΗΛ. ἀλλ' οὐκ ἐκ σέθεν

ᾧ κτείρεθ' οὗτος οὐδ' ὁ γεννήσας πατήρ.

ΧΟ. ὦ πόλις, ὦ γενεὰ τάλαινα, νῦν σε

μοῖρα καθαμερία φθίνει φθίνει.

ΚΛ. ὦμοι πέπληγμαι. 1415

ΗΛ. παῖσον, εἰ σθένεις, διπλῆν.

ΚΛ. ὦμοι μάλ' αὖθις. ΗΛ. εἰ γὰρ Αἰγίσθω γ' ὁμοῦ.

ΧΟ. τελοῦσ' ἀραί· ζῶσιν οἱ γὰς ὑπαὶ κείμενοι.

mark a new *στροφή*. But the anti-strophic verses (1422—1441) imply considerable *lacunae* where nothing seems wanting in the continuity. Wunder discusses the question at considerable length in his critical note on 1405 (1427 Dind.), citing Hermann's somewhat sophistical arguments to show that something ought to have been said which, in our MSS., is not said.

1401. λέβητα. Schol. εἰς τὸ περί-δειπνον τὸ ἐπὶ τῇ Ὁρέστῃ δοκοῦντι ἀπολωλέναι. She is getting ready a caldron for warming water, or a cooking-pot for a funeral banquet. Had the cinerary urn been meant, the article could hardly have been omitted. But this is the meaning of λέβης in Cho. 686.

1407. ἀνήκουστα. *Quae non debebant audiri.*

1414. φθίνει φθίνει the MSS., φθίνειν φθίνειν Hermann (Wunder and Jebb), φθίνειν ἔχει Dind., φθίνειν φθίσει Blaydes. The present is always intransitive, the future is long in Il. vi. 407 and xxii. 61. The Schol. perhaps read φθίνειν ἔγει (κατὰ ταύτην σε τὴν ἡμέραν ἡ Μοῖρα εἰς φθορὰν καὶ ἐλάττωσιν τοῦ γένους ἔγει). Hesych. has φθίη (φθίει Schmidt)· φθίσει, perhaps alluding to this passage.—καθημερία is here *hodierna*.

1416. The γέ (MSS. θ') may here be defended, but only in this sense: 'Yes! cry ὁμοῖ, but I wish you uttered the cry along with Aegisthus,' i.e. that he was struck at the same moment.

1419. τελοῦσι. 'Are coming to an end.' Literally, perhaps, 'are bringing (matters) to an end;' but as the sense is virtually the same, τελεῖν is sometimes

- παλίσρρυτον γὰρ αἷμ' ὑπεξαίρουσι τῶν 1420
κτανόντων οἱ πάλαι θανόντες.
- ΗΛ. καὶ μὴν πάρειςιν οἶδε· φοινία δὲ χεῖρ
στάζει θυηλῆς Ἀρεος, οὐδ' ἔχω λέγειν.
'Ορέστα, πῶς κυρεῖτε; ΟΡ. τὰν δόμοισι μὲν
καλῶς, Ἀπόλλων εἰ καλῶς ἐθέσπισεν. 1425
- ΗΛ. τέθνηκεν ἡ τάλαινα;
ΟΡ. μηκέτ' ἐκφοβοῦ
μητρῶν ὥς σε λῆμ' ἀτιμάσει ποτέ.
- ΧΟ. παύσασθε, λεύσσω γὰρ Αἴγισθον ἐκ προδῆλου.
- ΗΛ. ὦ παῖδες, οὐκ ἄψορρον; 1430
ΟΡ. εἰσορᾷτέ που
τὸν ἄνδρ';
ΗΛ. ἐφ' ἡμῶν οὗτος ἐκ προαστίου
χωρεῖ γεγηθὼς * * * *
ΧΟ. βᾶτε †κατ' ἀντιθύρων ὅσον τάχιστα,

used thus without an expressed object. Wunder compares Theb. 659. Cho. 1021. Prof. Jebb translates, 'are at work.'—γὰς ὑπᾶλ Brunck and Hermann for γὰς ὑποκείμενοι.

1420. παλίσρρυτον. 'Draw blood in a retributive stream.' Cf. Choeph. 886, τὸν ζῶντα καίνειν τοὺς τεθνηκότας λέγω. Bothe corrected the vulg. πολύρρυτον.

1422. καὶ μὴν seems to indicate a new speaker, and this accords with the division into strophe and antistrophe (sup. 1898). Some editors continue the speech of the chorus, but against the MSS.

1423. θυηλῆς. The genitive, if the reading is right, takes the construction of ὅζειν τινος, or perhaps, results from the notion of fullness and running over, μεστή ἐστι. Mr. Blaydes reads θυηλαῖς, comparing στάζων ἰδρώτι in Aj. 10.—'Αρεος, 'to the War-god,' cf. Agam. 792, ἔτης θυηλαὶ ζῶσι.—'For λέγειν Linwood, Dind., Blaydes, read ψέγειν with Erfurd. This gives a poor sense, 'nor can I blame them,' or, 'nor am I dissatisfied,' and seems to me improbable in itself, though Mr. Blaydes pronounces it "undoubtedly right." Perhaps οὐκ ἔχω λέγειν, 'but (that) their hands have blood upon them, I cannot (yet) say.' Electra may merely mean that she has

not words to express her feelings.

1424. πῶς κυρεῖτε, sc. πράσσοντες. So Elmsley for πῶς κυρεῖ. Cf. Agam. 1371, τραπῶς Ἀτρεΐδην εἰδέναι κυροῦνθ' ὅπως, i. e. κυρεῖ.—καλῶς, supply κυροῦμεν.

1428. ἐκ προδῆλου. Lit. 'from a position where he is visible before his arrival.' Electra, alarmed, exclaims, 'Go back!' Orestes coolly inquires, 'Do you see *that man* anywhere?' the question in fact surmising the reason of the order just given. Wunder says, "Orestes asks this that he may know where to retire out of sight," reading ποῦ interrogatively with most of the editors after Hermann. Mr. Blaydes adds ἐφ' ἡμῶν to this question, i. e. 'close upon us.' Certainly, ἐφ' ἡμᾶς rather than ἐφ' ἡμῶν would be expected with χωρεῖ. 'Here at our mercy,' Prof. Campbell.—γεγηθὼς, 'with glee,' as having heard of the reported death, we must suppose; cf. 1443.

1433. Linwood briefly says, "κατ' ἀντιθύρων dictum sicut κατὰ νότον." Prof. Jebb translates, "make for the vestibule," remarking that in Il. xiii. 504 κατὰ χθονὸς means 'down upon.' But the only correct use of κατὰ with a genitive in the sense of motion is 'down from,' e.g. ὕδωρ κατ' ὀρέων, though

νῦν, τὰ πρὶν εὖ θέμενοι, τὰδ' ὥς πάλιν —

ΟΡ. θάρσει· τελοῦμεν· ἢ νοεῖς; ΗΛ. ἔπειγέ νυν. 1435

ΟΡ. καὶ δὴ βέβηκα. ΗΛ. τὰνθάδ' ἂν μέλοιτ' ἐμοί.

ΧΟ. δι' ὥτ' ὅς ἂν παῦρά γ' ὥς ἡπίως ἐννέπειν

πρὸς ἄνδρα τόνδε συμφέροι, λαθραῖον ὥς 1440

δρούση πρὸς δίκας ἀγῶνα.

ΑΙΓΙΣΘΟΣ.

τίς οἶδεν ὑμῶν ποῦ ποθ' οἱ Φωκῆς ξένοι,

οὓς φασ' Ὀρέστην ἡμῖν ἀγγεῖλαι βίον

λελοιπόθ' ἱππικοῖσιν ἐν ναυαγίοις;

σέ τοι, σέ κρίνω, ναὶ σέ, τὴν ἐν τῷ πάρος 1445

χρόνῳ θρασεῖαν· ὥς μάλιστα σοὶ μέλειν

οἶμαι, μάλιστα δ' ἂν κατειδυῖαν φράσαι.

ΗΛ. ἐξοῖδα. πῶς γὰρ οὐχί; συμφορᾶς γὰρ ἂν

ἐξῶθεν εἶην τῶν ἐμῶν τῆς φιλότητος.

ΑΙ. ποῦ δῆτ' ἂν εἶεν οἱ ξένοι; δίδασκέ με. 1450

ΗΛ. ἔνδον. φίλης γὰρ προξένου καθήνυσαν.

later writers somewhat extend the use, as *κατὰ κρατὸς δονέοντο ἀγχειροί*, 'waved overhead,' Theocr. vii. 135. In ll. iii. 217 we have *κατὰ χθονὸς ὕμματα πῆξας*. Yet it is hard to defend *κατ' ἀντιθύρων*, nor does there seem authority for the plural. Perhaps, *βᾶτε κατ' ἀντίθυρον δ'*, 'but go in by the passage opposite to the door,' i.e. do not let yourselves be seen when he enters the hall. Mr. Blaydes reads *κατ' ἀντίθυρ*, ὡς ὅσον *τάχιστα νῦν*, with a mark of *aprosiopesis* at *πάλιν*, giving *αὖ* for *ὥς*. Linwood supplies *τελῆτε* from *τελοῦμεν*.—*πάλιν*, viz. by a second attack.

1435. Wunder gives to Orestes the words *τελοῦμεν ἢ νοεῖς*, with the older editors. Erfurdt saw that the 'intention' was rather that of the actor, Orestes, than the adviser, Electra. But Mr. Blaydes objects to *ἐπειγέ νυν* preceded by another clause. It seems to me we should read *ἢ νοεῖς*; 'do you understand my meaning?' in saying *τελοῦμεν*. Hesych. *ἐπειγέ πορεύου, σπεῦδε*.—Orestes here steps aside, to be out of sight for the moment.

1440. ὡς δρούση. 'That he may rush upon the struggle that justice has brought.' The chorus recommend Electra

to say a few civil words, ὡς ἡπίως (*λεγόμενα*), as if disposed to forgive, in order to entice Aegisthus to his doom. Accordingly, though he speaks to her somewhat fiercely in 1445, her replies are at least civil and moderate, to 1457. An old reading was *νηπίως*, 'in the language of young children.'

1445. *σέ τοι κ.τ.λ.* See Aj. 1228. Ant. 441.—*κρίνω*, sc. *ἀνακρίνω*, cf. Aj. 586. Trach. 195.

1449. *τῆς φιλότητος* is ambiguous, and means that she is glad at what has happened. But *τῶν ἐμοί γε φιλότητων* (Blaydes) is plausible, some copies giving *φιλότητων* and *τῶν φιλότητων*.

1451. *καθήνυσαν*. 'They have come to,'—a singular ellipse of *τὴν ὁδὸν εἰς οἰκίαν* (as in Aj. 607), though Linwood doubts the correctness of this view, and thinks *φίλης προξένου* is the genitive absolute. But he does not say how he would thus interpret the verb by itself. The aspirated form (*καθήνυσαν* MSS.) was preferred by Porson, who cites Hesych. *καθανύσαι συντελέσαι*.—In *φίλης*, of course, as the Schol. remarks, there is irony.—*προξένου*, for 'hostess,' may partake of the same tone. Wunder has *πρὸς ξένου*, but the sense he elicits is

- ΑΙ. ἡ καὶ θανόντ' ἤγγειλαν ὡς ἐτητύμως ;
 ΗΛ. οὐκ, ἀλλὰ κάπεδειξαν, οὐ λόγῳ μόνον.
 ΑΙ. πάρεστ' ἄρ' ἡμῖν ὥστε κάμφανῇ μαθεῖν.
 ΗΛ. πάρεστι δῆτα καὶ μάλ' ἄζηλος θέα. 1455
 ΑΙ. ἡ πολλὰ χαίρειν μ' εἶπας οὐκ εἰωθότως.
 ΗΛ. χαίροις ἄν, εἴ σοι χαρτὰ τυγχάνει τάδε.
 ΑΙ. * οἶγειν ἄνωγα κἀναδεικνύναι πύλας
 πᾶσιν Μυκηναίοισιν Ἀργείοις θ' ὄραν,
 ὡς εἴ τις αὐτῶν ἐλπίσιν κεναῖς πάρος 1460
 ἐξήρετ' ἀνδρὸς τοῦδε, νῦν ὄρων νεκρὸν
 στόμια δέχεται τὰμὰ, μηδὲ πρὸς βίαν
 ἐμοῦ κολαστοῦ προστυχῶν φύσῃ φρένας.
 ΗΛ. καὶ δὴ τελεῖται τὰπ' ἐμοῦ. τῷ γὰρ χρόνῳ

hardly good Greek, "they are joined in the bonds of friendship with her to whom they have come."

1452. *ὡς ἐτητύμως*. 'And did they really report that he was dead?' The question is eagerly put. The reply is, that ocular proof, not mere report, was brought. It seems that they wish him to suppose *the body* has been brought to the house; hence *νεκρὸν* in v. 1461. 'Thank you for that,' rejoins Aegisthus (1456). 'Perhaps your joy may turn to your grief,' says Electra; and these are her last words to her persecutor. I agree with Prof. Jebb that *τυγχάνει* is better than *τυγχάνοι* in that verse. The optative would mean 'if it were,' whereas the sense is, 'if it really is' &c.

1453. *οὐ λόγῳ μόνον*. Supply from the context *ἤγγειλαν*.

1454. *πάρεστι*. Some word like *τεκμήρια* may be supplied: 'are there any means of my being assured of the truth by my own eyes?' The answer is ambiguous on the corpse of Orestes and that of Clytemnestra. 'There are proofs, and a very sad sight it is.'

1456. *εἶπας*. In the formula *λέγω σε, ἐφίεμαι σε, εἰπόν σε χαίρειν* (Aj. 112), the verb represents *κελεύω*, and takes an accusative of the object accordingly.

1458. I have given *οἶγειν*, which the sense requires, for *σιγᾶν*. Cf. 1322. (Oed. R. 1287, *βοᾷ διολγέειν κληῖθρα καὶ δηλοῦν τινὰ τοῖς πᾶσι Καδμείοις τὸν πατροκτόνον*).

1461. Schol. *κελεύει δ' Αἰγισθος ἐμφανῶς δεικνύσθαι τὸ σῶμα τοῦ Ὀρέστου*

οἱ δὲ ἐπιδεικνύουσι τὸ τῆς Κλυταιμνήστρας. "Aegisthus orders the body, as he supposes, of Orestes to be unveiled for exhibition; but to his dismay it turns out to be that of Clytemnestra;" Mr. Blaydes, who reads *δέμας* for *πύλας*, a correction he thinks, and with some reason, is justified by *δεικνύσθαι τὸ σῶμα* in the scholium. But the sense seems shortly expressed, *οἶγειν πύλας καὶ ἀναδεικνύναι δόμον*. Wunder, who happily compares Ar. Nub. 304, *ἵνα μυστοδόκος δόμος ἐν τελεταῖς ἁγλαῖς ἀναδείκνυται*, observes that this verb properly means 'to show by removing or opening anything.'—Here, as in the Choephoroe, the interior of the pulace is shown by the *eccycloema*.

1463. Hesych. *προστυχῶν ἀπαντήσας*. —*φύσῃ φρένας*. In Oed. Col. 805, and Ant. 683, this phrase means 'to grow wisdom,' as a tree *φύει φύλλα* &c. Here *φρόνημα*, 'high thoughts,' may be meant. Aegisthus plays the tyrant and the bully as in Agam. 1638, *ἐκ τῶν δὲ τοῦδε χρημάτων περὶσσομαι ἔρχειν πολιτῶν τὸν δὲ μὴ πειθάνορα ζεύξω βαρελαῖς κ.τ.λ.*

1464. *τελεῖται τὰπ' (τὰ ἅπ') ἐμοῦ*. 'My part is having its accomplishment.' She means, of course, that her plans are on the point of being completed; but Aegisthus supposes that compliance with his order is meant, 'now there is an end of opposition from me.' So too *τοῖς κρείσσοσιν* is ambiguous, meaning either Orestes or Aegisthus. For *συμφέρειν*, 'to pull with,' a metaphor from oxen under the same yoke, cf. Med. 13, *αὐτὴ τε πάντα συμφέρειν* ἰάσονται.

- νοῦν ἔσχον, ὥστε συμφέρειν τοῖς κρείσσοσιν. 1465
- AI. ὦ Ζεῦ, δέδορκα φάσμι' ἄνευ φθόνου μὲν οὐ
πεπτωκός,—εἰ δ' ἔπεστι Νέμεσις, οὐ λέγω.
χαλᾶτε πᾶν κάλυμμ' ἀπ' ὀφθαλμῶν, ὅπως
τὸ συγγενές τοι κάπ' ἐμοῦ θρήνων τύχη.
- OP. αὐτὸς σὺν βάσταζ'. οὐκ ἐμὸν τόδ', ἀλλὰ σὸν, 1470
τὸ ταυῖθ' ὄραν τε καὶ προσηγορεῖν φίλως.
- AI. ἀλλ' εὖ παραινεῖς, κἀπιπέισομαι· σὺ δέ,
εἴ πον κατ' οἶκόν μοι Κλυταιμνήστρα, κάλει.
- OP. αὕτη πέλας σοῦ. μηκέτ' ἄλλοσε σκόπει.
- AI. οἴμοι, τί λεύσσω ; OP. τίνα φοβεῖ ; τίν' ἀγνοεῖς ;
- AI. τίνων ποτ' ἀνδρῶν ἐν μέσοις ἀρκυστάτοις 1476
πέπτωχ' ὁ τλήμων ;
- OP. οὐ γὰρ αἰσθάνει πάλαι

1466. The body of Clytemnestra, covered with a cloth, is partly shown, but Aegisthus supposes the body of Orestes is underneath. He says, 'Undo entirely the covering (that conceals) from my eyes a sight that has befallen me to see, not indeed without invidiousness to myself, (yet welcome to me.)' —ἀπ' ὀφθαλμῶν, τῶν ἐμῶν, not τῶν τοῦ νεκροῦ, whose eyes at least would be closed according to the Greek custom. The word χαλᾶν properly refers to untying a veil fastened over the face. The last clause he does not like to add, and so it is suppressed under the formula, 'however, if there is objection to the word, I do not utter it.' This seems to me the true sense of a passage on which many long notes have been written. Precisely similar instances of *aprosiopesis* occur in Agam. 499, Cho. 194 (Dind.).—πεπτωκός, i. e. συμβὰν, 'that has occurred.' Schol. οἶον ἐφθονήθη καὶ ἔπεσεν ὁ Ὀρέστης. He took the sense to be, that Orestes has fallen by the jealousy of the gods at his luck in the games. Linwood thinks the general meaning is, "cecidit ille ira et invidia deorum, si fas est hoc dicere." But it is a strange sentiment, "he fell by φθόνος, if I may say so without φθόνος." And to render οὐ λέγω 'I retract my words,' is also somewhat forced. Wunder and Mr. Blaydes adopt the emendation of Tyrwhitt, εἰ πεπτωκός. Neue also marks οὐ with an obelus. And there is no

doubt that εἰ gives a very good sense; yet it is clear that the Schol. read οὐ and not εἰ. While Mr. Blaydes thinks Tyrwhitt's correction "undoubtedly right," Prof. Jebb holds that "the sense is a fatal drawback." He does not believe a Greek would have used such a δυσφημία on the death of a relation, as to call it 'a happy event.' According to my view, φθόνος is the odium which Aegisthus himself is conscious that he may incur at having so long usurped the house and the goods of Orestes, and also for his long banishment from his home. It seems to me that this is a perfectly natural sentiment.

1470. βάσταζε. Apparently κάλυμμα is meant, not νεκρόν. "Handle the drapery yourself," Wunder. Perhaps he means, 'hold, or support it in your hands while you lift it.'

1477. πάλαι. 'For some time past you have not been aware that you are addressing the living as if they were dead.' As ἀνταυδᾶν τινα, for προσφωνεῖν, is irregular, we may perhaps put the stop at ὥντας, 'have you not long been aware concerning living persons, that you have been addressing them as dead?' He means, 'that those whom you call dead are alive.' Mr. Blaydes construes πάλαι ἀνταυδᾶς, but such an interpretation is unnatural and unnecessary. Prof. Jebb (on 1148) seems to regard ἀνταυδᾶν here as a synonym of προσαυδᾶν.—(ὥντας is the correction of Tyrwhitt for ὥν τοῖς.

ζῶντας θανούσιν οὐνεκ' ἀνταυδᾶς ἴσα ;

AI. οἴμοι, ξυνήκα τοῦπος. οὐ γὰρ ἔσθ' ὅπως
ὄδ' οὐκ Ὀρέστης ἔσθ' ὁ προσφωνῶν ἐμέ. 1480

OP. καὶ μάντις ὦν ἄριστος ἐσφάλλου πάλοι.

AI. ὀλωλα δὴ δειλαιοσ. ἀλλὰ μοι πάρες
κᾶν σμικρὸν εἰπεῖν.

HA. μὴ πέρα λέγειν ἔα
πρὸς θεῶν, ἀδελφε, μηδὲ μηκύνειν λόγους.
τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένων 1485

θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι ;

ἀλλ' ὡς τάχιστα κτεῖνε καὶ κτανὼν πρόβες
ταφεύσιν, ὦν τόνδ' εἰκός ἐστι τυγχάνειν,
ἄποπτον ἡμῶν. ὡς ἐμοὶ τόδ' ἂν κακῶν
μόνον γένοιτο τῶν πάλοι λυτήριον. 1490

OP. χωροῖς ἂν εἴσω σὺν τάχει. λόγων γὰρ οὐ
νῦν ἐστὶν ἄγων, ἀλλὰ σῆς ψυχῆς πέρι.

AI. τί δ' ἐς δόμους ἄγεις με ; πῶς, τόδ' εἰ καλὸν
τοῦργον, σκότου δεῖ, κοῦ πρόχειρος εἶ κτανεῖν ;

OP. μὴ τάσσε· χῶρει δ' ἔνθαπερ κατέκτανες 1495

Mr. Blaydes quotes with approbation Hermann's suggestion, ζῶν τοῖς θανούσιν οὐνεκ' ἀνταυδᾶς σ' ἴσα.

1479. Aesch. Cho. 887, οὐ γὰρ ξυνήκα τοῦπος ἐξ αἰνιγμάτων.

1481. Neue remarks, "καὶ est objurgantis in interrogatione, Ant. 554," οἴμοι τάλαινα, κἀμπλάκω τοῦ σοῦ μόρου ; 'And were you such an excellent seer, and yet all this time have been deceived ?' Prof. Jebb says, "so gifted a diviner also, beside your other perfections." See on 1146.

1483. κᾶν σμικρὸν. An instance of what Buttmann calls ἂν consopitum, or without force. It is common enough in and after the Platonic age, and Mr. Blaydes cites three instances from Aristophanes. The same meaning might be expressed by καὶ ἐὰν σμικρὸν ᾖ. MS. Laur. has κᾶν ἐπιμικρὸν.—Electra, fearing perhaps the force of eloquence, will not allow Aegisthus to show cause why he should not be slain at once.

1485—6. This distich is omitted by most editors, and it is added in MS.

Laur. in the margin. Dindorf and others include it within brackets. Nevertheless, the lines are good, and in the style of Sophocles. The sentiment too, that a little delay in dying may be a gain, is tragic, e. g. Agam. 1300, ὁ δ' ὕστατός γε τοῦ χρόνου πρὸςβέβηται.

1488. ταφεύσιν, viz. τοῖς οἰανοῖς. Cf. Aesch. Theb. 1020. Aj. 830. Ant. 1081.

1489. ἄποπτον, 'removed from sight.' See Aj. 15. Phil. 1412. This ferocious speech of Electra is at least consistent with her deep hatred, and perhaps the poet has rightly appreciated a woman's nature. There seems to have been a tradition that Aegisthus was so dishonoured in death. Wunder refers to Eur. El. 894, and Od. iii. 256 seqq.

1492. ἄγων περὶ ψυχῆς, a struggle between life and death, is a common phrase. Cf. Eum. 114, ἀκούσας ὡς ἔλεξα τῆς ἐμῆς περὶ ψυχῆς.

1495. μὴ τάσσε. 'None of your commands to me !' Cf. ταχέως in Phil. 6. Oed. Col. 851.

- πατέρα τὸν ἄμὸν, ὡς ἂν ἐν ταύτῃ θάνῃς.
- ΑΙ. ἡ πᾶσ' ἀνάγκη τήνδε τὴν στέγην ἰδεῖν
τὰ τ' ὄντα καὶ μέλλοντα Πελοπιδῶν κακά ;
- ΟΡ. τὰ γοῦν σ' ἐγὼ σοι μάντις εἰμὶ τῶνδ' ἄκρος.
- ΑΙ. ἀλλ' οὐ πατρώαν τὴν τέχνην ἐκόμπασας. 1500
- ΟΡ. πόλλ' ἀντιφωνεῖς, ἡ δ' ὁδὸς βραδύνεται.
ἀλλ' ἔρφ'.
- ΑΙ. ὑφηγοῦ. ΟΡ. σοὶ βαδιστέον πάρος.
- ΑΙ. ἡ μὴ φύγω σε ;
- ΟΡ. μὴ μὲν οὖν καθ' ἡδονὴν
θάνῃς· φυλάξαι δεῖ με τοῦτό σοι πικρόν.
χρὴν δ' εὐθύς εἶναι τήνδε τοῖς πᾶσι δίκην, 1505
ὅστις πέρα πράσσειν γε τῶν νόμων θέλει,
κτείνειν. τὸ γὰρ πανοῦργον οὐκ ἂν ᾖ πολύ.
ΧΟ. ὦ σπέρμ' Ἀτρέως, ὡς πολλὰ παθὼν
δι' ἐλευθερίας μόλις ἐξῆλθες
τῇ νῦν ὁρμῇ τελεωθέν. 1510

1496. ἐν ταύτῃ. The preposition was added by Hermann.

1498. μέλλοντα, for τὰ μ., as sup. 991. "Aegisthus seems indirectly to intimate that his murder will be avenged some day on Orestes himself." *Blaydes*. Prof. Jebb observes that Aegisthus speaks of his own death here not as a nemesis on his own conduct, but as due to the hereditary curse in the family, and as merely a link in a long chain of inevitable horrors.

1499. ἄκρος, 'consummate,' 'first-rate.' So τοξότης ἄκρος, 'a tip-top archer,' *Agam.* 628.

1500. πατρώαν. 'The art (of a seer) you boast of was not one that your father possessed,' since Agamemnon did not foresee his fate. Prof. Jebb compares *Aj.* 1121, οὐ γὰρ βάνανσον τὴν τέχνην ἐκτησάμην.

1503. καθ' ἡδονήν, i.e. in the place where you prefer to die; cf. 1493. 'It is for me,' says Orestes, 'to take care that death is as bitter to you as possible.'—μῆ, i.e. ἵνα μῆ. In such cases εὐλα-βούμενος μὴ may be mentally supplied.

1505—7. Dindorf regards these three verses as interpolated by some late hand. They may have superseded some lost lines, for the ending with σοὶ πικρόν seems too abrupt. To read πράσσειν τι for πράσσειν γε is some improvement; but θέλει, which Mr. Blaydes pronounces "decidedly wrong," is much more Attic than θέλοι. The sentiment is commonplace and rather feebly expressed, 'one ought to put transgressors to death at once, and then villainy would not abound.'

1508. 'O race of Atreus, you have suffered much, but you have pursued the path of freedom, and come at last safely out of it; and this undertaking has made you great.' Lit. 'grown great by this effort' to deliver yourself from thralldom. Cf. *Choeph.* 863, πῦρ καὶ φῶς ἐπ' ἐλευθερίᾳ δαίων. There seems a mixture of two expressions, ἦλθες δι' ἐλευθερίας, and ἐξῆλθες ἐκ κακῶν, or ἐκ δουλείας. Throughout the play *Electra* has spoken of the δουλεία in which she is unjustly held.—ἐξῆλθες, cf. *Oed. R.* 88.

ΣΟΦΟΚΛΕΟΥΣ ΤΡΑΧΙΝΙΑΙ.

INTRODUCTION.

THE "Capture of Oechalia," Οἰχαλίας ἄλωσις, was one of the ancient epic poems,—no doubt, like all the rest, in the time of Sophocles attributed to *Homer*,¹—that were embodied in the Epic Cyclus at a somewhat later but uncertain period. The few and brief notices of it that have been preserved are collected by Welcker. In the *Iliad* (ii. 596 and 730, and Od. viii. 224) mention is made of the Εὐρυτος Οἰχαλιεύς who is described in the present play as the father of Iole. The *Trachiniae* holds a high place among the tragedies of Sophocles,—of which it is also one of the most difficult,²—not only for its very artistic composition, but from the admirable and truthful sketch which it presents to us, from the hand of the greatest master of antiquity, of a loving wife who, injured though forgiving, unwittingly and from the most innocent and even laudable motives, causes the agonizing death of a beloved husband, and herself dies by suicide from remorse and despair. Not Clytemnestra nor Medea, not Antigone nor Electra, is more powerfully drawn than the patient, submissive, loving, and much-enduring Deianira. And Professor

¹ Welcker, Ep. Cycl. ii. p. 557, cites a grammarian in Cramer's *Anecdota*, i. p. 327, ἐν τῇ Οἰχαλίας ἀλώσει, ἥ εἰς Ὅμηρον ἀναφέρεται, ἐστὶ δὲ Κρέαφυλος ὁ ποιήσας. I have elsewhere maintained, that when the *Iliad* and the *Odyssey* had obtained their literary supremacy in post-tragic times, the names of other authors began to be attached to the other poems of the Cyclus. As both the *Iliad* and the *Odyssey* contain many allusions to the *Thebais*, so in Od. xxi. 22—27, the murder of Iphitus by Hercules is briefly mentioned from the old epic story which Sophocles here follows as his "Homer."

² Mr. Blaydes (Pref. p. iv) says it is "beset with difficulties in almost every line." And in p. xii he calls it "this very corrupt and difficult play." In my opinion, he greatly exaggerates the supposed corruptions of the text. Out of the many hundreds of conjectures proposed by himself or others, very few seem to me to have any probability. Sophocles purposely adopted constructions out of the common way, and to reduce all his vagaries of language to fixed standards is one of the most hopeless of attempts.

Campbell is perfectly right in saying³ that "the management of the fable is, on the whole, extremely subtle." It is replete with "Tragic irony," and, like all really great works of art, it contains much more that demands explanation than appears to the superficial observer.

The history, or rather the mythology, on which the play is constructed has been so fully set forth in Wunder's long and learned Introduction, that it is unnecessary here to repeat it.

The relations of Eurytus to Hercules are not very clearly brought out in the narrative of Lichas. He had quarrelled with Hercules, and Hercules had killed his son Iphitus by treachery (v. 260—73), for which misdeed Zeus had imposed a period of servitude (v. 276). It is probable that the poet followed the tradition that Hercules had been taught the use of the bow by Eurytus,⁴ since the quarrel turned on a taunt that Hercules could not shoot as well as Eurytus' sons. The relation of ξένοι, guest-friends, had subsisted between them of old (v. 263), so that Eurytus may have been to Hercules what Phoenix or Chiron was to Achilles. The pretext that Hercules, or his herald Lichas, had first alleged for the capture of Oechalia (v. 257), viz. from spite against the indirect author of his servitude, was declared by another informant to be false; it was love for Iole, the daughter of Eurytus, which would brook no refusal, that incited Hercules to carry her off as a captive and a concubine (v. 360. 477). On the arrival of Iole the difficulty begins. Deianira treats the girl with the greatest kindness merely as a captive; but when she is informed of the real cause of her arrival, she demurs to living with her in the same house as the rival to herself (v. 545), and conceives the idea of applying a charm, the possession of which suddenly comes into her memory, to revive her lord's languishing affection for herself. With this object in view, she takes the chorus into her confidence, and encouraged by their approval and assent (v. 589), prepares, as a present to be conveyed by the herald, the drug-smearcd robe which is destined to be his death. All seems well till the messenger has departed with the gift; when a suspicion of the most horrible kind enters her mind, that she has been using *phosphorus*⁵

³ Introd. Analysis, p. 41 (ed. 1877, 12mo.).

⁴ Theocr. xxiv. 107.

⁵ I use the term, of course, as the nearest approximation to a consuming venom which can only be really explained on the theory of the 'Solar Myth.'

-(v. 718). Then she gives way to a despair which is justified by the speedy arrival of her son Hyllus, who has been a witness of the dreadful tortures produced by the fatal gift. Unable to withstand his reproaches (for he thinks, as does Hercules himself, the deed was premeditated, and curses his mother, v. 809), she commits suicide by stabbing herself (v. 930). Hercules soon after arrives, screaming with pain, and is placed on the stage in a litter by Hyllus and a troop of bearers from Euboea. He recognizes the true meaning of an old prophecy, that he would be killed by one dead (v. 1160), and that by death alone his labours were destined to come to an end (v. 1172. 1255). He then gives a formal injunction to his son to obey, on pain of a paternal curse, his dying behest. He is to heap up a pile of unctuous wood on Mount Oeta, to set his yet living father upon it, and to finish his agony by burning him to death; and this done, he is to take to wife Iole, the young and handsome concubine of his father (v. 1222).

The poet has managed with very great art the gradual opening of the hopes and fears of Deianira. First (v. 46. 157) there was an old written record that Hercules had left, which named a fifteen-month's absence as a climacteric or critical period in his life; next (v. 70), a report brought by Hyllus that Hercules had been in captivity, and was now engaged in the siege of Oechalia; then, Hyllus' assurance that there is no good ground for fear (v. 88); lastly, the confidence of the chorus (v. 140) that Zeus will not desert his own son. For all this, Deianira is anxious and wakeful (v. 175), and it is only on the arrival of a messenger, who reports at second hand the news he has just heard, that Hercules is alive and victorious (v. 182) and preparing to return, that she gives way to exultation and delight (v. 202). With not less skill has the poet unfolded the course of events which brings on in the end the double catastrophe, the death of both. In these alternations we have precisely the same kind of emotion which by turns sustains and depresses Philoctetes, and Jocasta in the *Oedipus Rex*.

Again, the character of Lichas is very artistically drawn. Attached to his mistress, and unwilling to hurt her by telling the whole truth, he conceals the true relations between his master and the captive girl; and it is only when the first messenger, who has heard the unvarnished tale, is confronted with him, that he confesses

he has deceived her. This is very like the refuting the *ἄγγελος* by the *θεράπων* in Oed. R. 1120 seqq.

It is further a clever expedient to make Deianira's kind and sympathetic solicitude for the poor captive ladies centre on the very one (Iole) who has come to the house to do her a wrong. The generous condoning of Hercules' frailties (v. 460) combines with her natural kindness to make us like her the more, and therefore the more deeply to pity her fate. The terrible pang, when she knows all about Iole, "shatters the fabric of happiness in a moment."⁶ And the ingenious arguments by which she draws from Lichas the avowal (v. 436 seqq.), and her comments upon it, complete the sketch of her sensible and moderate views on the delicate subject of love.⁷

There are six grand speeches (*ρήσεις*) in the play, all highly elaborated and deserving of much careful study; (1) Lichas' story at v. 248, (2) Deianira's account of the death of Nessus, v. 531, (3) her description of the firing of the fatal drug, v. 672, (4) the narrative of Hyllus at v. 749, (5) the account of Deianira's suicide, v. 900, (6) the speech of Hercules in his agony at v. 1046. No other of the extant tragedies contains the same number of descriptive narratives of the like primary importance.

Of the conclusion of the play, which Hermann unjustly (as I think) regards as tame and inferior, Prof. Campbell writes thus:—"Hercules is, notwithstanding (the alleged failure of interest), magnificently grand. Already reduced to a wreck of his former self, and driven wild with pain, he is now possessed by one master passion, by rage against Deianira. He appeals to Hyllus to bring her into his presence to be destroyed. The moderation with which the delirium of Hercules is treated is remarkable. The all-enduring hero, that once followed evil fortune silently, is now distraught with pain and rage, but that is all. His mind is not gone. In the midst of suffering and feebleness he calls to mind the grandeur of his former life, and the contrast is deeply felt by the spectator. He cries as loudly as Philoctetes, but only at last is like Philoctetes in self-

⁶ Prof. Campbell.

⁷ Prof. Campbell calls this speech "dissembling" (p. 45). There is, however, no concealment, for the messenger tells him plainly in Deianira's presence (v. 420) that she knows who Iole really is; cf. v. 428.

mastery. He desires the sympathy, not only of his son, but of all present, to whom he shows his affliction, and of the Hellenes everywhere, of whom he claims that, in return for all that he had done for them, they should at least give him what he longs for, death (v. 974—1111)."

Nothing is gained by a comparison of the *Trachiniae* with the *Hercules Furens* of Euripides. The treatment of the two plays has nothing whatever in common.⁸

Prof. Campbell calls the character of Hyllus "ardent, impulsive, affectionate, and generous," and "very noble and attractive."⁹ He does not notice, what is well worthy of remark, that to a considerable degree he represents the teaching of "young Athens," in the rhetorical and sophistical style of his speeches. The date of the play is quite uncertain: the fame of Pericles as an orator seems to have greatly raised the art in public estimation, and Sophocles, Euripides, and Thucydides formed their style largely on the fashionable and almost the sole literary accomplishment of the age.

Sophocles, without doubt, treats of Hercules and Hyllus as historical characters. Between history and mythology there was no real distinction in his time; Pherecydes and Acusilaus were in no sense historians, but mere recorders and collectors of traditions. Modern science has analyzed the tale of Hercules, and conclusively proved that his life and labours are a "solar myth."¹ The δωδέκατο ἄporos of the oracle (v. 825) and the twelve successive "labours" are but the number of months; Eurystheus and Eurytus, his task-master and his teacher, are names containing that notion of width and extent found in Eurydice, Euryphassa, Eurynome, Europe, Euryanassa.² The scorching robe sent by Deianira is the same as that sent by Medea, herself a granddaughter of the Sun, to Jason's bride Glauce.³ It is the burning and glowing cloud that enwraps

⁸ Mr. Pretor (Intro. p. ix) says that "the *Trachiniae* has everything to gain by a comparison with the corresponding play of Euripides." Dr. Donaldson's critique, that the *Trachiniae* "is far inferior to the rest," and possibly the work of Iophon, is quoted by Mr. Blaydes, p. 4.

⁹ P. 51.

¹ Like the similar legends about Theseus, with whom Hercules is associated in the play of Euripides.

² Cox, *Aryan Mythology*, i. p. 417.

³ Eur. Med. 955.

the form of the Dawn-goddess Athena, and that of Apollo the Sun-god, as their aegis.⁴ The burning of Hercules on Mount Oeta is the Sun as he sinks in fiery glory behind a hill. The bride Iole is the violet cloud,⁵ a name akin to Iamus, Iolaus, perhaps even to *Ἰώες*. As Odysseus is to be reunited to the ever-youthful Penelope, so the young sun (Hyllus) is to marry the dawn when the old sun has passed away.⁶ It is significant, as an indication of the unconscious treatment of a solar myth, that the poet himself calls the fatal robe the *φονία νεφέλα Κενταύρου*, the gory red cloud coming forth from the monster-shape in the sky (v. 831). Yet in the parode (v. 96) he shows himself so little aware of the identity of his hero with the sun-god, that he makes the chorus appeal to the all-seeing sun to say where Hercules is residing. Even here, the Scholiast took the words *διοσαῖσιν ἀπείροις κλιθεῖς* to refer to the sun in the east and the west. The year's service of Hercules to the Lydian Omphale, for killing Iphitus (v. 275), is the same as the service of Apollo in the house of Admetus for killing the Cyclopes (Eur. Alc. 6). The apparent descent of the sun from the zenith to the horizon suggested the notion of his visiting the earth, dimmed and shorn of his mid-day glory. The idea was obvious, just as the killing of serpents, the clearing and opening out of forests, the draining of rivers and marshes, and the descent into Hades, are solar effects, and not the result of any human prowess, though in some cases both may be combined.

The moral or burden of the *Trachiniae* is (says Professor Campbell on v. 303) "that life is labour, cheered by transient gleams of prosperity." He thinks there are indications that the play is one of the later compositions; they are however but slight and somewhat conjectural, e. g. the use of *δοῦλος* as an adjective, vv.

⁴ See Aryan Mythology, ii. p. 54, and i. p. 435, and Max Müller, "Chips from a German Workshop," ii. p. 89, who says the name *Deianira* is Sanscrit, *dāśya-narī* = *dāsa-patnī*; but it is easily explained from Greek roots.

⁵ The word has the written digamma on a very ancient vase in the Louvre.

⁶ V. 1224. The explanation of this event on any other theory is comparatively feeble. Prof. Campbell says (p. 50), "The poet's motive in retaining the incident may have been to show the reality and depth of Heracles' affection for Iole." Expounders of the solar myth would say, "It could not have been otherwise." This is a sufficient answer to the criticism of Mr. Blaydes, which from any other point of view is true, that the request of Hercules "seems open to the charge of bad taste" (p. 5).

53. 283. 302. The loss of the Greek Argument (which in Dindorf's edition is supplied by a long extract from Apollodorus, Bibl. ii. 7, 5) has deprived us of all information on this head. The many obscurities in the play must be pleaded as an excuse for the considerable length to which the notes have unavoidably been extended. The copious and excellent Scholia are throughout a most important aid and guide to the readings and interpretation.

The scene is laid at Trachis in Thessaly, and the chorus consists of Virgins of the place.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΗΙΑΝΕΪΡΑ.

ΘΕΡΑΠΙΑΝΑ.

ΥΛΛΟΣ.

ΧΟΡΟΣ ΠΑΡΘΕΝΩΝ ΤΡΑΧΙΝΙΩΝ.

ΑΓΓΕΛΟΣ.

ΛΙΧΑΣ.

ΤΡΟΦΟΣ.

ΠΡΕΣΒΥΣ.

ΗΡΑΚΛΗΣ.

ΣΟΦΟΚΛΕΟΥΣ ΤΡΑΧΙΝΙΑΙ.

ΔΗΙΑΝΕΙΡΑ.

Λόγος μὲν ἐστ' ἀρχαῖος ἀνθρώπων φανεῖς
ὥς οὐκ ἂν αἰὼν' ἐκμάθοις βροτῶν, πρὶν ἂν
θάνη τις, οὐτ' εἰ χρηστὸς οὐτ' εἰ τῷ κακός·
ἐγὼ δὲ τὸν ἐμὸν, καὶ πρὶν εἰς Ἱδίου μολεῖν,
ἔξοιδ' ἔχουσα δυστυχή τε καὶ βαρύν,
ἣτις πατὴρ μὲν ἐν δόμοισιν Οἰνέως,
ναίουσα δ' ἐν Πλευρῶνι, νυμφείων ὄκνον

5

1. *φανείς*. This is added in the sense of *vulgatus*, as the poets say *φαίνειν λόγον*, *βοιδῆν*, *φήμην*, &c. So *μῦθος πεφασμένος* in *Il. xiv. 127*. It is not therefore a merely superfluous addition. Neue compares *ὁ τῆσδ' ἔρως*. *φανείς* inf. 433, Wunder, *Ant. 620*, *σοφία γὰρ ἐκ τοῦ κλεινὸν ἔπος πέφανται*, and Mr. Pretor, *Oed. R. 848*, *ἀλλ' ὥς φανέν γε τοῦπος ὧδ' ἐπίστασο*.

3. *θάνη*. I agree with Mr. Pretor in retaining this, the vulgate reading, against *θάνοι*, which Hermann prefers on the ground that the Attics are fond of optatives by attraction. As far as correct Greek goes, either *θάνη* or *θάνοι* is defensible. See inf. 164. It is true also that in MSS. the two moods are perpetually confused. — *χρηστὸς* and *κακός* relate, of course, merely to prosperity, not to moral conduct in the sense in which we speak of a 'good or bad life.' See inf. 452. *Eur. Hec. 1226* — 7. Translate: 'There is an old saying of men that has passed into a proverb, that you cannot be quite sure about the life of any mortal, till he is dead, whether it has been prosperous to him or unhappy. But I know too well about my own life, even before going to the world

below, that I have had one which has proved both unfortunate and burdensome to me.' The sentiment is a tragic common-place, and the Schol. needlessly refers it, by anachronism, to Solon.

4. *τὸν ἐμὸν*. It is evident that this is emphatic, and not, as Neue says, 'redundant.'

6. *ἦτις κ.τ.λ.* 'Since in the first place, as a maid, I had a troublesome lover, and afterwards, as a married woman (v. 27), an anxious life on his account.'

7. *ναίουσ'* ἐν the best MS. (Laur.), but *ναλουσά γ'* and *ναλουσα δ'* are found in good copies. Wunder reads *ἔτι*, Hermann and Dindorf *ἐτ' ἐν*, Linwood and others (from the Aldine) *ἐνί*. The epic form of the preposition, as well as the lengthening of the *i*, are objections. The *μὲν*, though it might be regarded as somewhat irregularly answered by *χρόνῳ δ' ἐν ὁστέρῳ* v. 18,—a sentence however with its own *μὲν* and *δὲ*,—seems to require *τε* or *δὲ* with *ναλουσα*. For with *πατὴρ ἐν δόμοις* it is obvious to supply *οἰκουρούσα*. The sense is, 'while staying at home with my father, and living at Pleuron in Aetolia, and not at Trachis (39) or Tiryns' (1152). Compare inf. 263, *πολλὰ μὲν λόγοις ἐπερρόθησε, πολλὰ δ'*

ἄλγιστον ἔσχον, εἴ τις Αἰτωλὶς γυνή.
 μνηστήρ γὰρ ἦν μοι ποταμὸς, Ἀχελῶν λέγω,
 ὃς μ' ἐν τρισὶν μορφαῖσιν ἐξήτει πατὴρ, 10
 φοιτῶν ἐναργῆς ταῦρος, ἄλλοτ' αἰόλος
 δράκων ἐλκτὸς, ἄλλοτ' ἀνδρείῳ κύτει
 βούπρωρος· ἐκ δὲ δασκίου γενειάδος
 κρουνοὶ διερραίνοντο κρηναίου ποτοῦ.
 τοιόνδ' ἐγὼ μνηστήρα προσδεδεγμένη 15
 δύστηνος αἰὲ κατθανεῖν ἐπηυχόμην,
 πρὶν τῆσδε κοίτης ἐμπελασθῆναί ποτε.
 χρόνῳ δ' ἐν ὑστέρῳ μὲν, ἀσμένῃ δέ μοι,
 ὃ κλεινὸς ἦλθε Ζηνὸς Ἀλκμήνης τε παῖς·
 ὃς εἰς ἀγῶνα τῷδε συμπεσὼν μάχης 20
 ἐκλύεται με. καὶ τρόπον μὲν ἂν πόνων
 οὐκ ἂν διείποιμ'. οὐ γὰρ οἶδ'. ἀλλ' ὅστις ἦν

ἀτηρᾷ φρενί, and 229, εἰ μὲν ἴγμεθ', εἰ δὲ προσφαινούμεθα. It is true, the Greeks rather prefer the dative of place, as ἡ Μαραθῶνι μάχῃ, without the preposition; cf. inf. 172; yet the ἐν is occasionally added. On the whole, as in a matter very uncertain, I have followed a Paris MS. (B.) in reading *ναλῶσα δ' ἐν Π.* Otherwise, *ναλῶσα δὲ Π.* may be justified.—*δκνον*, 'dislike,' 'hesitation,' 'reluctance.' This seems a much better reading than *δτλον*, a variant recorded by the Schol. and adopted by Hermann, Blaydes, and Dindorf. Hesych. *δτλος*, *μόχθος*,—a sense by no means suited to this passage. See Aesch. Theb. 18.

11. *φοιτῶν κ.τ.λ.* 'Paying his visits at one time in the natural form of a bull (i.e. as a river-god), at another, as a speckled writhing snake, or again with a man's body but the face of an ox.'—*ἐναργῆς*, as in Oed. R. 535, *ληστῆς ἐναργῆς*, and *ἐναργὲς δνειρον* in Homer and Aeschylus, is applied to objects which are real and not pretended or deceptive.—*αἰόλος*, like *ἐλκτὸς*, is applied equally to the changing colour and aspects, and to the turnings and windings, of both serpents and rivers. So the Schol., *ἐλκτὸς*, διὰ τὸ σκολιδὸν τῶν βρυμάτων.—*κύτει βούπρωρος*, for *τύπῳ βούκρωνος*, has been adopted by most editors (Neue and Prof. Campbell excepted) from Strabo, and it seems the more poetical reading, though the Schol. goes with the

MSS. This is one of the passages in this play which indicate two ancient recensions of the text.

14. *διερραίνοντο*, 'streams of spring-water were spurted about.' Antig. 1009, *μετάφρσιι χολαὶ διεσπείροντο*. Phil. 20, *ἐξ ἀριστερᾶς τάχ' ἂν ἴδοις ποτὸν κρηναῖον*, and so Aesch. Ag. 901, *πηγαῖον βέος*.—The *heard*, Prof. Campbell remarks, is that of the man rather than the bull. A human head with horns would satisfy the conditions of the picture.

15. *προσδεδεγμένη*, 'having accepted.' Either *προσδεχομένη* or *προσδοκῶσα* would express 'expecting.'

17. *πρὶν τῆσδε κ.τ.λ.* 'Ere ever I was brought to bed with such a monster as this.' For the genitive, depending on the notion of *πέλας*, cf. inf. 748. Phil. 1327, *Χρύσης πελασθεὶς φύλακος*, and Πανδὸς *προσπελασθεῖσα*, Oed. R. 1101. Wunder's reading *τοῦδε* is quite needless, for *τῆσδε* expresses the same thing in a less prosaic way.

21. *ἐκλύεται*. 'Set at liberty for himself,' i.e. 'to be his bride,' Prof. Campbell. Schol. *ἀπὸ τοῦ ἀπαλλάττει με καὶ ἐλευθεροῖ τοῦ φόνου, τοῦ Ἀχελῶου περιγενόμενος*. So Aesch. Prom. 235, *ἐξελευσάμην βροτοῦς*. Antig. 1112. Aj. 531.

22. *δείποιμι*. Through alarm, she says, she cannot tell how the struggle was got through, or that one made a better fight of it than the other. So *ὡς*

θακῶν ἀταρβῆς τῆς θέας, ὃ δ' ἂν λέγοι.
 ἐγὼ γὰρ ἤμην ἐκπεπληγμένη φόβῳ
 μή μοι τὸ κάλλος ἄλγος ἐξεύροι ποτέ. 25
 τέλος δ' ἔθηκε Ζεὺς ἀγώνιος καλῶς,
 εἰ δὴ καλῶς. λέχος γὰρ Ἑρακλεῖ κριτὸν
 ξυστᾶσ' αἰετιν' ἐκ φόβου φόβον τρέφω,
 κείνου προκηραίνουσα· νύξ γὰρ εἰσάγει
 καὶ νύξ ἀπαθῶι διαδεδεγμένη πόνον. 30
 κάφύσαμεν δὴ παῖδας, οὓς κείνός ποτε,
 γήτης ὅπως ἄρουραν ἔκτοπον λαβὼν
 σπείρων μόνον προσεῖδε κάξαμῶν ἅπαξ.

τάχος διυστόν, 'we must at once distinguish,' Eur. Hipp. 491.

23. θακῶν, the participle, seems to have been taken by the Schol. for the genitive, 'whichever of the spectators' seats was free from fear.'—ὃ δ' ἂν Mr. Pretor, perhaps rightly; yet cf. El. 441. Here the indefiniteness of *δοστις* favours the slight change. But Prof. Campbell cites *δοστις*—*δοε* from Ant. 463—4.

26. τέλος, 'the issue of the contest.'

28. ξυστᾶσα. Schol. *συνελθοῦσα*, 'joined in marriage with Hercules as his chosen bride.' Some compare Aj. 490, *ἐπεὶ τὸ σὸν λέχος ξυνήλθον*, but Linwood prefers, perhaps without much reason, to take λέχος here for the nominative.—*κριτὸν*, root *κριν*, implies separation and distinction. So *κριτὸν γυναικῶν γένος* in Pind. Pyth. iv. 50. See also inf. 245. 'Decided by the contest,' Prof. Campbell. But the Schol. has *ἐκκριτον*.

29. προκηραίνουσα. It is evident that *κηραίνειν*, to damage or destroy, which Curtius refers to the root of *κείρω*, is different from the same form of verb meaning 'to care for,' as in Eur. Hipp. 223, quoted by the Schol., τί ποτ', ὦ τέκνον, τάδε κηραίνεις; Perhaps *curare*, anciently *coerare*, is the same word. The Schol. refers it to *κέαρ*, as we say 'taking to heart.' See on Aesch. Suppl. 976. Eum. 124.

30. ἀπαθῶι. 'Night gets rid of one care only by bringing in a new one in its place.' The *night* is specially mentioned (as inf. 149) as the time for brooding over cares. Thus *εἰσάγειν καὶ ἀπαθῶιν ξένον* might be said of a capricious host who turned off one to make room for another. The Schol. seems to have mis-

understood the sense in supplying Ἑρακλέα as the object. Yet Wunder follows him, somewhat awkwardly translating, 'for night brings him and in turn sends him away, having accepted a task,' i. e. a new labour to perform. Similarly Prof. Campbell, 'for night brings him home, and the same (or 'the next') night thrusts him from me, bringing the succession of his toil.' The general sense is, according to this view, 'he no sooner returns at night than he goes off again at once to undertake some new labour.' It seems to me that ἀπαθῶι could hardly mean ἀποπέμπει or ἀποστέλλει. The passage is called difficult by most of the commentators; but I think it is simple enough. One night, she says, brings some care or trouble (πόνος), and the next night discards it, and as it were, pushes it aside, to make room for some other to take its place.

31. κείνος, 'that absent lord of mine.' So inf. 38. 40.—γήτης (so Herm. with MS. Laur. for γήτης), Hesych. γήτης· ὁ τὴν γῆν ἐργαζόμενος, γεωργός. Cf. Plat. Phaedr. p. 276, B, ὁ νοῦν ἔχων γεωργός, ὃν σπερμάτων κηδοῖτο καὶ ἐγκαρπα βοῦλοιο γενέσθαι, —σπείρας εἰς τὸ προσήκον ἀγαπήν ἂν ἐν ὀγδόῃ μηνὶ δσα ἔσπειρε τέλος λαβόντα;—ὅπως, cf. El. 98. 1151. She compares Hercules to a tenant-farmer who has taken a distant field, and only visits it once when he sows and once when he reaps. Thus, as Linwood observes, with κείνος we ought to supply ἅπαξ μόνον προσεῖδε, and the comma usually placed after λαβὼν should be omitted. But for ἅπαξ, 'only once,' the poet has substituted ποτέ, 'occasionally.'

τοιοῦτος αἰὼν ἐς δόμους τε καὶ δόμων
 αἰεὶ τὸν ἄνδρ' ἔπεμπε λατρεύοντά τῳ. 35
 νῦν δ' ἡνίκ' ἄθλων τῶνδ' ὑπερτελῆς ἔφυ,
 ἐνταῦθα δὴ μάλιστα ταρβήσας' ἔχω.
 ἐξ οὗ γὰρ ἔκτα κείνος Ἰφίτου βίαν,
 ἡμεῖς μὲν ἐν Τραχίνι τῇδ' ἀνάστατοι
 ξένῳ παρ' ἀνδρὶ ναίομεν κείνος δ' ὅπου 40
 βέβηκεν οὐδεὶς οἶδε· πλὴν ἐμοὶ πικρὰς
 ὠδῖνας αὐτοῦ προσβαλὼν ἀποίχεται·
 σχεδὸν δ' ἐπίσταμαί τι πῆμ' ἔχοντά νιν.
 χρόνον γὰρ οὐχὶ βαιὸν, ἀλλ' ἤδη δέκα
 μῆνας πρὸς ἄλλοις πέντ' ἀκήρυκτος μένει. 45
 κάστω τι δειδὼν πῆμα· τοιαύτην ἐμοὶ
 δέλτον λιπὼν ἔστειχε, τὴν ἐγὼ θαμὰ
 θεοῖς ἀρώμαι πημονῆς ἄτερ λαβεῖν.

ΘΕΡΑΠΙΑΝΑ.

δέσποινα Δηάνειρα, πολλὰ μὲν σ' ἐγὼ

35. λατρεύοντά τῳ, 'in service to somebody,' refers to the labours imposed on Hercules by Eurystheus.

36. ὑπερτελῆς. 'Now at last, when he has surmounted, or risen superior to, these toils.' Mr. Pretor thinks *ἔφυ* means that he was *born* to surmount them; and this view may be right. That his labours are now over, she infers from the oracle, v. 155.

38. ἔκτα. "Notanda aoristi forma epica, hic solum in Sophocle obvia. Cf. κατέκτας Eur. Bacch. 1290. Med. 1398. ἔκτα Herc. Fur. 423." *Linwood*. The participle *κατακτάς* occurs in Alcest. 3.

39. ἀνάστατοι, 'having had to leave our homes.' The usual consequence of a murder was a voluntary exile for a time; cf. Eur. Hipp. 37.

40. ξένῳ παρ' ἀνδρὶ. Schol. τῷ Κῆρῳ, *ὃς ἦν παῖς Ἀμφιτρυῶνος ἀδελφοῦ*.—ὅπου βέβηκε, 'where he now is.' Eur. El. 777, *κυρεῖ δὲ κήποις ἐν καταρρύτοις βεβῶς*, 'he was in his own park at the time.'

41. πλὴν ἐμοὶ κ.τ.λ. 'I only know that he is gone after imposing on me many a keen pang about him.' By *ὠδῖνας*, as Wunder remarks, the tablet is meant on which the oracle was written.—*αὐτοῦ* Blaydes and Campbell, with Hermann.

44—8. Wunder encloses these verses in brackets. They are not necessary to the context, and they may have come in from some early recension or edition, with other verses in this play. But they are good lines, and they contain nothing to which a critic can fairly object. The period of fifteen months is named also inf. 164.

45. Hesych. ἀκήρυκτος· ἀνεπικηρύκευτος. Schol. *ὅν οὐδεὶς ἐλθὼν κηρύττει καὶ ἀπαγγέλλει, ποῦ ποτ' ἐστί*.

46. τοιαύτην. This may refer back to *πικρὰς ὠδῖνας*, or it may mean that there *must* be something the matter, from the ominous import of the tablet which he left in her keeping when he went off.

47. τὴν. There are sufficient instances of the article used for the relative, e.g. inf. 381. 728, to make Dindorf's alteration *ἔστειχεν ἦν unnecessary*. 'Often,' she says, 'do I pray to the gods that I may have received it without harm,' i.e. suffer no harm by receiving it. Cf. 157. The phrase here is peculiar, because *ἀρώμαι (εὐχομαι) λαβεῖν* should rather mean 'I pray that I may receive.' It is a question of context; the past sense is sufficiently determined by *λιπὼν ἔστειχεν*.

κατείδον ἤδη πανδάκρυτ' ὀδύρματα 50
 τὴν Ἡράκλειον ἐξοδὸν γοωμένην
 νῦν δ', εἰ δίκαιον τοὺς ἐλευθέρους φρενοῦν
 γνώμασι δούλαις, καὶ μετὰ χρῆ φράσαι τόσον,
 πῶς παισὶ μὲν τοσοῖσδε πληθύεις, ἀτὰρ
 ἀνδρὸς κατὰ ζήτησιν οὐ πέμπεις τινα, 55
 μάλιστα δ' ὄνπερ εἰκὸς Ἴλλον, εἰ πατρὸς
 νέμοι τι' ὦραν τοῦ καλῶς πράσσειν δοκεῖν;
 ἐγγὺς δ' ὅδ' αὐτὸς ἀρτίπους θρώσκει δόμους,
 ὥστ' εἴ τί σοι πρὸς καιρὸν ἐννέπειν δοκῶ,
 πάρεστι χρῆσθαι τάνδρ' ἰοῦς τ' ἐμοῖς λόγοις. 60
 ΔΗ. ὦ τέκνον, ὦ παῖ, καὶ ἀγεννήτων ἄρα
 μῦθοι καλῶς πίπτουσιν ἥδε γὰρ γυνή

50. ὀδύρματα, 'with lamentations,'—a cognate accusative forming one idea with the participle, and therefore governing a separate object, ἐξοδόν. See Electr. 123—5. Eur. Med. 205, λυγρὰ δ' ἔχεα βοᾷ τὸν ἐν λέχει προδόντα.

52. φρενοῦν, Schol. and Hesych. νοουθετεῖν. Aesch. Ag. 1183, φρενώσω δ' οὐκέτ' ἐξ αἰνιγμάτων.—δούλαις, here used as an adjective, as frequently τύραννος, e.g. Prom. V. 761, πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται; Prof. Campbell has δούλοις.—τόσον, al. τὸ σὸν, 'that which is your own part,' viz. to suggest in the present need, or 'what is for your interest,' Schol. τὸ σοι συμφέρον. "The ancients did not like long speeches from their slaves. Eur. Iph. Aul. 313, μέθες μακροῦς δὲ δοῦλος ὧν λέγεις λόγους." Wunder.—As far as τόσον is the *protasis* of the sentence, as I think. Mr. Pretor takes καὶ μετὰ to commence the *apodosis*.

55. κατὰ is here used as in πορεύεσθαι, ἐπεσθαι καθ' ὁδόν &c., denoting the course and object of the pursuit.

56. ὄνπερ εἰκός, supply ἔλθειν ἂν implied in πέμπεσθαι ὑπὸ σοῦ. For the motive for going is assigned in what follows to Hyllus himself,—'who surely would go if he had any thought about his father (or cared) for his being supposed to fare well.'—νέμοι, as in μοῖραν νέμειν, Prom. V. 292, a phrase originally applied to the distribution of shares. Oed. Col. 385, ὡς ἐμοῦ θεοῦς ὦραν τιν' ἔξειν. Here there is some confusion between giving thought to, and having

thought of a person.—τοῦ—δοκεῖν, a secondary genitive of apposition, in place of the simpler syntax τοῦ τὸν πατέρα δοκεῖν κ.τ.λ.—The Schol. seems to have read νέμει, which is found in two or three copies, and is quite defensible in the sense of εἶπερ νέμει, and so Mr. Blaydes edits, though he calls the passage corrupt.

58. ἀρτίπους. 'Just at the right moment he comes bounding to the house.' Schol. ἀρτίως καὶ ἡρμοσμένως τῷ καιρῷ πορεύεται. On this explanation Neue briefly comments, "minime." Linwood (who might have compared Theb. 374, σπουδῇ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα, and Hesych. ἀρτίπος· ἀρτίπους, ἄρτιος τοῖς ποσίν, ὑγιόπους, and id. ἀρτίπου· ὑγιή (ὑγιεῖς) τοὺς πόδας ἔχοντα) prefers the sense 'with firm and equal step.' The context seems to show, that as Hyllus had just heard some news about his father, he was running in glee to tell his mother of it. Hence ἀρτίπους should qualify θρώσκει, 'nimble runs;' and ἄρτι που, a conjecture of Mr. Shilleto's mentioned by Mr. Pretor with approval, is not only weak, but has the που added without any clear sense. Euripides has ἀρτίδακρυς in Med. 903.

60. Hermann reads τοῖς γ' ἐμοῖς λόγοις, 'the man (Hyllus) may make use of my suggestions,' which could only mean, 'if he has no other advice to follow.'

61. Hesych. ἀγεννήτων δυσγενῶν, and so the Schol.

δούλῃ μὲν, εἴρηκεν δ' ἐλεύθερον λόγον.

ΤΑΛΙΟΣ.

ποῖον ; δίδαξον, μήτηρ, εἰ διδακτά μοι.

ΔΗ. σέ πατρός οὕτω δαρὸν ἔξενωμένον 65

τὸ μὴ πυθέσθαι ποῦ 'στιν αἰσχύνῃν φέρειν.

ΤΑ. ἀλλ' οἶδα, μύθοις εἴ τι πιστεύειν χρεών.

ΔΗ. καὶ ποῦ κλύεις νιν, τέκνον, ἰδρῦσθαι χθονός ;

ΤΑ. τὸν μὲν παρελθόντ' ἄροτον ἐν μήκει χρόνου
Λυδῇ γυναικί φασί νιν λάτριν πονεῖν. 70

ΔΗ. πᾶν τοίνυν, εἰ καὶ τοῦτ' ἔτλη, κλύοι τις ἄν.

ΤΑ. ἀλλ' ἐξαφείται τοῦδέ γ', ὥς ἐγὼ κλύω.

ΔΗ. ποῦ δῆτα νῦν ζῶν ἢ θανὼν ἀγγέλλεται ;

ΤΑ. Εὐβοῖδα χώραν φασὶν, Εὐρύτου πόλιν,
ἐπιστρατεύειν αὐτὸν, ἢ μέλλειν ἔτι. 75

ΔΗ. ἄρ' οἶσθα δῆτ', ὦ τέκνον, ὥς ἔλειπέ μοι

63. ἐλεύθερον. Schol. ἐλευθέρῳ πρέποντα. 'For here is a woman who is a slave, and yet she said just what the free-born would say.'

66. Neue retains the MS. reading φέρει, corrected by Valckenaer.—τὸ μὴ πυθέσθαι, 'the not having ascertained,' cf. inf. 91.—σέ, emphatic at the beginning of the verse, 'you, his eldest son' &c.—ἐξενωμένου, Schol. ἐν ξένη διατριβήντος. Cf. El. 777.

67. μύθοις γ' Neue, Blaydes, and Wunder; but γε is wanting in Laur. and other good copies.

68. καὶ ποῦ, as καὶ τοῦ inf. 187, and in many other places, implies a degree of incredulity. She does not believe her son has really heard of Hercules' residence in any particular spot.

69. Hesych. ἄροτος: ἐνιαυτούς. Σοφοκλῆς Τραχινίαις. Cf. inf. 253, πρᾶξις Ὀμφάλη—ἐνιαυτὸν ἐξέπλησεν.—τὸν μὲν κ.τ.λ., 'during the past year, for all that length of time, not less than the entire year.'

70. Λυδῇ γυναικί. Schol. τῇ Ὀμφάλῃ. Cf. Agam. 609, σημαντήριον οὐδὲν διαφθείρασαν ἐν μήκει χρόνου.—λάτριν, cf. Prom. V. 941, τὸν Διὸς τρόχιν.

71. εἰ καὶ τοῦτ'. 'If he submitted to that (slavery to a woman), one may expect to hear of anything about him.' The καὶ perhaps really belongs to πᾶν rather than to τοῦτο, 'if this, then any-

thing besides.'

72. ἐξαφείται. Schol. ἀφείθη, ἀπηλλάγη τοῦ δουλεύειν.

73. ἢ θανὼν γ', 'or indeed dead,' Neue and Hermann with three MSS. Cf. Aesch. Ag. 630, πότῃ γὰρ αὐτοῦ ζῶντος ἢ τεθνηκότος φάτις πρὸς ἄλλων ναυτίλων ἐκλήζετο; Prof. Campbell remarks that Deianira hardly believes Hercules could survive such a degradation.

75. ἐπιστρατεύειν. 'That he is now marching against, or is on the point of doing so,' lit. 'is yet delaying it awhile.' 'The words Εὐβ. χώραν are used in apposition, meaning that Hercules led his army against Oechalia, a city of Euboea.' Wunder. It is more correct to say that πόλιν is an apposition with χώραν, the former word being taken, as Neue says, "de tota regione." He well compares Eur. Ion 294, Εὐβοί' Ἀθήναις ἔστι τις γείτων πόλις.

76. ἔλειπε. It is difficult to see any special force in the imperfect, and perhaps it was used for metrical convenience. Wunder, Introd. ch. iv. § 4 (p. 47, note) explains the passage thus: "When Deianira learned that at that very time when Hercules had been either promised a life of freedom and happiness or threatened with death, [when] he was making war against Oechalia, it was likely that she would suppose it his last labour. Although,

μαντεία πιστὰ τῇσδε τῆς χώρας πέρι ;

TA. τὰ ποῖα, μήτηρ ; τὸν λόγον γὰρ ἀγνοῶ.

ΔΗ. ὡς ἡ τελευταῖον τοῦ βίου μέλλει τελεῖν,
ἡ τοῦτον ἄρας ἄθλον † εἰς τὸν ὕστερον
τὸν λοιπὸν ἤδη βίον εὐαίων' ἔχειν.

80

ἐν οὖν ῥοπῇ τοιαῦδε κειμένῳ, τέκνον,
οὐκ εἰ ξυνέρξων, ἥνικ' ἡ σεσώσμεθα
[ἡ πίπτομεν, σοῦ πατρὸς ἐξολωλότος ;]
κείνου βίον σώσαντος, ἡ οἰχόμεσθ' ἅμα ;

85

TA. ἀλλ' εἰμι, μήτηρ· εἰ δὲ θεσφάτων ἐγὼ
βάξιν κατήδη τῶνδε, κὰν πάλαι παρῇ.
[νῦν δ' ὁ ξυνήθης πότμος οὐκ ἐᾷ πατρὸς

therefore, this expedition was not mentioned by the oracle, as is evident from the account of Deianira herself, v. 164—72, yet she might truly say that that was the last labour foretold by the oracle of Dodona." Prof. Campbell remarks that the silence for so long on the subject of the prophecy was not unnatural in the mother. She may have wished to spare her son a needless anxiety.

79. τελεῖν. Perhaps φέρειν, sc. ἡ χώρα. Linwood says, "τελευτήν τελεῖν mira est, nec tamen fortasse corrupta lectio." Neue compares Oed. Col. 1720, ἐπεὶ δὲ βίως γ' ἔλυσεν τὸ τέλος, ὃ φίλαι, βίον. For μέλλει we might well read μέλλοι. To make μαντεία the subject is far-fetched and improbable. The Schol. may have read φέρειν, which well suits ἐν Οἰχαλίᾳ τεθνήξομαι.

80. ἄρας. Instead of τελέσας, a word appropriate to a contest, ἄθλος, the poet uses a verb properly applied to lifting and carrying off a prize, ἄθλον. So in II. ix. 124, οἱ ἀέθλια ποσσὶν ἔρποντο, and elsewhere ἀνελεῖν and ἀνελίσθαι, e.g. II. xxiii. 614.—The words εἰς τὸν ὕστερον are difficult, and Dindorf omits them as the patchwork of some grammarian. To supply χρόνον seems almost impossible, and to understand βίον from the preceding verse would require πότμον rather than βίον in the next (cf. v. 88). The Schol. seems to ignore v. 80, and it might be omitted, if we read ἡ λοιπὸν ἤδη κ.τ.λ. His comment is, ἐλεγεν, φησὶν, ὅτι ἐν Οἰχαλίᾳ τεθνήξομαι, ἡ σωθεὶς εὐδαιμονήσῃ τὸν ἐπιλοιπον χρόνον. Here

σωθεὶς does not represent τοῦτον ἄρας ἄθλον, but is added in opposition to τεθνήξομαι. And this, perhaps, is the right key to the difficulties of the passage. Otherwise, we might fairly read ἡ τοῦτον ἄρας ἄθλον ὡς τὸν ὕστατον, viz. ὄντα. Or we might read ἔχει, the praesens propheticum, by which the change of subject from ἡ χώρα μέλλει φέρειν to ἡ Ἑρακλῆς ἔχει = ἔξει, would be much less harsh. This use, in fact, is very common; e.g. Prom. V. 767, ἡ πρὸς δάμαρτος ἐξανίσταται θρόνων;—βίον, 'a course of life,' is joined with εὐαίων in Aesch. Pers. 711. Hermann with one MS. reads τὸ λοιπὸν, comparing Oed. Col. 1619, οὗ τητῶμενοι τὸ λοιπὸν ἤδη τὸν βίον διδάξεται. Either τοῦτό γ' ἄρας ἄθλον, or εἰς τὸ γ' ὕστερον, is also not improbable.

82. κειμένῳ, viz. σφ' πατρί. Schol. ἐν κινδύνῳ καὶ ἐπὶ ξυροῦ ἀκμῆς ἱσταμένῳ οὐ πορεύσῃ συλληψόμενος αὐτῷ καὶ συναγωνιούμενος;—ἥνικα 'at this juncture when' &c. Two lines, belonging to different ancient recensions or editions, appear to have been combined in the existing MSS. Yet the conjecture of Bentley and Dobree, by transposing the verses, ἡ οἰχόμεσθ' ἅμα καὶ πίπτομεν, seems to have some probability.

86. ἐγώ. 'If I had known them (as you do)' &c.—κατήδη and παρῇ, the true forms of the first person in the older Attic, are given in the best editions for κατήδειν (—ην) and παρῆν.

88—9. This couplet, though Sophoclean in character, seems, as it were, "out of joint." It would do in place of

ἡμᾶς προταρβεῖν, οὐδὲ δειμαίνειν ἄγαν.]
 νῦν δ' ὡς ξυνήμ', οὐδὲν ἐλλείψω τὸ μὴ
 πᾶσαν πυνθέσθαι τῶνδ' ἀλήθειαν πέρι.

90

4H. χώρει νυν, ὦ παῖ. καὶ γὰρ ὑστέρῳ τό γ' εἶ
 πρᾶσσειν, ἐπεὶ πύθοιτο, κέρδος ἐμπολᾷ.

ΧΟΡΟΣ.

ὄν αἰόλα νύξ ἐναριζομένα στρ. α.
 τίκει κατευνάζει τε φλογιζόμενον, 95
 Ἄλιον Ἄλιον αἰτῶ,
 τοῦτο καρῦξαι τὸν Ἀλκμήνας, πόθι μοι πόθι παῖς

the next couplet, but not along with it. Wunder, with Hermann, transposing the two lines to follow 91, reads ἀλλ' ὁ ξυνήθης πότμος κ.τ.λ. This is not amiss, if we supply some ellipse; ('the position, indeed, is serious,) yet my father's usual luck gives us hope.' Schneidewin (ap. Neue) compares El. 783—6 for the repetition of νῦν δὲ in the same sentence. Prof. Campbell would read πρὶν δ'—οὐκ εἶα, 'hitherto, our father's usual luck forbade us to anticipate any evil, or to fear very much about him.' Dindorf ejects 88—9 as spurious. Mr. Blaydes has νῦν δ'—οὐκ εἶα.

90. τὸ μὴ. Bruck, whom most of the editors follow, reads τὸ μὴ οὐ. But Neue compares Ant. 444, κοῦκ ἀπαρνούμαι τὸ μὴ.—πυνθέσθαι, i. e. to ascertain if the oracles spoke truly about him, sup. 79.—περὶ τῶνδε is shortly put for τῶν περὶ τῶνδε θεσφάτων.

92. καὶ—ὑστέρῳ, 'even for one who is late (in acting).' The Schol. explains τὸ γ' εἶ πρᾶσσειν by τὰ δέοντα ποιεῖν. Neue thinks there is a reference to τοῦ καλῶς πρᾶσσειν δοκεῖν, v. 57. Linwood gives Erfurdt's version, "prospera fortuna enim ei, qui sero de ea resciscit, quando tamen resciscit, lucrum adfert."—πύθοιτο, sc. τις, the optative making the proposition more general, and nearly equivalent to εἰ πύθοιτό τις. We might however read πύθοιο, and understand καὶ ὑστέρῳ σοι. Wunder, "even if one come later, prosperity (success) is a gain to one when known."—ἐμπολᾷ, 'makes a trade-profit.' This is one of the constant metaphors from traffic that occur in the tragics. Cf. Ant. 1037. Phil. 303. Ag. 978. Hesych. ἐμπολᾷ περιέχεται, πραγματεύεται. He seems to refer to

some passage where it meant 'to go about, to engage in, a matter.'

94—140. The Parode.—The Chorus, young Trachinian ladies (inf. 144) from whom the play takes its name, console and sympathize with Deianira. We may conjecture that sun-worship was a local religion, Hercules himself being a sun-god, and thus the appeal to the Sun as all-seeing and all-knowing becomes peculiarly appropriate. Compare, for the address, Aj. 845.

Ibid. Hesych. αἰόλη νύξ· ἡτοιμέλαινα, ἡ ποικίλη διὰ τὰ ἄστρα. Σοφοκλῆς Τραχινίαις. Cf. inf. 132. Prom. V. 24, ἡ ποικιλείμων νύξ. Translate, 'Of him whom the spangled night gives birth to by its own destruction, and (by returning) lulls to rest in the glory of his brightness, the Sun, the (mighty) Sun, I ask to tell me this about the son of Alcmena, where in the world he is now dwelling,—(tell me, I say,) O thou that dost blaze with a brightly flashing light! Is it by some strait of the sea, or is it that he is resting between two mainlands' (i. e. that strait which divides Europe and Asia)?—'say, O thou that surpasses all in thy power of sight!'

95. τίκει. See Aesch. Ag. 264. 279.—Hesych. κατευνάζει κοιμίζει. "Intellige γεννωμένα ex contrario, El. 72." Neue.—ἐναριζομένα is properly 'slain and despoiled of its honours,' viz. the stars.
 96. Ἄλιον. Either σὲ τὸν Ἄλιον may be understood, or (as inf. 217) there is a change from the mention of the object to a direct address. Prof. Campbell compares Oed. R. 159—164.

97. Some construe αἰτῶ τοῦτο. But as κηρύξαι τινα is properly 'to summon a person by herald' (Aesch. Cho. 4. 124.

ναίει ποτ', ὦ λαμπρῇ στεροπῇ φλεγέθων,
 ἥ ποντίας αὐλῶνας, ἥ δισσαΐσιν ἀπείροις κλιθεῖς,
 εἶπ', ὦ κρατιστεύων κατ' ὄμμα. 101
 ποθουμένα γὰρ φρενὶ πυνθάνομαι ἀντ. ἀ.
 τὰν ἀμφινεικῇ Δηιάνειραν αἰεὶ,
 οἶά τιν' ἄθλιον ὄρνιν, 105
 οὐ ποτ' εὐνάζειν ἀδακρύτων βλεφάρων πόθον, ἀλλ'
 εὐμναστον ἀνδρὸς δεῖμα φέρουσιν ὁδοῦ
 ἐνθυμίους εὐναῖς ἀνανδρώτοισι τρύχεσθαι, κακὰν
 δύστανον ἐπίζουσιν αἶσαν. 111
 πολλὰ γὰρ ὥστ' ἀκάμαντος στρ. β'.
 ἥ Νότου ἥ Βορέα τις
 κύματ' * ἂν εὐρέϊ πόντῳ
 βάντ' ἐπιόντα τ' ἴδοι, 115

Eur. Hec. 148. Ar. Ach. 748), it may be questioned if τοῦτο καρῶσαι τὸν Ἀλκμήαν does not here follow the syntax of κακὸν λέγειν τινὰ, viz. 'to report for me this about Alcmena's son, where he is dwelling.'—πόθι μοι, πόθι μοι Wunder with Porson. MSS. πόθι μοι πόθι μοι καίς, which Prof. Campbell retains by reading ἀλλὰ without elision in v. 107.

100. αὐλῶνας. The MS. Laur. has ποντίας, which Neue and others prefer, but *ou* is superscribed. Mr. Blaydes cites Athenaeus (v. p. 189, D), καλοῦσι δὲ ἀρσενικῶς τοὺς αὐλῶνας—οἱ δὲ ποιηταὶ θηλυκῶς.—καὶ Σοφοκλῆς Σκύθαις, Κρηνοῦς τε καὶ σήραγγας ἧδ' ἐπακτίας αὐλῶνας. In Aesch. Prom. 731 it is masculine, αὐλῶν' ἐκπερᾶν Μαιωτικόν. The notion seems to be, that Hercules may be in the narrow strait of the Hellespont, resting as it were on both shores, as a man is said to be τοίχῳ or ἀσπίδι κεκλιμένος, or he may be in the Euripus, near home. Cf. Il. iii. 135. v. 709. xv. 740. xxii. 3. The Schol. understood 'both in the east and the west,' as if he were conscious that Hercules was the Sun-god. He seems to refer κλιθεῖς and κρατιστεύων equally to the vocative ἄλιε. Linwood remarks, "δισσαῖς h. l. alterum ex duobus significat." "The chorus ask in substance whether Heracles is in Asia or Europe, or on the sea which separates the two." Prof. Campbell.

103. ποθουμένα. 'With anxious (long-

ing) mind.' For the middle Neue compares the transitive use of κρύπτεται Aj. 647, ἀνομάζω Oed. R. 1021. Schol. ἀντὶ τοῦ ποθοῦσθ. Wunder adopts the conjecture of Musgrave, πονουμένα. Hesych. πυνθάνομαι ἀκούω. The 'longing mind' seems that of the chorus, who is constantly told, on inquiry, that 'the lady with two suitors, like some love-lorn bird, never allows the desire of her eyes to rest so as to be without tears.' Otherwise Deianira would be said ποθουμένα φρενὶ ἔχειν πόθον. Hesych. ἀμφινεικῆς περιμάχῃτοι (sic), ἐναντίους ἔχων λόγους. Σοφοκλῆς Τραχινίαις. Cf. 527, τὸ ἀμφινεικῆτον ὄμμα νύμφας. Aesch. Ag. 686, τὰν δολιγαμβρον ἀμφινεικῇ θ' Ἐλέαν. Schol. τὴν περιμάχῃτον.—ἀεὶ, as Mr. Blaydes observes, belongs to τρύχεσθαι.

107. τρέφουσιν, Casaubon's conjecture for φέρουσιν, has been adopted by Dindorf, Blaydes, and Wunder. The Schol., who explains it by μνημονεύουσιν, perhaps supplied ἐν θυμῷ. Here δεῖμα is regarded as ἄχθος, a burden to be borne.

109. ἐνθυμίους, 'anxious,' Schol. ταῖς μερμηητικαῖς. The causal dative means that she pines for her widowed estate, lit. her 'unhusbanded bed.'

111. δύστανον, 'poor lady!' is not an epithet to αἶσαν. Cf. 936.

115. It seems best in this obscure passage to insert ἂν after κύματα, with Porson and Linwood. Others read ἐν,

οὕτω δὲ τὸν Καδμογενῇ τρέφει, τὸ δ' αὖξει βίοντος
πολύπονον, ὥσπερ πέλαγος Κρήσιον. ἀλλὰ τις θεῶν
αἰὲν ἀναμπλάκhton Ἴδιδα σφε δόμων ἐρύκει. 120

ὧν ἐπιμεμφομένα σ' ἴδ- ἀντ. β'. 122
δεῖα μὲν, ἀντία δ' οἶσω.

φαιμί γὰρ οὐκ ἀποτρύνειν
ἐλπίδα τὰν ἀγαθὰν 125

χρήναί σ'. ἀνάληγτα γὰρ οὐδ' ὁ πάντα κραίνων
βασιλεὺς

ἐπέβαλε θνατοῖς Κρονίδας· ἀλλ' ἐπὶ πῆμα καὶ χαρὰ
πᾶσι κυκλοῦσιν, οἶον ἄρκτου στοροφάδες κέλευθοι.

and ἴδω for ἴδοι, but this is an epic, not an Attic use of the subjunctive. The Schol. supports Porson's view, ὥσπερ γὰρ ἔν τις θεωροῖη κυματομένην τὴν θάλατταν, ἢ Νότου πνέοντος ἢ Βορέου, τῶν δὲ κυμάτων τὰ μὲν ἀπύοντα, τὰ δὲ ἐπέρχόμενα, οὕτω καὶ τὸν Ἡρακλέα, καθάπερ τι πέλαγος κακῶν, τὸ μὲν τι παρὸν λυπεῖ, τὸ δ' αὐδόμενον ἀποκείται. The last part of the comment is wrong, for he took αὖξει in the sense of αὖξεται, and understood 'a greater and growing evil is in reserve.' The safest way, as it seems to me, to explain a passage which does not appear corrupt, is to construe οὕτω δὲ ὥσπερ πέλαγος (κακῶν) τρέφει τὸν Ἡρακλέα, αὖξει δὲ τὸν πολύπονον βίοντος, where τρέφει means 'attends.' So κακῶν ὥσπερ θάλασσα, Aesch. Theb. 755. And for the *hyperthesis* or disarrangement of the article, I must refer the student to my note on Aesch. Suppl. 1039. Linwood indeed says this "fieri nullo modo potest," and he construes τὸ δὲ, πύλονον ὥσπερ Κ. πέλαγος βίοντος, αὖξει, i.e. *augetur*. The subject to τρέφει he takes to be πολλὰ κύματα. I do not think he is right. Prof. Campbell thinks the order is, βίοντος πολύπονον πέλαγος ὥσπερ πέλαγος Κρήσιον (τὸ μὲν) τρέφει, τὸ δὲ αὖξει Ἡρακλέα. "Toil" (he says) "is the ordinary life of Hercules, and at times this toil brings him to honour (αὖξει); hitherto it has not brought him into disaster." If however, as has been suggested, we read βίοντος, we may take πολύπονον (as sup. 106 δακρύων), in the *proleptic* sense, 'one care attends him, and another care makes his life more and more laborious.' Neuo takes πολύπονον as the subject of αὖξει, and Hercules as the object; but

that τὸ δὲ should stand "pro nudo δὲ" seems incredible. On the whole, I think Hermann's explanation certainly the best, *ita quasi Creticus quidam pontus Herculem habet, augetque eius labores*.

120. Schol. ἀναμπλάκhton, ἔπαιστον. Hesych. [ἀν]απλάκhton ἀναμάρτητον· Σοφοκλῆς Τραχινίαις.

121. ἀδεῖα μὲν, ἀντία δέ. Here grammar and context seem singularly at variance. The sense should be, as the Schol. explains it, 'news pleasing indeed, but opposed to your (desponding) view.' But as ἀδεῖα for ἀδεῖα cannot be defended, it seems necessary to supply ἀδεῖα μὲν εἰμι σοι, δμως δὲ ἀντία οἶσω. Linwood, "ἀδεῖα non laeta, sed tibi grata, accepta, vertendum erat. Cf. Oed. T. 82." [Ant. 436.] "In a pleasant mood," Prof. Campbell. But this is rather far-fetched, and Musgrave's correction αἰδοῖα, 'respectful,' adopted by Mr. Blaydes and Wunder, seems much more probable. So Aesch. Suppl. 190, αἰδοῖα καὶ γοεδνὰ καὶ ἄχαρεϊ ἔφη ξένους ἀμείβεσθ'. Wunder also reads, but with less reason, ὧν ἐπὶ μεμφομένα σ'. The Schol. seems to have read ἐπιμεμφομένας, as below he read ἐπὶ πῆματι καὶ χαρᾷ.

124. ἀποτρύνειν. Schol. ἀποβάλλειν, ἀποδοκιμάζειν.

128. ἐπέβαλε, 'imposes.' The meaning is, that not even Zeus, the ruler of all things, can prevent human sorrows which proceed from a superior power, μῦτρα or ἀνάγκη. After this clause we may supply, ('For life is not wholly a life of care), but' &c., εἰ γὰρ ἄλγος ἐστὶ, ἐστὶ καὶ χαρὰ.

130. κυκλοῦσιν. The active is used intransitively in El. 1365, if the reading be right. The ἐπὶ belongs to the verb

μένει γὰρ οὐτ' αἰόλα ἔπαδ. 132

νὺξ βροτοῖσιν οὔτε Κῆρες οὔτε πλοῦτος,

ἀλλ' ἄφαρ βέβακε, τῷ δ' ἐπέρχεται χαίρειν τε καὶ

στéρεσθαι. 135

ἂ καὶ σέ τὰν ἄνασσαν ἐλπίσιν λέγω

τάδ' αἰὲν ἴσχειν· ἐπεὶ τίς ᾧδε

τέκνοισι Ζῆν' ἄβουλον εἶδεν; 140

ΔΗ. πεπυσμένη μὲν, ὡς ἀπεικάσαι, πάρει

πάθημα τοῦμόν· ὡς δ' ἐγὼ θυμοφθορῶ

μήτ' ἐκμάθοις παθοῦσα, νῦν δ' ἄπειρος εἰ.

τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκεται

by *imesis*, the idea of 'rolling on in succession' being expressed. Joy and woe, says the poet, go on in an eternal cycle in the lot of man, and nothing stands still. —*kῆres*, diseases, family losses, &c.

135. τῷ δέ. 'And to him' (τῷ πλοῦτον κεκτημένῳ, implied in πλοῦτος) 'it comes in succession first to rejoice and then to suffer privation.' The Schol. explains στéρεσθαι χαρὰς. Neue compares El. 265, λαβεῖν καὶ τὸ τητᾶσθαι. It seems to me that we can easily supply πλοῦτου with στéρεσθαι, and this gives a very good sense, since to many persons the loss of wealth is the hardest of all losses to bear. Wunder and Mr. Blaydes render τῷ δέ 'and to another.' Prof. Campbell, 'to him,' viz. 'to the mortal who is placed in the midst of this life of change.'

137. δ. This seems to depend on ἐν νῷ ἔχουσαν, a harsh ellipse. Others explain 'wherefore,' comparing τοῦτο for διὰ τοῦτο in Oed. R. 1005. Wunder says, "it is certain that δ must be joined with τᾶδε." This idiom however seems doubtful; see Eur. Andr. 1115, ὦν Κλυταιμνήστρας τόκος εἰς ἦν ἀπάντων τῶνδε μηχανορράφος. Prof. Campbell also regards the δ as resumed in τᾶδε, 'which truths—thus stated.'

140. ἄβουλον. Schol. δύσβουλον καὶ κακόβουλον, μὴ βουλευόμενον τοῖς ἰδίοις παισὶ τὸ συμφέρον. Better, perhaps, 'without forethought for his children;' and so Prof. Campbell.

141. πάρει, 'you have come to sympathize (105) and advise me (125), because you have heard of the feeling of despondency that has come over me.' The μὲν has no direct antithesis, beyond

that of the first and the second persons. —For ἀπεικάσαι Wunder reads σάφ' εἰκάσαι, Hermann and Blaydes ἐπεικάσαι, comparing inf. 1220, ὥστ' ἐπεικάσειν ἔμε. Generally, ἀπεικάσειν is to infer a likeness, ἐπεικάσειν to make a conjecture on the strength of some incident. Here it may mean, 'to form a conjecture from the circumstances.'

143. μήτε—νῦν δέ. 'May you never know by suffering, as hitherto you have had no experience of it,' viz. of the special anxieties of married life. Cf. inf. 582. Ant. 500. 686. Here δέ, not τε, is used, to contrast the present with the future. See inf. 285. 333.

144. τὸ νεάζον. The gaily and light-heartedness of youth, like a young heifer in a field, feeds there in such pleasant places, viz. ἐν ἀπειρία κακῶν. Schol. ἡ γὰρ νέα ἡλικία ἐν τοῖς τόποις τῆς ἀμεριμνίας βόσκεται. τὸ δὲ αὐτοῦ τινὲς φιλοῦσι, καὶ νοοῦσιν αὐτόθι· ἐνιοὶ δὲ δασύνουσιν, ἀντὶ τοῦ ἑαυτοῦ. The former explanation seems the better; compare ὅτ' ἴλιον αὐτοῦ, αὐτοῦ ἐνὶ Τροίῃ, &c. Aesch. Ag. 452, οἱ δ' αὐτοῦ περὶ τείχος θήκας—κατέχουσιν. Ib. 1589, τὸ μὴ θανὼν πατρῶον αἰμάξει πέδον αὐτοῦ, and v. 1356, μεθῆκεν αὐτοῦ κῶλα.—νεάζον, cf. Oed. Col. 374, and for the general sentiment, Aj. 558. Eur. Med. 48. Linwood, while he pronounces the passage "sine dubio corruptus," and marks it with an obelus, reads αὐτοῦ, 'in such places of its own;' and similarly Prof. Campbell, 'places, which are its own.' Hermann gives χώροις, ἴν' αὐτοῦ, ubi sui juris est; Wunder, whom Mr. Pretor follows, has ἴν' ἀδαινοντος οὐ θάλλπος θεοῦ,—a line that, to my ear, is unlike the manner of

- χάροισιν αὐτοῦ, καὶ νιν οὐ θάλπος θεοῦ, 145
 οὐδ' ὄμβρος, οὐδὲ πνευμάτων οὐδὲν κλονεῖ,
 ἀλλ' ἡδοναῖς ἄμοχθον ἐξαίρει βίον
 ἐς τοῦθ', ἔως τις ἀντὶ παρθένου γυνή
 κληθῇ, λάβῃ τ' ἐν νυκτὶ φροντίδων μέρος
 ἤτοι πρὸς ἀνδρὸς ἢ τέκνων φοβουμένη. 150
 τὸτ' ἂν τις εἰσίδοιτο, τὴν αὐτοῦ σκοπῶν
 πρᾶξιν, κακοῖσιν οἷς ἐγὼ βαρύνομαι.
 πάθῃ μὲν οὖν δὴ πόλλ' ἔγωγ' ἐκλαυσάμην·
 ἐν δ', οἷον οὐπω πρόσθεν, αὐτὶκ' ἐξερῶ.
 ὁδὸν γὰρ ἦμος τὴν τελευταίαν ἀναξ 155
 ὠρμάτ' ἀπ' οἴκων Ἡρακλῆς, τὸτ' ἐν δόμοις
 λείπει παλαιὰν δέλτον ἐγγεγραμμένην
 ξυνθήμαθ', ἅμοι πρόσθεν οὐκ ἔτλη ποτὲ,
 πολλοὺς ἀγῶνας ἐξίων, οὐπω φράσαι,

Sophocles. Mr. Blaydes, *χάροις*, *ἡ* οὐ ψυχὴς νιν, κ.τ.λ.

146. *κλονεῖ*. A moderate wind was thought to favour the growth of a tree (Il. xvii. 55), while a violent one would shake and shatter it. The metaphor seems slightly changed from a young animal to that of a young plant. Either may be said *ἐξαίρει*, *extollere*, to rear up its life to maturity; but an animal is more naturally said *βόσκεισθαι*. Cf. Aj. 1066, *πρὸς ταῦτα μὴδὲν δεινὸν ἐξάρης μένος*, and *hortos extollere* in Tac. Ann. xi. 1.

149. *ἐν νυκτὶ*. In dreams, perhaps, or in the anxious hours of wakeful thought. Cf. v. 29.

150. *πρὸς* here has the sense of *πρὸ*, as in the formula *πρὸς θεῶν* (properly 'in the sight of the gods'). This use is well explained by Donaldson, *New Crat.* § 171, who compares *πάρος*. The Schol. rightly says *ἢ πρὸς ἀντὶ τῆς ὑπέρ*. To omit this verse with Dindorf and Wunder destroys the balance of the sentiment and the cadence of the passage. The general cares of a married woman are meant, such as the absence of a husband or the sickness of a child, *ἐν νυκτὶ* referring to no definite period, such as the marriage night.

151—2. This couplet also is condemned by Dindorf, without any sufficient reason.—*τις*, in the masculine, is

used by a common idiom, when a general proposition is enunciated. Cf. El. 771. Schol. *τὸ αὐτοῦ ὡς πρὸς τὸν νέον ἀποδέδωκεν*. And *κακοῖσιν οἷς* is either a case of attraction, as inf. 283, or an inversion for *οἷς (οἷοις) κακοῖσιν κ.τ.λ.* Hermann adopts the former explanation.

153. *ξυνθήματα*, perhaps 'composition,' 'letters put together,' as *ξυντίθησι παιδὸς μόνον*, Aesch. Suppl. 65. *γραμματῶν συνθέσεις*, Prom. 460. Wunder explains, "the marks or signs used instead of complete words." Prof. Campbell thinks 'indications,' 'symbols,' rather than 'instructions' are meant; Mr. Blaydes, 'stipulations,' 'arrangements,' 'provisions.' The *δέλτος* here is not the will, but the predictions of some oracle that had long ago been received. See inf. 1167. The directions for the disposal of his property were only verbal (*εἶπε*, v. 161).

158—9. *οὐκ — οὐκ*. See Phil. 416. 'He never yet condescended, on going forth on any of his many expeditions, to explain them (the *ξυνθήματα*) to me.' The confusion of *οὐποτε ἔτλη* with *οὐκ ἔτλη* is, to say the least, extremely awkward. The proper phrase was *οὐπόποτε ἔτλη φράσαι*. For *ἀγῶνας ἐξίων* Linwood compares Thuc. i. 15, *ἐκδήμιους στρατείας — οὐκ ἐξήσαν οἱ Ἕλληνες*.

- ἀλλ' ὥς τι δράσων εἶρπε κοῦ θανούμενος. 160
 νῦν δ' ὥς ἔτ' οὐκ ἂν εἶπε μὲν λέχους ὅτι
 χρειή μ' ἐλέσθαι κτήσιν, εἶπε δ' ἦν τέκνοις
 μοῖραν πατρῷας γῆς διαιρετὸν νέμοι,
 χρόνον προτάξας ὡς τρίμηνον ἥνικ' ἂν
 χώρας ἀπειή κἄνιαύσιος βεβῶς, 165
 τότ' ἦ θανεῖν χρειή σφε τῷδε τῷ χρόνῳ,
 ἣ τοῦθ' ὑπεκδραμόντα τοῦ χρόνου τέλος
 τὸ λοιπὸν ἤδη ζῆν ἀλυπῆτῳ βίῳ.
 (// τοιαῦτ' ἔφραζε πρὸς θεῶν εἰμαρμένα
 τῶν Ἑρακλείων ἐκτελευτᾶσθαι πόνων, 170
 ὡς τὴν παλαιὰν φηγὸν αὐδῆσαι ποτε
 Δωδῶνι δισσῶν ἐκ πελειάδων ἔφη.
 καὶ τῶνδε ναμέρτεια συμβαίνει χρόνου

161. νῦν δὲ κ.τ.λ. 'But on this last occasion, as if conscious he might not return, he told me verbally what I was to receive in right of my marriage, and what portion of their father's estate he awarded to his several (lit. to be divided amongst) children.'—The MSS. give *χρεῖ'* ἦ, by a common error of transcribers, as in Oed. R. 555.—For *ἐτ'* οὐκ ἂν Wunder refers to Oed. R. 24, and Phil. 1217.

163. *διαρετῆν* Dind., Wunder. *διαρετὸν* Laur. *διαρίτην* Linwood. *διαρετον* Herm. and Prof. Campbell. Neither the accent nor the termination seems to me to require alteration. Verbals are accented on the last sometimes, as *ἐπισ-ρεπτός*, when compounded with a preposition.

164. *ἥνικ' ἂν*, the MSS. reading, is followed by the optative in indirect past narrative, where the subjunctive would have been used if the primary verb had been in the present. See inf. 687. The words of Hercules were, *χρόνον προτάσσω, ἥνικ' ἂν ἀπᾶ, &c.* Many instances of this oblique use are given in the note on Aesch. Pers. 452, *ὅταν — φθαρέντες ἐχθροὶ νῆσον ἐκωσόλατο*. It is mere begging the question to say, as Mr. Blaydes does, "*ἥνικ' ἂν ἀπειή* would be a solecism." Linwood and Wunder omit the *ἂν*, with Dindorf, who destroys the sense of the passage by including 166—8, the apodosis of the sentence, in brackets. He thus construes ὡς *τρίμηνον*,

'as of three months' duration.' The meaning however seems simple and easy, and for my own part, I have no doubt of the integrity of the passage. Translate, 'having fixed beforehand a certain time, (viz.) that when he should have been absent from the country three months, and a year gone besides, then it was destined for him to die at the expiration of that time, or, having safely got past the term of this allotted period, to live henceforth a life free from cares.'—*τρίμηνον*, of course, is attracted to *χρόνον*, and *ἐνιαύσιος* to *βεβῶς*. Cf. inf. 247. Wunder, Blaydes, and Dindorf read *ἐνιαύσιον*, with Brunck.

167. *ὑπεκδραμόντα* Mr. Blaydes, and so Prof. Campbell independently conjectures. But the notion of 'getting safely away from a critical time' may have been in the poet's mind.

170. Again Dindorf quite spoils the sense by condemning this verse as spurious. As *ἐκτελευτᾶν* is active in Prom. V. 1020, the passive infinitive here presents no difficulty. 'Such events he explained to me were ordained by the gods to be brought about as the end of all the labours of Hercules.' In saying this, he used the oracular language uttered by the doves at Dodona. The Schol. makes *ἡ δέκτος* the subject to *ἔφραζε*.

173. Hesych. *ναμέρτεια*: ἀλήθεια. Schol. *καὶ τῶν εἰρημένων ὑπὸ Ἑρακλέους ἀλήθεια νῦν ἀποβαίνει ἐν τῷ παρόντι*

τοῦ νῦν παρόντος, ὡς τελεσθῆναι χρεών.
 ὥσθ' ἠδέως εὐδουσαν ἐκπηδᾷ ἐμέ
 φόβῳ, φίλαι, ταρβοῦσαν, εἴ με χρὴ μέναι
 πάντων ἀρίστου φωτὸς ἐστερημένην.

175

ΧΟ. εὐφημίαν νῦν ἴσχ' ἐπεὶ καταστεφῇ
 στείχονθ' ὀρώ τιν' ἄνδρα πρὸς χαρὰν λόγων.

ΑΓΓΕΛΟΣ.

δέσποινα Δηάνειρα, πρῶτος ἀγγέλων
 ὅκνου σε λύσω. τὸν γὰρ Ἀλκμήνης τόκου
 καὶ ζῶντ' ἐπίστω καὶ κρατοῦντα κακῇ μάχῃ
 ἄγοντ' ἀπαρχὰς θεοῖσι τοῖς ἐγχωρίοις.

180

ΔΗ. τίν' εἶπας, ὦ γεραίε, τόνδε μοι λόγον;

ΑΓ. τάχ' ἐς δόμους σοὺς τὸν πολύζηλον πόσιν
 ἦξειν, φανέντα σὺν κράτει νικηφόρῳ.

185

ΔΗ. καὶ τοῦ τόδ' ἀστῶν ἢ ξένων μαθὼν λέγεις;

ΑΓ. ἐν βουθερεῖ λειμῶνι πρὸς πολλοὺς θροεῖ
 Λίχας ὁ κῆρυξ ταῦτα· τοῦ δ' ἐγὼ κλύων

χρόνῳ, ὥστε ὁπότερον (*alterutrum*)
 πραχθῆναι. We might take *συμβαίνει*
 to mean, that the reality of the facts
 coincides with the prediction about
 them; or the poet may have meant, τὸ
 τέλος *συμβαίνει* τοῖς *προειρημένοις*. Or
 perhaps the clause *ὡς τελεσθῆναι χρεών*
 is added, as if she had said 'the truth
 of the prediction, that these things were
 to be accomplished, is now being verified'
 (Prof. Campbell, 'the certainty of these
 things, as it was appointed that they
 should be accomplished'). The primary
 idea being the *time now present*, the
 crisis or climactic of his fortunes, some
 irregularity is introduced into the con-
 struction of the sentence.

176. The natural order of the words
 suggests *φόβῳ ταρβοῦσαν* rather than
 (with Blaydes and Hermann) *ἐκπηδᾷ*
φόβῳ. Cf. Aesch. Theb. 240, *ταρβοσύνῃ*
φόβῳ—*ἰκόμαν*.

178. *εὐφημίαν ἴσχε*. 'Say no more
 now about your griefs, for here comes a
 messenger to bring joy; and joy and
 grief do not suit each other.' See Aesch.
 Ag. 325. 493. 636. According to this
 interpretation, *πρὸς χαρὰν*, which some
 would alter to *πρὸς χάριν*, is the true

reading. Lit. 'as suits a joyful report,'
 the *πρὸς* referring to one who *στείχει*
καταστεφής. Cf. Oed. R. 82. Others
 understand *πρὸς τὸ φέρειν*, 'for the pur-
 pose of bringing good news.'

183. *ἄγοντα*. We have here a climax;
 he is alive, victorious, and on his way
 home with victims for the national
 temples. The same statement is repeated,
 when she asks 'What is this that you
 say?' Cf. Agam. 267—9. And for
πολύζηλον, a word referring to the glory
 of victory, see *ibid.* 912, *ὁ δ' ἀφθόνητός*
γ' οὐκ ἐπίζηλος πέλει.—*φανέντα* κ.τ.λ.,
 'presenting himself to you as a victor,'
 —a mere periphrasis for *σὺν νίκῃ*.

187. *καὶ τοῦ κ.τ.λ.* See sup. 68.

188. Like *Νειλοθερῆς* in Aesch. Suppl.
 70 (where Dind. reads *εἰλοθερῆ*), the
 compound here seems to describe warm
 pastures where cattle graze during the
 summer months. Hesych. *βουθερεῖ ἐν φ*
βόες θέρους ὥρα νέμονται. καὶ βουθήρη
 (Suppl. 301) *τὸ αὐτό*. (The latter, however,
 is quite a different word.)—*πρὸς πολλοὺς*
 Hermann for *πρόσπολος*, which Neue
 retains, with the improbable suggestion
 that it may here mean *compellatus*.

- ἀπῆξ', ὅπως τοι πρῶτος ἀγγείλας τάδε 190
 πρὸς σοῦ τι κερδάναιμι καὶ κτῶμην χάριν.
- ΔΗ. αὐτὸς δὲ πῶς ἄπεστιν, εἴπερ εὐτυχεῖ ;
 ΑΓ. οὐκ εὐμαρεῖα χρώμενος πολλῇ, γύναι.
 κύκλω γὰρ αὐτὸν Μηλιεὺς ἅπας λεὼς
 κρίνει παραστὰς, οὐδ' ἔχει βῆναι πρόσω. 195
 τὸ γὰρ ποθοῦν ἕκαστος ἐκμαθεῖν θέλων
 οὐκ ἂν μεθεῖτο, πρὶν καθ' ἡδονὴν κλύειν.
 οὕτως ἐκείνος οὐχ ἑκὼν, ἐκούσι δὲ
 ξύνεστιν' ὅψει δ' αὐτὸν αὐτίκ' ἐμφανῇ.
- ΔΗ. ὦ Ζεῦ, τὸν Οἰτῆς ἄτομον ὃς λειμῶν' ἔχεις, 200
 ἔδωκας ἡμῖν ἀλλὰ σὺν χρόνῳ χαράν.
 φωνήσατ', ὦ γυναῖκες, αἱ τ' εἴσω στέγης
 αἱ τ' ἐκτὸς αὐλῆς, ὡς ἀελπτον ὄμμ' ἐμοὶ

190. *ὅπως τοι κ.τ.λ.* 'I rushed off with the object, of course, that' &c. Mr. Blaydes remarks on the unusual combination *ὅπως τοι*.

192. *αὐτός.* Schol. εἰ εὐτυχεῖ δ' Ἑρακλῆς, πῶς ἄπεστιν ὁ Λίχας; By εὐτυχεῖ however most of the editors think Lichas is meant. There are difficulties in either supposition: εἴπερ εὐτυχεῖ naturally means 'if, as you say, he is victorious.' So Eur. Hec. 18, "Ἐκτῶρ τ' ἀδελφὸς οὐμὸς εὐτύχει δορί. El. 1077, εἰ μὲν τὰ Τρώων εὐτυχοῖ. Troad. 1007, εἰ δ' εὐτυχοῖεν Τρῶες. It seems clear too that Deianira would first ask why her husband, who has just been described as *τάχα ἦξω*, does not return at once. The messenger however takes αὐτὸς to mean the herald, and says he is detained by the crowd of people who flock round him to answer questions; and the same word should be the subject of εὐτυχεῖ. Wunder's idea that εἴπερ εὐτυχεῖ, which obviously does not suit Lichas, is impersonal, *siquidem res bene se habet*, seems untenable. Linwood says, "minister cuius dominus bona fortuna utitur, et ipse εὐτυχεῖν recte dici potest." And so Prof. Campbell, 'if all is well with him.'

193. *εὐμαρεῖα*, 'liberty to act as he pleases.' Schol. οὐ βασιλῶν, οὐ καταφρονήσει σοῦ ἄπεστιν, ἀλλὰ κρινόμενος ὑπὸ τῶν πολιτῶν. For κρίνει in the sense of ἐλέγχει, *sciscitatur*, see inf. 388. Aj. 586. El. 1445. Aut. 399, καὶ

κρίνε κατέλεγε. — For παραστὰς perhaps *περιστὰς* should be read, and κύκλω *περιστὰδων* for *παραστὰδων* in Aesch. Cho. 983.

196. τὸ ποθοῦν. If we take this as a convenient metrical form for τὸν πόθον, and not, with the Schol., for τὸ ποθοῦμενον, which seems impossible, we shall have no difficulty in translating, 'for each one, desirous to be fully informed about the desire of his heart ('his yearning,' Prof. Campbell), is hardly likely (unwilling) to let him go till he has heard the whole story to his satisfaction.' Linwood construes τὸ ποθοῦν οὐκ ἂν μεθεῖτο αὐτοῦ, ἕκαστος — θέλων standing in apposition.

200. ἄτομον, untouched by the reaper, sacred. Eur. Hipp. 75, ἐνθ' οὔτε ποιμὴν ἀξιοῖ φέρβειν βοτὰ, οὐτ' ἡλθέ πω σίδηρος.

201. ἀλλὰ σὺν χρόνῳ. Mr. Blaydes cites Phil. 1041. El. 1013, and Prof. Campbell *συγγένεσθῃ γ' ἀλλὰ νῦν*, El. 411.

202. εἴσω, here for ἐξδον, without the idea of motion. The women both within and without the palace (the chorus and the handmaids, whose voices perhaps are now heard within) are invited to join in a joyful *δολονγμὸς* for the good tidings. — ὄμμα, 'the light of this report which has suddenly risen into sight.' Cf. Agam. 93, οὐρανομήκης λαμπὰς ἀνίσχει. The metaphor is from a star or beacon-fire, or rising moon, &c.

- φῆμης ἀνασχὼν τῆσδε νῦν καρπούμεθα.
 ΧΟ. ἀνολοιζάτω δόμος ἐφεστίοις ἀλαλαγαῖς 205
 ὁ μελλόννυμφος, ἐν δὲ κοινὸς ἀρσένων
 ἴτω κλαγγὰ τὸν εὐφάρετραν
 Ἀπόλλω προστάταν·
 ὁμοῦ δὲ παιᾶνα παιᾶν' 210
 ἀνάγεται, ὦ παρθένοι,
 βοᾶτε τὰν ὁμόσπορον Ἀρτεμιν Ὀρτυγίαν
 θεᾶν ἐλαφαβόλον, ἀμφίπυρον,
 γείτονάς τε Νύμφας. 215
 αἰείρομ' οὐδ' ἀπώσομαι

205. The chorus, in a brief ode which the Schol. calls not a stasimon, but a μελιδῶριον (on v. 216), take up their mistress' request, and call upon all, male and female alike, to celebrate the patron-gods of the house (προστατή-ριοι), Apollo and Artemis. We must look for the antithesis of males, who praise the god, with the maidens who invoke the goddess. And the sense is certainly confused, since the 'paean' of the women (210) is rather the song of the males to Apollo; and ἐν δὲ κοινὸς ἀρσένων κ.τ.λ. seems to indicate that δόμος ὁ μελλόννυμφος relates only to young unmarried women. Yet the masculine is somewhat strangely used where the female is directly contrasted with the male. Prof. Campbell supplies *choros*, which is certainly a harsh ellipse. Mr. Blaydes reads ἁ μελλόννυμφος with Erfurdt. As the *δολοιγμός* was properly a sacrificial cry of women, as the paean of the men, the males are invited to share in the one, and the women in the other. Cf. Ar. Equit. 616, νῦν ἄρ' ἔξιόν γε πᾶσιν ἔστιν ἐπολοῦν. The difficulties of the passage are increased by the uncertainty of the reading between (1) ἀνολοιζάτω δόμοις, the MSS.; (2) ἀνολοιζάτω δόμος Dindorf; (3) ἀνολοιζέται δόμος Wunder. There is little critical help to be got from the scholium, εἴ τις μελλόννυμφός ἐστιν, εἴτε γεγαμηκώς, ἡκέτω. All things considered, it seems safest to regard the passage as conveying a command; and as Deianira is called 'widowed,' v. 110, so here the house just about to celebrate her husband's return is called μελλόννυμφος, ὁ τὸν νύμφιον δεξιόμενος. We thus obtain

the following sense: 'Let this house, which is about to receive a bridegroom, raise a joyful cry of the women with shouts of triumph at the very hearth, and with it let the loud-ringing tones of the males together proceed (in praise of) the quiver-bearing god, Apollo the defender of the palace; and at the same time raise up, ye maidens, the (male) paean and call on his sister Artemis the Delian (or Sicilian) huntress of the stag, who bears a torch in each hand, and on the Nymphs of the neighbouring heights.'

209. Ἀπόλλω. The accusative seems to depend on ἴτω κλαγγὰ = κλαζέτω, rather than on ἀνολοιζάτω, though Wunder prefers the latter construction.

214. ἀμφίπυρον. Cf. Oed. R. 206, τὰς πυρφόρους Ἀρτέμιδος αἴγλας. This was an attribute of the moon-goddess who gave light by night, another name for whom, in her infernal relations, was Hecate. She seems to have been worshipped as a Chthonian power along the coasts of the Euripus, as at Aulis.

216. Hesych. αἰείρομαι· ἕνω αἰρούμαι. Σοφοκλῆς Τραχινίαις. Both the resolved or Ionic form, (like αἰδεῖν, αἰσσεῖν sometimes used by the tragics for φθεῖν and ξσσεῖν,) and also the elision of the final vowel, are remarkable. Cf. Ant. 418, τυφὸς αἰέρας σκηπτὸν, and αἰέρην = ἄρην in Agam. 234.—This passage is uttered with great excitement, and probably with a rapid and violent dancing-step. The αὐλὸς was the instrument of religious enthusiasm, whence it is here said to 'lord it over the mind.' Schol. ἀντὶ τοῦ, ὃ κρατῶν τῆς ἐμῆς φρενός. Ἐν δὲ τῇ ταῦτα λέγειν, ὀρχοῦνται ὑπὸ

τὸν αὐλὸν, ὦ τύραννε τᾶς ἐμᾶς φρενός.

ἰδοὺ ἰδοὺ μ' ἀναταράσσει,

εὐοῖ, ὁ κισσὸς ἄρτι βακχίαν

ὑποστρέφων ἄμιλλαν.

220

ἰὼ ἰὼ Παιὰν Παιάν·

ἰδ', ὦ φίλα γυναικῶν,

τάδ' ἀντίπρωρα δὴ σοι

βλέπειν πάρεστ' ἐναργῇ.

ΔΗ. ὀρῶ, φίλαι γυναικες, οὐδέ μ' ὄμματος

225

φρουρὰν παρήλθε, τόνδε μὴ λεύσσειν στόλον·

χαίρειν δὲ τὸν κήρυκα προϋννέπω χρόνῳ

πολλῷ φανέντα, χαρτὸν εἴ τι καὶ φέρεις.

ΛΙΧΑΣ.

ἀλλ' εὖ μὲν ἵγμεθ', εὖ δὲ προσφωνούμεθα,

γύναι, κατ' ἔργου κτήσιν· ἄνδρα γὰρ καλῶς

230

πράσσουντ' ἀνάγκη χρηστὰ κερδαίνειν ἔπη.

ΔΗ. ὦ φίλτατ' ἀνδρῶν, πρῶθ' ἂ πρῶτα βούλομαι

χαρὰς. Eur. Bacch. 380, μετὰ τ' αὐλοῦ γελάσαι ἀποπαῦσαι τε μερίμνας. Plat. Menex. p. 235, οὕτως ἔναυλος ὁ λόγος καὶ ὁ φθόγγος παρὰ τοῦ λέγοντος ἐνδύεται ἐς τὰ ᾄτα. Here the chorus desire the accompaniment of the flute for their shouts of joy, and probably the sounds of it are now heard in the theatre. Linwood and others think ὦ τύραννε is addressed to Apollo.

219. εὐοῖ. This is uttered with a loud shriek, the precise sound of which we cannot tell. Their excited minds cause them to fancy they are crowned with ivy, and actually engaged in the bacchic dance. They seem to mistake the approach of Lichas with his chaplet of leaves for that of the god himself, and τὰδε includes his presence with that of the bacchic dress and gestures which their heated imagination presents to them in vivid reality, ἐναργῇ. Cf. v. 11.

220. ὑποστρέφων. Schol. ἀντὶ τοῦ, ἀπὸ λύπης εἰς ἡδονὴν μετὰγων ἢ ὑποβάλλων. Others explain, 'turning me to and fro with the speed of a bacchante.' The με will depend equally on the verb and its participle, and ἄμιλλαν seems a cognate accusative. Compare ἐλαύνειν τινα δρόμους in Ar. Nub. 29.—

Wunder reads ἀνταράσσει, "recte fortasse," says Linwood.

222. The MSS. have ἰδε ἰδ', ὦ φίλα γύναι. Mr. Blaydes, ἰδ', ὦ φίλα γύναι. Dind. ἰδ', ὦ φίλα γυναικῶν. Perhaps, ἰδε, φίλα γύναι, a dochmiac verse, or ἰδ' ὦ φίλα γύναι μοι.—ἀντίπρωρα, 'face to face,' coram.

226. φρουρὰν Musgrave for φρουρά. 'It (viz. the troop now approaching) does not escape my watchful eye, so that I should fail to behold it.'—μὴ οὐ λεύσσειν Mr. Blaydes, with Nauck.

229. ἵγμεθα. See Phil. 494. 'As our return has been favourable, so now your greeting, lady, is a favourable one, and according to the success we have obtained; for a man who has fared well is bound to get good words as his reward.' The γὰρ, which Wunder refers to κατ' ἔργου κτήσιν, 'this safety or prosperity,' explains εὖ προσφωνούμεθα. The 'success' is the capture of Oechalia. So Aesch. Ag. 354, χάρις γὰρ οὐκ ἄτιμος εἰργασται πόνων, and ib. 551, where the herald says εὖ γὰρ πέπρακται.

231. ἀνάγκη, 'he cannot fail to get some reward, in good words at least, if not in more substantial profit.' A hint, perhaps, of an expected *douceur*.

δίδαξον, εἰ ζῶνθ' Ἡρακλῇ προσδέξομαι.

ΛΙ. ἔγωγέ τοι σφ' ἔλειπον ἰσχύοντά τε
καὶ ζῶντα καὶ θάλλοντα κοῦ νόσῳ βαρύν. 235

ΔΗ. ποῦ γῆς; πατρώας, εἴτε βαρβάρου; λέγε.

ΛΙ. ἀκτὴ τις ἔστ' Εὐβοῖς, ἐνθ' ὀρίζεται
βωμοὺς τέλη τ' ἔγκαρπα Κηναίῳ Δίῳ.

ΔΗ. εὐκταῖα φαίνων, ἧ' πὸ μαντείας τινός;

ΛΙ. εὐχαῖς, ὅθ' ἦρει τῶνδ' ἀνάστατον δόρει 240
χώραν γυναικῶν ὧν ὀρᾷς ἐν ὄμμασιν.

ΔΗ. αὐταὶ δέ, πρὸς θεῶν, τοῦ ποτ' εἰσὶ καὶ τίνες;
οἰκτραὶ γάρ, εἰ μὴ ξυμφοραὶ κλέπτουσί με.

ΛΙ. ταύτας ἐκείνος Εὐρύτου πέρσας πόλιν
ἐξεῖλεθ' αὐτῷ κτῆμα καὶ θεοῖς κριτόν. 245

ΔΗ. ἧ καπὶ ταύτῃ τῇ πόλει τὸν ἄσκοπον

235. "All the epithets here applied to Hercules obtain additional force by contrast with his condition towards the end of the drama." Prof. Campbell.

236. βαρβάρου, i. e. Asiatic. She has in mind the statements of Hyllus sup. 70. 75. Cf. 252. Prof. Campbell thinks that πατρώας, from the antithesis, means the Hellenic land of which Zeus was the lord. The use of εἴτε for ἢ is remarkable.

237. δρίζεται. He is having the ground measured and enclosed for a temple and a sacred grove, with an altar on which a tithe (τέλη) of fruit-offerings shall be offered in perpetuity to Zeus in commemoration of the victory. Cf. inf. 754. Very similar is the Roman legend of consecrating the Ara Maxima to Hercules by the sacrifice of one of the oxen recovered from Cacus. Linwood and Wunder show that the grove (τέμενος) was intended to be let, and the proceeds (like the Roman *lucar*) were to be devoted to the cost of the sacrifices.—For τέλη cf. Pers. 204, θῆσαι θέλουσα πέλαγον, ὧν τέλη τάδε. Schol. ἔγκαρπα, τὰ θυμιάματα ἀπὸ ἀνθῶν ἡ καρπῶν. Cf. Pers. 616. Soph. El. 895—6. In δρίζεται some word seems implied more directly suited to govern τέλη, though it may signify 'is fixing the amount' of the tribute or tax.

239. φαίνων. 'Carrying into effect a vow (vowed τέλη), or in consequence of some oracle?'—'A vow (made) when

he was engaged in the capture by the spear and the sacking of the native land of these ladies (captives) whom you see before you.' It was the custom, as we often find in Homer, to make some vow or offering in a time of danger. So Aesch. Ag. 933, ἤλω θεοῖς δέσας ἀνδρῶν ἔρδειν τάδε;—For φαίνειν, 'to realize,' see Oed. Col. 721.

240. εὐχαῖς, the causal dative, 'in consequence of vows.' Schol. κατευχαῖς. Many editors repeat εὐκταί, for which there is some MS. authority.

242. τοῦ; Schol. ἀντὶ τοῦ, τίνος εἰς δεσπότου; The next line shows that she thought they were captives, i. e. slaves, and she first asks, To whom do they belong? Little does she think that one of them is her husband's concubine. Lichas, of course, evades the direct question as far as he can.

245. ἐξελέσθαι and ἐξαιρετος (Ag. 954) are the terms used for the chosen spoils allotted to the generals.—κριτόν, "sibi delegit, quas diis consecraret," Neue. The sense is, ἐξαιρετον αὐτῷ κτῆμα καὶ θεοῖς ἐκκριτον δῶρον. See sup. 27, and Eur. Phoen. 215, where the custom of consecrating female captives to the service of a temple is mentioned.

246. ἄσκοπον, unlooked for, unexpected; so El. 864, ἄσκοπος ἁλώβα. Aj. 21, πρᾶγος ἄσκοπον.—βεβῶς, 'gone,' cf. 165.—ἀνήριθμος, see El. 232. Aj. 602. Oed. R. 179, in all which passages the word governs a genitive.

- χρόνον βεβώς ἦν ἡμερῶν ἀνῆριθμον ;
 11. οὐκ, ἀλλὰ τὸν μὲν πλείστον ἐν Λυδοῖς χρόνον
 κατείχεθ', ὥς φησ' αὐτὸς, οὐκ ἐλεύθερος,
 ἀλλ' ἐμποληθεῖς. τοῦ λόγου δ' οὐ χρή φθόνον, 250
 γύναι, προσεῖναι, Ζεὺς ὅτον πράκτωρ φανῇ.
 κείνος δὲ παραθεῖς Ὀμφάλη τῇ βαρβάρῳ
 ἐνιαυτὸν ἐξέπλησεν, ὡς αὐτὸς λέγει.
 χούτως ἐδήχθη τοῦτο τοῦναιδος λαβὼν
 ὥσθ' ὄρκον αὐτῷ προσβαλὼν διώμοσεν, 255
 ἥ μὴν τὸν ἀγχιστήρα τοῦδε τοῦ πάθους
 ζῦν παιδὶ καὶ γυναικὶ δουλῶσειν ἔτι.
 κούχ ἡλίωσε τοῦπος. ἀλλ' ὅθ' ἀγνὸς ἦν,
 στρατὸν λαβὼν ἐπακτὸν ἔρχεται πόλιν
 τὴν Εὐρυτεῖαν. τόνδε γὰρ μεταίτιον 260
 μόνον βροτῶν ἔφασκε τοῦδ' εἶναι πάθους·

248. τὸν πλείστον. Viz. a year out of the fifteen months, sup. 164—5.

250. φθόνον. 'You ought not to feel vexed or hurt at the relation of anything of which Zeus may prove to have been the author.' This is said by way of introducing the statement already made by Hyllus on report, sup. 70, where the term of a year was also mentioned, and also of excusing the invidiousness of Hercules being 'sold as a slave.' This is repeated with some emphasis by *παρθεῖς*, and *πρᾶτον* in v. 276.

253. The repetition of *ὡς αὐτὸς λέγει* after *ὥς φησ' αὐτὸς* (249) shows the anxiety of the herald to state nothing on his own sole authority. Other accounts, as the Schol. says, made the term of slavery longer (Apollod. ii. 8, 2). The reason assigned was untrue, as will afterwards appear, the alleged quarrel with Eurytus being a mere excuse for getting possession of his daughter. Wunder omits 252—3, as containing a mere repetition, and because the mention of Omphale would have needlessly hurt Deianira. But Deianira had already been told as much by her son, sup. v. 70. This distich, after the short intervening apology, gives a more full account of what was meant by *οὐκ ἐλεύθερος* ἀλλ' ἐμποληθεῖς.

255. ὄρκον. See El. 47.

256. τὸν ἀγχιστήρα. 'The direct

(immediate) author.' Schol. τὸν αἴτιον καὶ σχεδὸν αὐτὸν ποιήσαντα τοῦ πάθους· λέγει δὲ τὸν Εὐρυτον. Properly, 'him who stood in the closest relationship to it.' The order of events in the story is this: (1) Hercules quarrels with Eurytus, and is insulted by him. (2) Hercules kills his son Iphitus by way of reprisal (cf. 38). (3) As a punishment for the crime he is condemned by Zeus to a year of servitude. (4) In revenge Hercules destroys the city of Eurytus and takes captive the inhabitants. This story, it will be observed, is so ingeniously framed to deceive Deianira, and to account for the presence of the captives, that she at once accepts the assurance about Zeus *πράκτωρ* in v. 251.

258. ἡλίωσε. He did not let his words fall vain. Il. xvi. 737, οὐδ' ἄλιωσε βέλος, βάλε δ' ἑκτορος ἡνιοχῆα. The adjective, ἄλιον, is frequent in Homer. Similar verbs are *ἡλιθιώσαι*, 'to stupify,' Prom. V. 1082. *ἀμεινῶσαι*, 'to weaken,' Il. xiii. 562.—*ἀγνός*, 'when he had expiated the murder of Iphitus by his year of servitude.'—*ἐρχεται*, for *ἐπέρχεται*,—he took with him a mercenary force and invaded the city of the man who had provoked him to the deed. Linwood refers to Apollodor. ii. 7, 7.

261. μόνον βροτῶν. 'Zeus was the divine author of the calamity, but Eurytus was the only mortal who shared

ὅς αὐτὸν ἐλθόντ' ἐς δόμους ἐφέστιον,
 ξένον παλαιὸν ὄντα, πολλὰ μὲν λόγοις
 ἐπερρόθησε, πολλὰ δ' ἀτηρᾷ φρενὶ,
 λέγων χεροῖν μὲν ὡς ἄφυκτ' ἔχων βέλη 265
 τῶν ὧν τέκνων λείποιτο πρὸς τόξου κρίσιν·
 † φωνεῖ δὲ δοῦλος ἀνδρὸς ὡς ἐλευθέρου
 ραίειτο· δειπνοῖς δ' ἥνικ' ἦν ὦνωμένος,
 ἔρριπεν ἐκτὸς αὐτόν. ὧν ἔχων χόλον,
 ὡς ἱκετ' αὐθις Ἰφίτος Τιρυνθίαν 270
 πρὸς κλιτὺν ἵππους νομάδας ἐξιχνοσκοπῶν,
 τότε ἄλλοσ' αὐτὸν ὄμμα, θάτερά δὲ νοῦν

in the blame." Prof. Campbell. Hence *βροτῶν* is here emphatic.—*πάθους*, viz. *δουλείας*. Cf. 256, and inf. 447. 1234.

262. *ὅς*, Eurytus; *αὐτὸν*, Hercules.—*λόγοις*, statements or assertions about him; Schol. *ἢ εἰς τὴν παιδοκτονίαν τῶν ἀπὸ Μεγάρas τέκνων, ἢ ὅτι πολλαῖς πρῆν ὁμίλησε γυναῖκιν*. Contrasted with this is what he added *ἀτηρᾷ φρενὶ*, sc. *ἔβρισε*, with deluded or mistaken mind, that his own sons could use the bow better than Hercules. He "not only spoke badly, but meant badly," as Prof. Campbell says. In Theocritus xxiv. 107, Eurytus is said to have taught Hercules the use of the bow. The arrows of Hercules (as a sun-god) were *ἄφυκτα*, and yet with this advantage on his side he was taunted with being inferior in the use of them. These same arrows reappear in the possession of Philoctetes, Phil. 105, *ἰὸς ἀφύκτους καὶ προπέμποντας φόνον*.

267. *φωνεῖ* Brunck for *φώνει*. The *praesens historicum* is rather out of place followed by the indirect optative; but the verb has an appropriate sense, 'he said aloud in the hearing of others that Hercules as the slave of a freeman (Eurystheus) had his spirit crushed' ('was knocked about,' Wakefield; 'he bore with many a blow,' Mr. Pretor, who compares Prom. V. 189, *ὅταν ταύτη ραίσθῃ*). There can however be little doubt that this passage is corrupt. The *μὲν* in v. 265 should be answered by a *δὲ* with the other part of the taunt, and not with a verb continuing the narrative. The sense and context would be well restored by reading *αὐτὸς δ'* (or *λῶβαις δ'*) *ὕπ' ἀνδρὸς, δοῦλος ὡς, ἐλευθέρου ραίειτο*. Wunder reads *ὡσεὶ δὲ δοῦλος*

ἀνδρὸς αὐτ' ἐλευθέρου, comparing Aj. 1020, Phil. 995. Dindorf and Mr. Blaydes have *φωνεῖ δὲ δοῦλος ἀνδρὸς αὐτ' ἐλευθέρου*, after Hermann. Both seem ingenious rather than really good corrections. Prof. Campbell proposes in his margin *φύσει δὲ δοῦλος*.

268. *ἥνικ' ἦν κ.τ.λ.* This may, of course, mean that when Eurytus was heated with wine at a banquet, he turned Hercules out of doors. Hermann, whom Linwood here follows, thinks it was Hercules who was turned out of doors when he was too drunk to help himself. And this view agrees well with the traditional gluttony of Hercules; cf. Eur. Alc. 758, where it is said that he drank till he was heated with wine. The other view offers some apology for the *ἔβρισε* of which Eurytus was guilty. The question is, which party is described as *ὦνωμένος*.

269. *ὧν*. For which repeated and accumulated insults Hercules cherished (*εἶχε*) resentment, and killed Eurytus' son Iphitus when off his guard by hurling him from a towering rock, or table-land, where he was engaged in looking up some mares that had strayed. The story is alluded to in Od. xxi. 22, *Ἰφίτος ἀδ' ἵππους διζήμενος, αἰοὶ δλοντο Δῶδεκα θήλειαι, ὅπδ' ὁ ἥμιλονι ταλαεργόι*. This Iphitus was the son of Eurytus and the brother of Iole. The death of Iphitus was real, for Hercules was punished for it; yet the motive here given is part of a fictitious story. Probably therefore (as Prof. Campbell suggests in p. 42) Iphitus had opposed the marriage of his sister to Hercules.

272. *ἄλλοσε*, viz. engaged in looking for the stray mares.

ἔχοντ', ἀπ' ἄκρας ἦκε πυργώδους πλακός.
 ἔργου δ' ἕκατι τοῦδε μηνίσας ἀναξ,
 ὁ τῶν ἀπάντων Ζεὺς πατὴρ Ὀλύμπιος, 275
 πρατόν νιν ἐξέπεμψεν, οὐδ' ἠνέσχετο,
 ὁθούνεκ' αὐτὸν μόνον ἀνθρώπων δόλῳ
 ἔκτεινεν. εἰ γὰρ ἐμφανῶς ἡμύνατο,
 Ζεὺς τὰν συνέγνω ξὺν δίκῃ χειρουμένῳ.
 ὕβριω γὰρ οὐ στέργουσιν οὐδὲ δαίμονες. 280
 κείνοι δ' ὑπερχλιδῶντες ἐκ γλώσσης κακῆς,
 αὐτοὶ μὲν Ἄιδου πάντες εἶσ' οἰκήτορες,
 πόλις δὲ δούλη· τάσδε δ' ἄσπερ εἰσορᾷς
 ἐξ ὀλβίων ἄζηλον εὐροῦσαι βίον
 χωροῦσι πρὸς σέ. ταῦτα γὰρ πόσις τε σὸς 285
 ἐφέιτ', ἐγὼ δὲ, πιστὸς ὦν κείνῳ, τελῶ.
 αὐτὸν δ' ἐκείνον, εὖτ' ἂν ἀγνὰ θύματα
 ῥέξῃ πατρώῳ Ζηνὶ τῆς ἀλώσεως,
 φρόνει νιν ὡς ἥξοντα. τοῦτο γὰρ λόγου

276. ἠνέσχετο. The sense is, that Zeus could not bear the disgrace which his son Hercules had incurred by slaying this one enemy by craft, whereas in all his other contests he had shown courage and prowess. Schol. οὐχ ὑπήνεγκεν αὐτοῦ τὴν μαιφονίαν, ὅτι τὰς ἄλλας αὐτοῦ σεμνὰς πράξεις διὰ ταύτης κατήσχυεν. This is clearly the sense, and Linwood wrongly renders μόνον ἀνθρώπων solum, auxilio carentem.

279. χειρουμένῳ. The proper sense of this word is 'to take captive,' as Aesch. Theb. 326, τὰς δὲ κεχειρωμένας ἄγεσθαι. Here the sense is, 'Zeus would have pardoned him (or made due allowance for him) if, with justice on his side, he had made him, Eurytus, a captive,' i. e. instead of treacherously slaying his son Iphitus; 'for even the gods do not tolerate insolence,' viz. such as Eurytus showed towards Hercules.

281. κείνοι δέ. 'Thus then they (Eurytus and his family) in the excess of their pride, and in consequence of their abusive tongues (v. 264), are themselves all dwellers in the world unseen, and their city is enslaved.' For ὑπερχλιδῶντες the lemma of the Schol. gives

ὑπερχλιδῶντες, and so L. by the first hand. Both χλιδῶ and χλιδῶ are used by Aeschylus, Cho. 137. Prom. 971. — Prof. Campbell renders ἐκ γλ. κακ. 'with a boastful tongue.'

283. τάσδε. By attraction to ἄσπερ. See on Aesch. Theb. 395. Plautus, Captivi, 1, 'Hos quos videtis stare hic captivos duos, Vinciti quia astant, histantambo, non sedent.' Terence, Heaut. iv. 4, 1, 'satis pol proterve me Syri promissa huc induxerunt, decem minas quas mihi dare pollicitust,' for 'decem minae.' Oed. Col. 1150, λόγος δ' ὅς ἐμπέτωκεν — συμβαλοῦ γνῶμην. Mr. Blaydes has collected a large number of examples in his note.

286. ἐφέιτο, 'enjoined.' Cf. Prom. V. 4. El. 1111.

287. αὐτὸν δ' ἐκείνον. For the syntax see on El. 192.

288. τῆς ἀλώσεως. The genitive of price or equivalence; though it is easy to supply τιμὴν or χάρις. — νιν, repented with the imperative; 'as for my lord himself,—regard him as now on his return.' Cf. Oed. R. 246—8.—πατρώῳ, i. e. to Zeus as the author of his race.

- πολλοῦ καλῶς λεχθέντος ἡδιστον κλύειν. 290
- ΧΟ. ἄνασσα, νῦν σοι τέρψις ἐμφανὲς κυρεῖ,
τῶν μὲν παρόντων, τὰ δὲ πεπυσμένη λόγῳ.
- ΔΗ. πῶς δ' οὐκ ἐγὼ χαίροίμ' ἄν, ἀνδρὸς εὐτυχῇ
κλύουσα πρᾶξιν τήνδε, πανδίκῳ φρενί ;
πολλή' στ' ἀνάγκη τῇδε τοῦτο συντρέχειν. 295
ὁμως δ' ἔνεστι τοῖσιν εὖ σκοπουμένοις
ταρβεῖν τὸν εὖ πράσσοντα, μὴ σφαλῇ ποτε.
ἐμοὶ γὰρ οἶκτος δεινὸς εἰσέβη, φίλαι,
ταύτας ὁρώσῃ δυσπότητους ἐπὶ ξένης
χώρας ἀοίκους ἀπάτοράς τ' ἀλωμένας, 300
αἱ πρὶν μὲν ἦσαν ἐξ ἑλευθέρων ἴσως
ἀνδρῶν, τανῦν δὲ δοῦλον ἴσχουσιν βίον.
ὦ Ζεῦ τροπαῖε, μή ποτ' εἰσιδοίμ' ἑ
πρὸς τοῦμόν οὕτω σπέρμα χωρήσαντά ποι,
μηδ', εἴ τι δράσεις, τῇσδέ γε ζώσης ἔτι. 305
οὕτως ἐγὼ δέδοικα τάσδ' ὀρωμένη.

291. κυρεῖ, like τυγχάνει, sometimes stands alone for ἔστι, γίγνεται, &c. Cf. Oed. Col. 1290.—ἐμφανὲς, referring principally to τῶν μὲν παρόντων, the evidence of sight of the heralds and the captives.—τέρψις, a tragic irony, as Deianira would not look with pleasure on one who had come to the house as her rival.

293. πῶς οὐκ ἐγὼ κ.τ.λ. 'Surely I (as the wife) ought to rejoice in my mind with full justice when I hear of the success of my lord.' Schol. ἀντὶ τοῦ, μετὰ πάσης δικαιοσύνης. Wunder prefers the sense, 'with my whole soul,' *to toto animo*. But cf. Agam. 996, πρὸς ἐνδίοις φρεσὶν τελεσφόροις δίναι κυκλοῦμενον κέαρ.

295. τῇδε τοῦτο, 'that this joy should coincide with (or attend upon) this success.' This is the natural meaning of the words, and it gives a very good sense. But Linwood renders τῇδε *hoc modo*, and supplies τοῖς πράγμασι with συντρέχειν, 'I cannot help thus showing my joy at these events.' Dindorf, for no intelligible reason, encloses this verse in brackets. Wunder also calls it "useless."

296. ὁμως δ'. "The poet with great skill represents Deianira foreseeing, as it were, the coming evil, and therefore full of anxiety when she ought rather to seem full of joy ; as, on seeing the virgins who were lately free and happy, but now in captivity, she recollects how quickly prosperity is changed into adversity. She therefore implores Jove that such a fate as these virgins have met with may never befall her own children. Thus the poet has accomplished two things, exciting a fear of impending evil in the minds of the spectators, and at the same time showing the noble and pitying disposition of Deianira." Wunder.

298. εἰσέβη. We may supply ψυχὴν or φρένα.—δεινός, 'a strong feeling of pity.' Cf. inf. 476, ταύτης ὁ δεινὸς ἡμερος.

302. ἀνδρῶν. Perhaps οἶκων. (So also Mr. Blaydes.)

303. τροπαῖε, 'god of victory.' Cf. Ant. 142, ἔλπιον Ζηνὶ τροπαίῳ πάγχυλκα τέλη.—ποι, 'in any direction,' i.e. against any one of them.

305. δράσεις. Schol. εἰ καὶ μέλλεις τι δρᾶν, *si quid facturus es*.

- ὦ δυστάλαινα, τίς ποτ' εἰ νεανίδων ;
 ἄνανδρος, ἣ τεκνοῦσσα ; πρὸς μὲν γὰρ φύσιν
 πάντων ἄπειρος τῶνδε, γενναία δέ τις.
 Λίχα, τίνος ποτ' ἐστὶν ἡ ξένη βροτῶν ; 310
 τίς ἡ τεκοῦσα, τίς δ' ὁ φυτύσας πατήρ ;
 ἔξειπ'· ἐπεὶ νυν τῶνδε πλείστον ὥκτισα
 βλέπουσ', ὅσῳ περ καὶ φρονεῖν οἶδεν μόνη.
 ΑΙ. τί δ' οἶδ' ἐγώ ; τί δ' ἂν με καὶ κρίνοις ; ἴσως
 γέννημα τῶν ἐκείθεν οὐκ ἐν ὑστάτοις. 315
 ΔΗ. μὴ τῶν τυράννων ; Εὐρύτου σπορά τις ἦν ;
 ΑΙ. οὐκ οἶδα. καὶ γὰρ οὐδ' ἀνιστόρουν μακράν.
 ΔΗ. οὐδ' ὄνομα πρὸς τοῦ τῶν ξυνεμπόρων ἔχεις ;
 ΑΙ. ἦκιστα· σιγῇ τοῦμὸν ἔργον ἤνυτον.
 ΔΗ. εἶπ', ὦ τάλαινα, ἀλλ' ἡμῖν ἐκ σαυτῆς· ἐπεὶ 320
 καὶ ξυμφορά τοι μὴ εἰδέναι σέ γ' ἦτις εἶ.
 ΑΙ. οὐ τὰρα τῷ γε πρόσθεν οὐδὲν ἐξ ἴσου
 χρόνῳ διοίσει γλῶσσαν, ἦτις οὐδαμὰ

308. τεκνοῦσσα. So the Schol. must have read, explaining it by τέκνα ἔχουσα, and comparing παιδοῦσα (παιδοῦσσα) from Callimachus. The MSS. have τεκνοῦσα or τεκοῦσα.—πρὸς φύσιν, sc. βλέποντι, 'in regard to her personal appearance.' Neue compares τηλικούδε τῇν φύσιν, Ant. 727.

313. φρονεῖν, 'to be discreet.' This alludes, apparently, to some peculiarity in the act or conduct of Iole, e.g. veiling her face, shedding tears, or turning aside from observation. But "Deianira does not of course understand the true reason of her silent confusion" (Prof. Campbell). With ὅσῳ περ Wunder supplies πλείστον. There would have been some ambiguity in the use of ὅσον. Cf. Oed. Col. 743.

314. κρίνοις. Cf. v. 195.

315. οὐκ ἐν ὑστάτοις. Not numbered among those of the lowest class, i. e. one of the upper class, Schol. προῖχουσα ἐν εὐγενείᾳ.

316. μή. 'Was she one of the ruling family? Was she a child of Eurytus (himself)?' So Prom. V. 247, μή πού τι προῖχης τῶνδε καὶ περαιτέρω; Pers. 344, μή σοι δοκοῦμεν τῇδε λειφθῆναι μάχη; Wunder says the latter clause

can only mean, 'Had Eurytus any daughter?' If σπορά means 'offspring,' one sense is just as good as the other. See inf. 420. But it seems much more tragic to make Deianira venture a guess which Lichas evades because he knows it is the right one. Probably she suspects Iole is an illegitimate child of Eurytus.

320. ἀλλά, 'then tell me of yourself.' —συμφορά, 'a misfortune even not to know who you are.' The real misfortune to Deianira would have been to know it, and the history of the girl. Again therefore we have 'tragic irony.' Linwood follows the Schol. in supposing that Deianira meant to avow the intention of treating her kindly if only she knew her parentage. Madvig, Adv. Crit. i. p. 227, would read ἐπεὶ καὶ ξυμφορὴν σοί μ' εἰδέναι σέ γ' ἦτις εἶ.

323. διοίσει. Wunder and Dindorf read διήσει. But though φωνῇν or γλῶσσαν λέγειν is correct, διέναι, 'to let through' (Oed. Col. 963), is without precedent in this sense; whereas διαφέρειν γλῶσσαν, 'to be different in respect of speaking,' gives just the sense we require: 'Oh, you may be sure she will keep her tongue to herself just as much

- προῦφηνεν οὔτε μείζον' οὐτ' ἐλάσσονα,
 ἀλλ' αἰὲν ὠδίνουσα συμφορᾶς βάρους 325
 δακρυρροεῖ δύστηνος, ἐξ ὅτου πάτραι
 διήνεμον λέλοιπεν. ἡ δέ τοι τύχη
 κακὴ μὲν αὐτῇ γ', ἀλλὰ συγγνώμην ἔχει.
 ΔΗ. ἡ δ' οὖν ἑάσθω, καὶ πορευέσθω στέγας 330
 οὕτως ὅπως ἡδίστα, μηδὲ πρὸς κακοῖς
 τοῖς οὔσι †λύπην πρὸς γ' ἐμοῦ λύπης λάβοι.
 ἄλις γὰρ ἡ παρούσα. πρὸς δὲ δώματα
 χωρῶμεν ἤδη πάντες, ὡς σύ θ' οἶ θέλεις
 σπεύδης, ἐγὼ δὲ τᾶνδον ἐξαρκῇ τιθῶ.
 ΑΓ. αὐτοῦ γε πρῶτον βαιὸν ἀμείναισ', ὅπως 335
 μάθης, ἄνευ τῶνδ', οὔστινᾶς τ' ἄγεις ἔσω

as before!' But ἐξ ἴσου τῷ πρόσθεν is added, because the sense virtually expressed is *σιωπήσεται*. Schol. *ὡς οὐκ ἐλάλησε πρόην, οὐδὲ νῦν λαλήσει*. Mr. Blaydes translates, "she will continue to carry;" but the preceding οὐ must mean 'she will *not* continue to carry,' which spoils the sense, as her former conduct was silence. Prof. Campbell says, "the meaning is, 'If she employ her tongue, she will by no means keep the same demeanour as heretofore';" but this is very far-fetched. Mr. Pretor's interpretation is similar; 'Let me tell you then that she will move her tongue quite inconsistently with her conduct heretofore,' i.e. if she talks at all, it will be out of keeping with her conduct hitherto. By οὗτοι ἔρα something of a pert and hasty disparagement of the girl's silence is meant, the herald pretending to be vexed at her obstinate refusal to answer his former questions. Precisely in the same tone Clytemnestra says (Ag. 1056) οὗτοι θυράε τῇδ' ἐμὸι σχολὴ πᾶρα τρίβειν. The syntax is, οὐ διοίσει γλῶσσαν οὐδὲν ἐξ ἴσου τῷ πρόσθεν, i.e. ἀλλ' ἐξ ἴσου τῷ πρόσθεν σιωπήσεται, for which he might have said οὐ διοίσει τῆς πρόσθεν σιωπῆς. Linwood suggests διώσει, comparing ἐξῶσαι γλώσσης ὀδύνην in Phil. 1142. But διωθεῖν is 'to elbow one's way through a crowd.' Perhaps διοίσει (= ἀνοίξει, Hesych.).

326. δακρυρροεῖ, 'she has been shedding tears ever since she left her breezy

(lofty) home in Oechaëa.' The old reading δακρυρροεῖ was corrected by Brunck from one MS.

327. τύχη. This is ambiguously said, as Lichas knows she was the mistress of Hercules. The Schol. (cf. 321) supposes the allusion is to Deianira's intention of befriending her,—a benefit she has lost, though excusably, through her dislike to disclose her history.—ἡ δέ τοι, 'and certainly her position is a bad one for her.' The Schol. seems to have read ἡδε.

331. λύπην λύπης, i.e. ἀντ', 'one grief in exchange for another.' So Hermann on Orest. 490, and this is surely better than such an improbable change as λύπην into νέαν, with Dindorf and Wunder. A much better reading is ἄλλην πρὸς γ' ἐμοῦ λύπην, found in two MSS. (Vat. and Par.), and adopted by Mr. Blaydes and Prof. Campbell (ἀδβη Blaydes). We might also, and equally well, read λύπη, i.e. ἐπ', 'grief upon grief,' the best MSS. having λύπην in both places. Those who edit νέαν suppose λύπην was superscribed, and then crept into the place instead of the adjective which it was intended to explain. The one grief is the having to tell who she is, and the other grief is her captive estate, and her relation to Hercules.

333. οἶ θέλεις. Schol. πρὸς τὸν Ἑρακλέα δηλονότι.

334. ἐξαρκῇ, viz. all that is required against my lord's return. Cf. 625.

336. οὔστινας. Schol. ἦσαν δὲ καὶ ἄσπερες μετὰ τῶν αἰχμαλώτων. Wunder

ὦν τ' οὐδὲν εἰσήμενος ἐκμάθησ' ἃ δεῖ.

τούτων ἔχω γὰρ πάντ' ἐπιστήμην ἐγώ.

ΔΗ. τί δ' ἐστί; τοῦ με τήνδ' ἐφίστασαι βάσιν;

ΑΓ. σταθεῖς' ἄκουσον· καὶ γὰρ οὐδὲ τὸν πάρος
μῦθον μάτην ἤκουσας, οὐδὲ νῦν δοκῶ. 340

ΔΗ. πότερον ἐκείνους δῆτα δεῦρ' αὐθις πάλιν

καλῶμεν, ἢ μοὶ ταῖσδέ τ' ἐξεῖπὼν θέλεις;

ΑΓ. σοὶ ταῖσδέ τ' οὐδὲν εἴργεται· τούτους δ' ἔα.

ΔΗ. καὶ δὴ βεβῶσι, χῶ λόγος σημαινέτω. 345

ΑΓ. ἀνὴρ ὅδ' οὐδὲν ὦν ἐλεξεν ἀρτίως
φωνεῖ δίκης ἐς ὀρθὸν, ἀλλ' ἢ νῦν κακὸς,
ἢ πρόσθεν οὐ δίκαιος ἄγγελος παρήν.

thinks that only Lichas and the women are meant. There appears to have been an old variant, though an unmetrical one, οὐστίνως ἄγεῖς ἔσω ὦν οὐδὲν εἰσήμενος, ἐκμάθησ' ἃ δεῖ, from which in most of the existing copies τε is omitted in the first line and put twice in the second. Hermann reads ἐκμάθησ' γ', but the particle is clearly otiose. The probability is, that v. 337 is an interpolation, the τε in the former line implying ὅπως μάθησ' (τίς ποτ' ἐστὶν ἡ ζήτησις, v. 310) καὶ οὐστίνως κ.τ.λ.

338. πάντα, 'in all respects.' Cf. Ant. 721, φῦναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων, 'one who deserves the name of a man ought to be gifted by nature with a right knowledge about everything.' Mr. Blaydes holds the passage to be "undoubtedly corrupt," and reads τούτων γὰρ εἰμι πάντ' ἐπιστήμων ἐγώ.

339. ἐφίστασαι. The context seems to show that the construction here, strange as it is, follows the medial use of καθίστασθαι (τι or τίνα), with a cognate accusative in addition to the person. 'Well, what is it? Why do you thus stop me on my way?' Cf. Ant. 225, πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις ὁδοῖς. "Idem est quod τί με ᾤδε βαλόνουσαν ἐφίσταται; Medium pro activo." Linwood. Schol. τίνος ἕνεκα τὴν πορείαν καὶ τὴν εἰσοδὸν ἰστέας καὶ κωλύεις; Wunder needlessly reads τί δ' ἀντὶ τοῦ με κ.τ.λ. Madvig, Adv. i. p. 227, denies that the verse as it stands is good Greek, and proposes to read τί δ' ἔστ', ἐφ' οὗ μοι τήνδ' ἐφίστασαι βάσιν; Most of the editors omit the interrogation at

ἐστὶ, as in the Homeric τίς ποθεν εἰς ἄνδρῶν; &c. Mr. Blaydes, while he says the passage is "clearly corrupt," translates 'But what is the matter? Why dost thou approach me with this step?' The messenger, at the word ἀμείναισα, must have made some demonstration to stop the lady.

341. μάτην, Schol. ψευδῶς.—οὐδὲ νῦν, viz. about the reason of her silence.

342. ἐκείνους, viz. Lichas and his στόλος. "Deianira takes no notice of ἄνευ τῶνδ', v. 336." Prof. Campbell. "The captives we must suppose are leaving the stage, but they do not actually make their exit till v. 348." Mr. Blaydes.

343. ἐμοὶ ταῖσδέ τε, 'to me and my friends here (the chorus)?'—"To you and to them," is the reply, 'nothing is kept back (from being spoken); but let these (Lichas and the others) go their way.' Schol. οὐδὲν οὔτε πρὸς αὐτὸν οὔτε πρὸς ταύτας ἀπαρρητον. Prose writers would have said οὐδὲν κωλύει πάντα ἐξεῖπὼν κ.τ.λ. Some take εἴργεται transitively; and in Aesch. Cho. 569 the Med. has τί δὴ πόλαισι τὸν ἰκέτην ἀπείργεται Αἰγυπθός;

345. σημαινέτω, viz. those particulars of which you say you have full knowledge, v. 338.

347. δίκης ἐς ὀρθὸν follows the idiom ἐς τόδ' ἡμέρας &c. Mr. Blaydes reads δικάως ὀρθὸν, which occurs in Oed. R. 853.

348. δίκαιος, 'honest,' 'disinterested.' He intimates that Lichas has been bribed to give a false account. Similarly in

- ΔΗ. τί φῆς ; σαφῶς μοι φράζε πᾶν ὅσον νοεῖς.
 ἃ μὲν γὰρ ἐξείρηκας ἀγνοία μ' ἔχει. 350
- ΑΓ. τούτου λέγοντος τάνδρὸς εἰσήκουσ' ἐγὼ,
 πολλῶν παρόντων μαρτύρων, ὡς τῆς κόρης
 ταύτης ἑκατὶ κείνος Εὐρυτόν θ' ἔλοι
 τήν θ' ὑψίπυργον Οἰχαλίαν, Ἐρως δέ νυν
 μόνος θεῶν θέλξειεν αἰχμάσαι τάδε, 355
 οὐ τὰπὶ Λυδοῖς οὐδ' ἐπ' Ὀμφάλη πόνων
 λατρεύματ', οὐδ' ὁ ῥιπτὸς Ἰφίτου μόρος,
 ὃν νῦν παρώσας οὗτος ἔμπαλιν λέγει.
 ἀλλ' ἥνικ' οὐκ ἔπειθε τὸν φυτοσπόρον
 τὴν παῖδα δοῦναι, κρύφιον ὡς ἔχοι λέχος, 360
 ἔγκλημα μικρὸν αἰτίαν θ' ἐτοιμάσας
 ἐπιστρατεύει πατρίδα τὴν ταύτης, ἐν ᾗ

Oed. R. 1120 seqq. the evidence of the *θεράπων* is refuted by the *ἄγγελος*.

350. *ἀγνοία*. This seems an undoubted instance of the final *α* being made long. See Phil. 129, *ὡς ἂν ἀγνοία προσῇ*.

352. *ὡς τῆς κόρης κ.τ.λ.* 'That it was to gain this maid, (not to avenge a private quarrel) that my lord made Eurytus his captive and (sacked) the towering stronghold of Oechalia; and that love alone of the gods (not the anger of Zeus, v. 251) bound him as by a spell to engage in this war.'—*θέλξειεν*, Schol. *πεπικώς εἶη*. But the word is properly used of the effects of magic and sorcery.—*αἰχμάσαι*, *ιδ.* *καταπράσσειν τῇ αἰχμῇ*, *δ' ἐστι*, διὰ πολλέμον κατορθῶσαι. Cf. Aj. 97, *ῥήμασας χεῖρα*.

356—7. Wunder regards this distich as interpolated. Mr. Blaydes encloses the lines in brackets, and suspects also v. 358. It would however depend on the tone of the speaker to make *δν* in 358 refer, as it should, to *ἔρως*, not to *μόρος* which just precedes. Wunder without sufficient reason says (in his Supplement, p. 200), "if we insert these verses, the pronoun must be referred to the word *μόρον*." He thinks *τὰπὶ Λυδοῖς*, (which seems to imply a service to the Lydians generally, whereas it should only mean to Omphale,) came from a misunderstanding of v. 248. But the messenger purposely uses a somewhat disparaging phrase, 'all that story about the services with the *Lydians*, and *Omphale*, for-

sooth!' The same tone is kept up in *δ ριπτὸς μόρος*.

358. *παρώσας*. Pushing aside, as it were, to make room for the contrary story. Cf. El. 1037, *τάνδον παρώσας λέκτρα*.

361. *ἔγκλημα μικρὸν*. "Hercules did not make the refusal of Eurytus the ground of his attack, though it was the real reason." Prof. Campbell.

362—3. Dindorf, Wunder, Mr. Blaydes, and Linwood agree in rejecting these verses. It might be possible to refer *ἐν ᾗ* to *αἰτία*, but *τόνδε* (al. *τῶνδε*) cannot be defended, and *δεσπόζειν θρόνων*, 'to be a usurper of a throne,' is equally without precedent. Linwood thinks the genuine passage is *ἐπιστρατεύει πατρίδα τῆσδε καὶ πόλιν ἔπερσε*. To make *εἶπε* refer to Lichas, not to Hercules, and the subject of *δεσπόζειν* to Hercules, 'Lichas said that Hercules wanted to make himself master of Eurytus' throne' (Herm.), seems a very unnatural interpretation. The MS. Laur. has *τῶν Εὐρυτον τῶνδ'*, perhaps a corruption of *τῶν Εὐρυτεινῶν*, 'in which Lichas said (v. 283) that his lord was now the possessor of Eurytus' throne.' For this sense of *δεσπόζειν* see Aesch. 543. Cho. 188. Prof. Campbell reads *τὸν Εὐρυτον τῶνδ' εἶπε κ.τ.λ.*, 'in which he (Lichas) said that Eurytus was the sovereign of the throne of which he spake.' Mr. Blaydes reads *κτάνοι* and *πέρσειε*, continuing the indirect narration 355. But such changes are utterly un-

- † τὸν Εὐρυτον τόνδ' εἶπε δεσπόζειν θρόνων·
κτείνει τ' ἀνακτα πατέρα τῆσδε καὶ πόλιν
ἔπερσε. καὶ νῦν, ὡς ὀρᾷς, ἦκει δόμους 365
ὡς τοῦσδε πέμπων οὐκ ἀφροντίστως, γύναι,
οὐδ' ὥστε δούλην μηδὲ προσδόκα τόδε
(οὐδ' εἰκὸς, εἵπερ ἐντεθέρμανται πόθῳ.
ἔδοξεν οὖν μοι πρὸς σέ δηλώσαι τὸ πᾶν,
δέσποινα, ὃ τοῦδε τυγχάνω μαθὼν πάρα. 370
καὶ ταῦτα πολλοὶ πρὸς μέσῃ Τραχινίῳ
ἀγορᾷ συνεξήκουνον ὡσαύτως ἐμοί,
ὥστ' ἐξελέγχειν· εἰ δὲ μὴ λέγω φίλα,
οὐχ ἦδομαι, τὸ δ' ὀρθὸν ἐξείρηχ' ὅμως.
ΔΗ. οἶμοι τάλαινα, ποῦ ποτ' εἰμὶ πράγματος ; 375
τὶν' εἰσδεδεγμαι πημονὴν ὑπόστεγον
λαθραῖον ; ὦ δύστηνος, ἄρ' ἀνώνυμος
πέφυκεν, ὥσπερ οὐπάγων διώμνυτο ;
ἦ κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν.
ΑΓ. πατὴρς μὲν οὔσα γένεσιν Εὐρύτου ποτέ 380

warrantable, as is his reading *ἦκει* 's
δόμους σοὺς τήνδε πέμπων.

365. *ἦκει*, viz. Lichas.—*ὡς*, cf. Oed. R. 1481. He should rather have said *ὡς σέ*, but the lady of the house is implied in the mention of it.—*ἀφροντίστως*, 'in the careless, indifferent way he pretends,' sup. 317. Aesch. Ag. 1377, *ἐμοί δ' ἀγών δδ' οὐκ ἀφρόντιστος πάλαι νεικής παλαιᾷς ἦλθε*. Med. 917. Schol. *ἀντὶ τοῦ, οὐχ ὡς ἔτυχεν, ἀλλὰ διὰ πολλῆς φροντίδος ἔχων αὐτὴν καὶ ἀγαπῶν*.

372. *ἐμοί*. The dative depends on *σὺν*, 'many heard in common with myself the story told to the same effect.' Mr. Blaydes, comparing Herod. ii. 67, *ὡς αὐτὸς τῇσι κυσὶ*, prefers to construe *ὡσαύτως ἐμοί*.

373. *ὥστ' ἐξελέγχειν*. 'So that you can get at the truth from them.' Cf. 456. Schol. *ὥστε με καὶ μαρτύρων εὐπορεῖν, εἰ ἀρνήσαιο*. Prof. Campbell, 'so that they can prove him wrong.' 'So as to convict me,' Mr. Blaydes.

377. *ἀνώνυμος*. Cf. 315. Deianira's slight suspicion that the girl was 'somebody' is now seriously increased: the possible truth of the position flashes on her mind. 'Woe is me,' she exclaims,

in asking a question, the reply to which may destroy all her happiness.

379. Although the four verses of Deianira may seem to correspond with the four of the messenger, the context seems to me to indicate that *ἡ κάρτα κ.τ.λ.* must be given, with two Paris MSS., to Deianira. 'Can she be nameless? Certainly, she is very distinguished in look and appearance' (or, face and figure). The MSS. give *ἡ καὶ τὰ λαμπρὰ*, corrected by Heath. It is not unlikely, especially as the *μὲν* has no corresponding particle, that two lines have dropped out of the messenger's reply, and thus the *ποτέ* in 380 has no clear meaning. Prof. Campbell thinks "it marks the contrast between Iole's present and her past." Mr. Blaydes reads *σκοπὰ* for *ποτέ*. Something like this would well complete the sense: *πατὴρς μὲν οὔσα*—'Ιόλη καλεῖτο, νῦν δέ σοι ξένη ποθὲν ἦκει πρὸς οἶκον, ἥς ἐκείνος κ.τ.λ.' Mr. Pretor objects that *ἡ κάρτα* "as a rule introduces a passage, and rarely if ever closes it." See however Aesch. Suppl. 452 Dind. We might also read *ἡ κάρτα λαμπρὰ*, sc. *οὔσα*.

Ἰόλῃ καλεῖτο, τῆς ἐκείνος οὐδαμὰ
βλάστας ἐφώνει, δῆθεν οὐδὲν ἱστορῶν.

ΧΟ. ὄλουντο μὴ τι πάντες οἱ κακοὶ, τὰ δὲ
λαθραῖ ὅς ἀσκέι μὴ πρέποντ' αὐτῷ κακά.

ΔΗ. τί χρὴ ποιεῖν, γυναῖκες; ὡς ἐγὼ λόγοις 385
τοῖς νῦν παροῦσιν ἐκπεπληγμένη κυρῶ.

ΧΟ. πεύθου μολοῦσα τὰνδρὸς, ὡς τάχ' ἂν σαφῇ
λέξειεν, εἴ νυν πρὸς βίαν κρίνειν θέλοις.

ΔΗ. ἀλλ' εἴμι. καὶ γὰρ οὐκ ἀπο γνώμης λέγεις.

ΧΟ. ἡμεῖς δὲ προσμένωμεν; ἢ τί χρὴ ποιεῖν; 390

ΔΗ. μίμν', ὡς ὁδ' ἀνὴρ οὐκ ἐμῶν ὑπ' ἀγγέλων,
ἀλλ' αὐτόκλητος ἐκ δόμων πορεύεται.

ΔΙ. τί χρὴ, γύναι, μολόντα μ' Ἑρακλεῖ λέγειν;
δίδαξον, ὡς ἔρποντος, εἰσορᾶς, ἐμοῦ.

ΔΗ. ὡς ἐκ ταχείας σὺν χρόνῳ βραδεῖ μολῶν 395
ᾄσσεις, πρὶν ἡμᾶς κἀννεώσασθαι λόγους.

ΔΙ. ἀλλ' εἴ τι χρῆζεις ἱστορεῖν, πάρειμ' ἐγώ.

ΔΗ. ἢ καὶ τὸ πιστὸν τῆς ἀληθείας νέμεις;

382. δῆθεν. For this word standing first in a clause see on Prom. V. 1007. Thuc. i. 127, τοῦτο δὴ τὸ ἔγος οἱ Λακεδαιμόνιοι ἐκέλευον ἐλαύνειν, δῆθεν τοῖς θεοῖς πρῶτον τιμωρόντες.

383. μὴτι πάντες. The Schol. construed δλουντο οἱ κακοὶ καὶ ὅς ἀσκέι κ.τ.λ., thus limiting the reservation to μὴτι πάντες. He seems also, and rightly, to have found αὐτῷ, not αὐτῶ, 'secret schemes of evil unbecoming him (as an honest man).' The sense however may be represented by ἂ μὴ πρέπει αὐτῷ. In ὅς ἀσκέι there is an intentional ambiguity whether Lichas or Hercules is meant. (See Prof. Campbell's note, where he gives the reasons for either view.) For the sentiment cf. Phil. 961.

387. σαφῇ, here = ἀληθῇ.

388. κρίνειν. Cf. 195.

389. οὐκ ἀπο γνώμης. The Schol. gives two explanations, the former of which seems the correct one, οὐκ ἀνευ συνέσεως, and ἀρεστὰ (ἐμοί). Cf. Aesch. Eum. 674, ἥδη κελεύω τοῦσδ' ἀπὸ γνώμης φέρειν ψῆφον δίκαιαν, where the difference of the accent distinguishes 'with judgment' from 'without judgment.' See on

El. 1127.

391. ὑπὸ, supply κληθείς. Cf. Aesch. Cho. 838, ἦκω μὲν οὐκ ἄκλητος ἀλλ' ἀπάγγελος, and Aj. 289, ἄκλητος οὐδ' ἀπάγγελλον κληθείς. Eum. 170, αὐτόστυτος αὐτόκλητος.

394. εἰσορᾶς, whether interrogative or not, is best taken as a parenthesis. Wunder reads ὡς ὁρᾶς, and so Mr. Blaydes; but the repetition of ὡς is unpleasing, and the change quite unnecessary.

395. ἐκ ταχείας. The feminine adjective is often used thus adverbially, as ἐξ ἰσῆς, διὰ κενῆς, ἐξ ἐκουσίας inf. 727, or the neuter plural, as ἐξ ἀέλπτων κἀπρομηθήτων, Aesch. Suppl. 357. — κἀννεώσασθαι, i. e. πρὶν καὶ ἀναι., 'before we have even renewed our conversation.' The MS. reading καὶ νεώσασθαι was perhaps found by the Schol., who may have explained the simple verb by ἀνακαινίσασθαι. But ἀνανεώσασθαι λόγους is cited by Eustathius on Il. x. p. 811, and hence Linwood adopts that reading. Wunder κἀνανεώσασθαι, by *synizesis*. The Schol. does not recognize the καί.

398. τὸ πιστὸν, either for πιστῶν, πιστώμα, or 'the customary pledge,' viz. of

- ΑΙ. ἴστω μέγας Ζεὺς, ὦν γ' ἂν ἐξειδῶς κυρῶ.
 ΔΗ. τίς ἡ γυνὴ δῆτ' ἐστὶν ἣν ἤκεις ἄγων ; 400
 ΑΙ. Εὐβοίης· ὦν δ' ἐβλασταν οὐκ ἔχω λέγειν.
 ΑΓ. οὗτος, βλέφ' ὦδε. πρὸς τίν' ἐννέπειν δοκεῖς ;
 ΑΙ. σὺ δ' ἐς τί δή με τοῦτ' ἐρωτήσας ἔχεις ;
 ΑΓ. τόλμησον εἰπεῖν, εἰ φρονεῖς, ὃ σ' ἱστορῶ.
 ΑΙ. πρὸς τὴν κρατοῦσαν Δηάνειραν, Οἰνέως 405
 κόρην, δάμαρτά θ' Ἑρακλέους, εἰ μὴ κυρῶ
 λεύσσω μάρταια, δεσπότην τε τὴν ἐμήν.
 ΑΓ. τοῦτ' αὐτ' ἔχρηζον τοῦτό σου μαθεῖν. λέγεις
 δέσποιναν εἶναι τήνδε σήν ;
 ΑΙ. δίκαια γάρ.
 ΑΓ. τί δῆτα ; ποῖαν ἀξιῶς δοῦναι δίκην, 410
 ἣν εὐρεθῆς ἐς τήνδε μὴ δίκαιος ὦν ;
 ΑΙ. πῶς μὴ δίκαιος ; τί ποτε ποικίλας ἔχεις ;
 ΑΓ. οὐδέν. σὺ μέντοι κάρτα ταῦτο δρῶν κυρεῖς.
 ΑΙ. ἄπειμι. μῶρος δ' ἦν πάλαι κλύων σέθεν.
 ΑΓ. οὐ, πρίν γ' ἂν εἴπῃς ἱστορούμενος βραχύ. 415
 ΑΙ. λέγ', εἴ τι χρήζεις. καὶ γὰρ οὐ σιγηλὸς εἶ.
 ΑΓ. τὴν αἰχμάλωτον, ἣν ἐπεμψας ἐς δόμους,
 κάτοισθα δῆπου ;
 ΑΙ. φημί· πρὸς τί δ' ἱστορεῖς ;

an oath. Cf. Agam. 272, τί γὰρ τὸ πιστόν ; ἔστι τῶνδ' ἐσοί τέκμαρ ; Eur. Orest. 245, ἡκεῖ τὸ πιστόν τότε λόγων ἐμῶν δέχου. But νέμεις is somewhat obscure. Linwood renders it *colis, observas*, which Mr. Pretor approves, comparing inf. 493, Eumen. 624, and he might have added sup. 57. Others take it simply for *δίδως*. Prof. Campbell, "and hast thou the trustworthiness of sincerity?" (Thus νέμει seems = ἔχει sup. 57). Mr. Blaydes has νέμεις, "wilt thou also give a pledge of truthfulness?" — ὦν ἂν, governed by τὴν ἀλήθειαν.

404. εἰ φρονεῖς. If you have the sense to know and acknowledge that, though a herald, you are only a ὑπηρέτης.

407. μάρταια. 'Unless my sight deceives me at this present time.'

410. ἄξιός, 'do you expect.'—δίκαιος, cf. v. 348.

412. ποικίλας. This is the aorist participle of ποικίλλω, and the *i* of the penult is long, as in ἱστωμυλάμην, Ar. Ach. 579. Cf. 1121. So ποικίλως αὐδαμένον, compared by Neue, Phil. 130. The sense is, 'Why do you keep quibbling?' or, 'What in the world do you keep quibbling about?' Plat. Symp. p. 218, ο, ἐδοξέ μοι χρῆναι μηδὲν ποικίλλειν πρὸς αὐτὸν, ἀλλ' ἐλευθέρως εἰπεῖν.

416. σιγηλός. Taciturnus, 'given to silence.'

418. Dindorf reads, with Brunck, οὐ φημι, 'No, I don't.' But the man may not inconsistently say that 'he knows the girl,' and yet he may see her with pretended ignorance of her parentage, ὅπ' ἀγνοίας (ἥσπερ ἀγνοεῖς γονὰς, Mr. Blaydes). Prof. Campbell well compares ὅς ὃν' εὐκλείας θάνη, Hippol. 1299.

- ΑΓ. οὐκουν σὺ ταύτην, ἣν ὑπ' ἀγνοίας ὄρας,
Ἰόλην ἔφασκες Εὐρύτου σπορὰν ἄγειν ; 420
- ΛΙ. ποίοις ἐν ἀνθρώποισι ; τίς πόθεν μολὼν
σοὶ μαρτυρήσει ταῦτ' ἐμοῦ κλύειν παρών ;
- ΑΓ. πολλοῖσιν ἀστῶν. ἐν μέσῃ Τραχινίων
ἀγορᾷ πολὺς σου ταῦτά γ' εἰσήκουσ' ὄχλος.
- ΛΙ. ναί.
κλύειν γ' ἔφασκον. ταὐτὸ δ' οὐχὶ γίγνεται 425
δόκησιν εἰπεῖν κάξακριβῶσαι λόγον.
- ΑΓ. ποῖαν δόκησιν ; οὐκ ἐπώμοτος λέγων
δάμαρτ' ἔφασκες Ἡρακλεῖ ταύτην ἄγειν ;
- ΛΙ. ἐγὼ δάμαρτα ; πρὸς θεῶν, φράσον, φίλη
δέσποινα, τόνδε τίς ποτ' ἐστὶν ὁ ξένος. 430
- ΑΓ. ὅς σου παρὼν ἤκουσεν ὡς ταύτης πόθῳ
πόλις δαμείη πᾶσα, κοῦχ ἡ Λυδία
πέρσειεν αὐτήν, ἀλλ' ὁ τῆσδ' ἔρως φανείς.
- ΛΙ. ἀνθρωπος, ὦ δέσποινα, ἀποστήτω. τὸ γὰρ
νοσοῦντι ληρεῖν ἀνδρὸς οὐχὶ σῶφρονος. 435
- ΔΗ. μῆ, πρὸς σε τοῦ κατ' ἄκρον Οἰταίου νάπος
Διὸς καταστράπτοντος, ἐκκλέψης λόγον.
οὐ γὰρ γυναικὶ τοὺς λόγους ἐρεῖς κακῇ,

420. σποράν. Cf. v. 316.

424. ταῦτά γε. 'That at all events,' viz. whatever else they may have heard or not heard. From this it appears that in v. 317 Lichas knowingly told a direct lie.

425. ἔφασκον. 'Yes, I said I had heard so.'

426. ἐξακριβῶσαι. 'To be positive about a statement,' ὀρθῶσαι. A rhetorical term, and perhaps bearing on the sophistic question so often discussed by Plato, the difference between opinion and accurate knowledge.

427. ποῖαν. 'Opinion, indeed! Did you not on your oath declare that you were bringing this young lady as a wife for Hercules?'

432. ἡ Λυδία. The Lydian girl Omphale, sup. 70. 248.—πόλις, 'a city,' i. e. a whole city for love of one girl.

433. φανείς, as sup. v. 1, is almost superfluous; 'the love for this girl which manifested itself,' or took possession

of him.

435. ληρεῖν. 'To go on trifling with one who is crazed.' The Schol., who found the whole dialogue assigned to Deianira and Lichas, (as it is in all the MSS., an error first detected by Tyrwhitt,) is perplexed by the masculine forms, and here refers νοσοῦντι, expressed as a general sentiment, to the jealousy of Deianira.

436. Deianira, moved by the dialogue she has just heard, implores the messenger, by the avenging god who hurls his bolts from the heights of Oeta, not to defraud her of the true account, or 'cheat her of a word.' The Locrian Zeus, as Mr. Pretor observes after Donaldson on Pind. Ol. xi. 79, was specially worshipped under this attribute.—For πρὸς σε τοῦ κ.τ.λ. see Oed. Col. 250. Phil. 468.

438. κακῇ. Ill-natured, malignant, intolerant of others' errors. Mr. Pretor thinks 'weak' is nearer the meaning.

οὐδ' ἦτις οὐ κάτοιδε τὰνθρώπων, ὅτι
χαίρειν πέφυκεν οὐχὶ τοῖς αὐτοῖς ἀεί. 440
Ἔρωτι μὲν νυν ὅστις ἀντανίσταται
πύκτης ὅπως ἐς χεῖρας, οὐ καλῶς φρονεῖ.
οὗτος γὰρ ἄρχει καὶ θεῶν ὅπως θέλει,
κάμου γε, πῶς δ' οὐ ; χἀτέρας οἷας γ' ἐμοῦ
ὥστ' εἴ τι τῶμῳ γ' ἀνδρὶ τῇδε τῇ νόσῳ 445
ληφθέντι μεμπτός εἰμι, κάρτα μαίνομαι,
ἦ τῇδε τῇ γυναικί, τῇ μεταιτιά
τοῦ μηδὲν αἰσχροῦ μηδ' ἐμοὶ κακοῦ τινος.
οὐκ ἔστι ταῦτ'. ἀλλ' εἰ μὲν ἐκ κείνου μαθὼν
ψεύδει, μάθησιν οὐ καλὴν ἐκμανθάνεις· 450
εἰ δ' αὐτὸς αὐτὸν ὦδε παιδεύεις, ὅταν
θέλης γενέσθαι χρηστὸς, ὀφθῆσαι κακός.
ἀλλ' εἰπὲ πᾶν τὰληθές· ὥς ἐλευθέρῳ

440. *πέφυκεν*. Some explain this, *οἱ αὐτοὶ οὐκ ἀεὶ χαίρουσιν*, as in El. 916, *τοῖς αὐτοῖσι τοι οὐχ αὐτὸς ἀεὶ δαιμόνων παρασταεῖ*. For the dative Neue compares *id.* 860, *πᾶσι θνητοῖς ἔφν μόρος*. Prof. Campbell and Mr. Blaydes understand *οἱ ἄνθρωποι οὐ πεφύκασι χαίρειν τοῖς αὐτοῖς ἀεὶ*. Linwood has this note: "mirum est Wunderum τοῖς αὐτοῖς cum πέφυκε construxisse; quod manifesto cum χαίρειν construendum erat;" and Mr. Pretor takes the same view, 'it is not in human nature always to delight in the same things.' This obviously better suits the now suspected fickleness of Hercules' affections.

444. *κάμου γε*. 'Yes, and me too; and if me, why not this girl, who is but a woman, like myself?' This generous sentiment has its root in the general tolerance of a concubine, provided she was not brought into the house as a direct rival to the wife, for then she became a *πημονὴ ὑπόστεγος*, sup. 376. Wunder condemns this verse as "an absurd addition." The avowal of her uxoriousness, he says, is unbecoming her modest character; and it would amount to confessing that she loved another man. This however is perverse criticism. Deianira goes on to argue that Hercules may feel love as strongly as he does, and may be unable to control it, yet without

a direct wish to offend his wife.

445. For *τῷ ἀνδρὶ* Schaefer γ', others τ' ἀνδρὶ, supposing τε and ἦ to be used by a kind of anacoluthon. But no instances are adduced in defence of this, and the γε may qualify εἰ, 'if indeed I am dissatisfied with him because he has been seized with this malady, I must be quite out of my right senses.' Mr. Blaydes has *κείνῳ τῷ ἀνδρὶ*, but says in his note, "I prefer τῷμῳ γ' ἀνδρὶ."

448. *κακοῦ τινος*. Had Iole plotted against Deianira, or used insidious arts to supersede her, there would have been wrong done; but she says it is not so, *οὐκ ἔστι ταῦτ'*. "Deianira is still the wife of Hercules, and not to be shaken from her position." Prof. Campbell.

449. *ἐκ κείνου*. 'If Hercules told you to give this false account, you are learning a bad lesson (the art of plausible lying) from him; or, if you are teaching yourself, you will not be believed when you really speak the truth.' Wunder and Hermann understand *χρηστὸς* 'serviceable in concealing some painful circumstance.' Mr. Pretor also inclines to the meanings 'kind and unkind.' Schol. *κἀν θέλης ἀληθεύσαι, οὐ πιστευθήσῃ*. For *χρηστὸς* and *κακὸς* opposed see v. 3.

453. *ἐλευθέρῳ*. A slave is expected to lie; but it is 'ungentlemanly' in the

- ψευδεὶ καλεῖσθαι κῆρ πρόσσεστιν οὐ καλή.
 ὅπως δὲ λήσεις, οὐδὲ τρῦτο γίγνεται 455
 πολλοὶ γὰρ οἷς εἴρηκας, οἱ φράσουσ' ἐμοί.
 κεῖ μὲν δέδοικας, οὐ καλῶς ταρβεῖς, ἐπεὶ
 τὸ μὴ πνθῆσθαι, τοῦτό μ' ἀλγύνειεν ἄν·
 τὸ δ' εἰδέναι τί δεινόν; οὐχὶ χιᾶτέρας
 πλείστας ἀνὴρ εἰς Ἡρακλῆς ἔγημε δῆ; 460
 κοῦπω τις αὐτῶν ἔκ γ' ἐμοῦ λόγον κακὸν
 ἡνέγκατ' οὐδ' ὄνειδας· ἦδε τ' οὐδ' ἂν εἰ
 κάρτ' ἐντακείῃ τῷ φιλεῖν, ἐπεὶ σφ' ἐγὼ
 ᾤκτειρα δὴ μάλιστα προσβλέψας, ὅτι
 τὸ κάλλος αὐτῆς τὸν βίον διώλεσεν, 465
 καὶ γῆν πατρώαν οὐχ ἑκαῦσα δῦσμορος
 ἔπερσε κάδούλωσεν. ἀλλὰ ταῦτα μὲν
 ρείτω κατ' οὖρον, σοὶ δ' ἐγὼ φράζω κακὸν
 πρὸς ἄλλον εἶναι, πρὸς δ' ἐμ' ἀψευδεῖν αἰέ.
- ΧΟ. πιθοῦ λεγούση χρηστὰ, κοῦ μέμψει χρόνω 470
 γυναικὶ τῇδε, κάπ' ἐμοῦ κτήσῃ χάριν.
- ΑΙ. ἀλλ', ὦ φίλη δέσποιν', ἐπεὶ σε μανθάνω
 θνητὴν φρονουῖσαν θνητὰ κοῦκ ἀγνώμονα,

upper class.—*κῆρ*, Schol. *μερίς*, *κληρος*, *μοῖρα*, *τύχη*. "Is the worst thing that can happen to him," Prof. Campbell.

455. *λήσεις*. Perhaps you will say, 'I shall not be detected, and no disgrace will ensue.' 'But,' she objects, 'there are witnesses who will give evidence (explanation of the matter) on my side.' Nene compares Oed. R. 1058, *οὐκ ἂν γένοιτο τοῦτ' ὅπως ἐγὼ—οὐ φανῶ*.

457. *δέδοικας*. If you fear my resentment, you would have more reason to fear it if you withheld the truth.

460. *πλείστας ἀνὴρ εἰς*, 'most in number for any one man,' i. e. more than any one man. Oed. Col. 563, *πλείστ' ἀνὴρ ἐπὶ ξένῃς ἤθλησα κινδυνεύματ' ἐν τῷ μῶ κάρῃ*, and Oed. R. 1380.

463. *ἐντακείῃ*. The Schol. takes Ἡρακλῆς for the subject, and so Wunder, with Mr. Blaydes and Prof. Campbell, his love for another being uppermost in her thoughts. Linwood, after Hermann, prefers to understand Iole. For the metaphor of 'soft-heartedness' see El.

1811.—*ἐπεὶ* assigns the reason why Iole would not be taunted by her.

465. *τὸ κάλλος*. Deianira generously attributes to the beauty of Iole, which is no fault of hers, the misfortune that has overtaken both the wife and the captive herself. See sup. 25.

468. *ρείτω*. Cf. Aesch. Theb. 690, *ἴτω κατ' οὖρον, πνεῦμα Κωνυροῦ λαχόν, Φοῖβω στυγῆθ' ἅν τὸ Δαῖτον γένος*.

469. *πρὸς ἄλλον*. See on Aesch. Suppl. 628, *τὸν ἀρτοῖσι θερίζοντα βροτοῦς ἐν ἄλλοις*.—*κακόν*, i. e. false, treacherous, &c. 'If you must be base, be so to some other, not to me.'

470. *πιθοῦ*. The chorus implores Lichas to comply with the reasonable request in v. 437. He will find himself honourably dealt with by Deianira, and he will at the same time confer a favour on themselves. Some place a comma after *χρόνω*.

473. *ἀγνώμονα*. We may supply *οἶσαν*, 'not ill-natured,' 'not unreasonable.' *Indulgentias plenam*, Linwood.

πᾶν σοι φράσω τᾷληθές οὐδὲ κρύψομαι.
 ἔστιν γὰρ οὕτως ὥσπερ οὗτος ἐννέπει. 475
 ταύτης ὁ δεινὸς ἱμερὸς ποθ' Ἑρακλῇ
 διήλθε, καὶ τῆσδ' οὐνεχ' ἡ πολύφθορος
 καθηρέθη πατρῶος Οἰχαλία δόρει.
 καὶ ταῦτα, δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν,
 οὗτ' εἶπε κρύπτειν οὗτ' ἀπηρνήθη ποτέ, 480
 ἀλλ' αὐτὸς, ὦ δέσποινα, δειμαίνων τὸ σὸν
 μὴ στέρνον ἀλγύνοιμι τοῖσδε ταῖς λόγοις,
 ἡμαρτον, εἴ τι τήνδ' ἁμαρτίαν νέμεις.
 ἐπεὶ γε μὲν δὴ πάντ' ἐπίστασαι λόγον,
 κείνου τε καὶ σὴν ἐξ ἴσου κοινὴν χάριν 485
 καὶ στέργε τὴν γυναῖκα καὶ βούλου λόγους
 οὓς εἶπας ἐς τήνδ' ἐμπέδως εἰρηκέναι.
 ὥς τ' ἄλλ' ἐκείνος πάντ' ἀριστεύων χερσὶν

The word often means 'churlish,' opposed to *εὐγνώμων*. See inf. 1226. Whether a person can rightly be said *φρονεῖν ἀγνώμονα*, which many here prefer, may perhaps be questioned.

474. *κρύψομαι*. We have the middle use also in Aj. 647. Mr. Blaydes shows that *ἀποκρύπτεσθαι* is often so used by the Orators. 'I will not hide what I know,' Prof. Campbell.

476—7. *ταύτης—τῆςδε*. See Antig. 678. Phil. 841. 'It was the strong passion for this maid which some time ago touched to the heart Hercules; and it was for her sake (to gain her) that that poor afflicted city of her fathers, Oechalia, was overthrown by the spear.'

479. *καὶ τὸ πρὸς κείνου*. 'What is in his favour, as well as what is against him.' He exonerates Hercules from any attempt to deceive, and says it was his own device, and one that was well meant; to spare her pain.

480. *ἀπηρνήθη*, i. e. he never said he was not in love. Mr. Blaydes rightly rejects Wunder's interpretation, 'nor forbade me keeping silence.'

481. *τὸ σὸν* may perhaps stand alone, and not as agreeing with *στέρνον*. 'Fearing for you, lest I should cause pain to your feelings.'

483. *τήνδε*, agreeing with the predicate by a common idiom, is for *τόδε*, viz. *τὸ ψεύδεσθαι*. Neue compares Aj.

114, *ἐπειδὴ τέρψις ἦδε σοι τὸ θρῆν.—νέμεις*, i. e. *ἡγεί, ναμίσεις*, as Oed. R. 1080, and elsewhere. The Schol. observes that he is cleverly pleading for forgiveness on the plea of good intention.

484. *ἐπεὶ γε κ.τ.λ.* 'Now therefore that you do know exactly the whole story, both for his sake and not less for your own (i. e. to avoid rupture with your husband) bear with the girl, and do not gainsay (lit. 'desire to have spoken unalterably') the fair words you have addressed to (or regarding) her,' viz. sup. 312. 330; and the meaning is 'do not repent of having spoken kindly to her.' This verse is necessary as the protasis to a sentence otherwise disjointed and abrupt. Yet Mr. Blaydes, not finding another instance of the combination *ἐπεὶ γε μὲν δὴ*, "concludes therefore that the passage is corrupt," and reads *ἀπαντ' ἔχεις δὴ, πάντ' ἐπίστασαι λόγον*, a verse quite unlike the style of Sophocles. Perhaps we should read *τοί*, as in Pers. 386, *ἐπεὶ γε μέντοι λευκόπυλος ἡμέρα πᾶσαν κατέσχε γαίαν*, which is also the protasis of a sentence.

488—9. This couplet, which some have thought pointless or out of place, contains a graceful compliment both to Hercules for his valour and to Iole for her beauty. Even Lichas here shows good feeling, and a desire to have the fair captive considerably treated. See

- τοῦ τῆσδ' ἔρωτος εἰς ἅπανθ' ἦσσαν ἔφν.
 ΔΗ. ἀλλ' ὧδε καὶ φρονούμεν ὥστε ταῦτα δρᾶν, 490
 κοῦτοι νόσον γ' ἐπακτὸν ἐξαρούμεθα
 θεοῖσι δυσμαχοῦντες. ἀλλ' εἴσω στέγης
 χωρῶμεν, ὡς λόγων τ' ἐπιστολὰς φέρης,
 ἃ τ' ἀντὶ δώρων δῶρα χρὴ προσαρμόσαι,
 καὶ ταῦτ' ἄγης. κενὸν γὰρ οὐ δίκαιά σε 495
 χωρεῖν προσελθόνθ' ὧδε σὺν πολλῶ στόλῳ.
 ΧΘ. μέγα τι σθένος ἂ Κύπρις ἐκφέρεται νίκας αἰεῖ. στρ.
 καὶ τὰ μὲν θεῶν
 παρέβαν, καὶ ὅπως Κρονίδαν ἀπάτασεν οὐ λέγω,

v. 629. Probably τῆσδε was pronounced with marked emphasis.

489. εἰς ἅπανθ' ἦσσαν. He has been thoroughly beaten by, has proved himself no match at all for, the love of this girl. Cf. 441.

490. ταῦτα δρᾶν. To act in the manner which you advise, viz. not to show vexation or resentment either to her or to him.

491. ἐξαρούμεθα. 'Assuredly we shall not shift from ourselves a malady that has been brought upon us by no fault of our own, by contending at disadvantage against the dispensation of the gods.' Cf. v. 251. The meaning of this passage has been misunderstood, and the word ἐξαρούμεθα wrongly explained, 'we will not take up a quarrel with the gods brought upon ourselves,' or (Prof. Campbell) 'aggravate the mischief brought upon us.' The active ἐφαίρειν has quite a different sense in v. 147. By νόσος the affliction caused by the tidings is meant; this grief she will not try to put away, ἀποθέσθαι, by vain complaints against the Providence that has sent it. For ἐπακτὸν, *alicunde illatam*, Mr. Blaydes compares Hippol. 318, μῶν ἐξ ἐπακτοῦ πημονῆς ἐχθρῶν τινος; and Neue cites Ant. 1106, ἀνάγκη δ' οὐχὶ δυσμαχητέον.

494. ἀντὶ δώρων. Schol. ἀντὶ τῶν αἰχμαλώτων. The idea now first seems to strike Deianira, that she has a remedy for these troubles in the house, viz. the philtre applied to the robe she proposes to send. Hence her ready acquiescence in the πημονὴ ὑπόστεγος, v. 376. — προσαρμόσαι may mean *adequare* (Neue), or 'to suit, adjust'

(Mr. Blaydes, who thinks the actual fitting on of the garment is alluded to), or, 'to adapt the love-charm to its purpose,' by a kind of secondary meaning (Prof. Campbell). But it may equally well mean, 'to add as a suitable addition to the verbal message,' and so Linwood, *dictis insuper dona addere*.

497. The power of love is a favourite topic in Greek tragedy; see the choral odes in Aesch. Cho. 585, Antig. 781, Hippol. 525, Med. 627. Here, as Wunder remarks, the topic is introduced in confirmation of what had been just said, v. 489. Cf. 441—4.

Ibid. μέγα τι σθένος. The meaning seems to be, 'There must be some special strength in the goddess Cypris, that she always comes out of a contest victorious,' which is thus expressed; 'Cypris ever carries off some great strength from a victory,' whereas others, though they win, may be exhausted by the struggle. The order of the words is in favour of construing ἐκφέρεται νίκας rather than σθένος νίκας, though we should have expected ἀγῶνος. Compare El. 476. Linwood renders the verb *exserit, exercet*. But see Donaldson, *New Cratylus*, § 176, who compares El. 60. Prof. Campbell inclines to the interpretation 'is borne onward with a mighty force of conquest,' σθένος being an 'adverbial accusative.' Schol. νικηφορεῖ ἐν παντὶ πράγματι.

500. There were certain mysteries, *ἱεροὶ λόγοι*, which the Greeks had a fear of revealing, as is so often expressed by Herodotus. The Greek *τριάς*, Il. xv. 187, (Zeus, Hades, Poseidon,) though the loves of each were numerous in

οὐδὲ τὸν ἔννυχον Ἄιδαν,
 ἢ Ποσειδάωνα τινάκτορα γαίας.
 ἀλλ' ἐπὶ τάνδ' ἄρ' ἄκοιτιν
 τίνες ἀμφίγυοι κατέβαν πρὸ γάμων,
 τίνες πάμπληκτα παγκόνιτά τ' ἐξῆλθον ἄεθλ' ἀγώνων.
 ὁ μὲν ἦν ποταμοῦ σθένος, ὑψίκερω τετραόρου ἀντ.
 φάσμα ταύρου,
 Ἀχελῷος ἀπ' Οἰνιαδᾶν, ὁ δὲ Βακχείας ἄπο 510
 ἦλθε παλίντονα θήβας
 τόξα καὶ λόγχας ῥόπαλόν τε τινάσσων,
 παῖς Διός· οἱ τότε ἄολλεῖς
 ἴσαν ἐς μέσον ἰέμενοι λεχέων
 μόνᾳ δ' εὐλεκτρος ἐν μέσῳ Κύπρις ῥαβδονόμει
 ξυνοῦσα.
 τότε ἦν χερὸς, ἦν δὲ τόξων πάταγος, ἐπωδ. 517

ancient lore, is probably mentioned here with some reference to these sacred stories.

503. ἀλλὰ—*τίνες*, i. e. *ἄλλον δὲ λέγω τίνες κ.τ.λ.* (where *τίνες* was restored by Hermann from the scholia). 'Rather will I tell what stout-limbed competitors entered the lists for the hand of our mistress before her marriage.'—*ἐπὶ*, as *ἦλθες ἐπὶ τὸν Κέρβερον*, 'to fetch Cerberus,' Ar. Ran. 111, and *ἐλθεῖν ἐπ' ἐκείνον*, ib. 69.—*ἀμφίγυοι*, like *ἀμφιδέξιος*, is said of those whose left limbs are as active as their right.—*κατέβαν*, 'descended into the arena.' Aesch. Cho. 726, *νῦν γὰρ ἀκμάζει Πειθᾶ δολίαν ξυγκαταβῆναι*.—*ἄεθλα*, a cognate accusative, like *ἐξελθεῖν στρατείας*. See v. 159. But *ἄθλους* was the proper word to have used. 'Who they were who came forward in the contest to win the prize by many blows and with clouds of dust.' Prof. Campbell thinks *ἄεθλα* here and in Phil. 508 has the same sense as *ἀέθλους*. And so Schol., *ἄεθλα, ἀγωνίσματα*. There is an allusion to those scuffling-matches carried on in the pancratium by rolling and struggling on the ground.

507. *τετραόρου*. As *μετῆρος* (*μετέωρος*) has the notion of suspension between earth and sky (*ἀερεῖν*), so a body lifted up on four legs is consistently described by this epithet. Properly it is applied to four horses yoked abreast.

510. ἀπ' Οἰνιαδᾶν. Oeniadae was a city of Acarnania not far from the mouth of the Achelous. It is probable that the river-god had there some temple and special cult.

511. *παλίντονα*. 'Rebounding' (Mr. Blaydes), or 'elastic' (Prof. Campbell); or possibly, 'with reflex curve,' the ancient bow, as represented on archaic vases, being something like the letter *z*. See Aesch. Cho. 160.—*λόγχαι*, 'pointed arrows.' The javelin is not, in ancient art (I believe), joined with the bow. Hercules with club and spear is a later conception. Here we have the club, and perhaps it is the earliest mention of it.

513. *ἄολλεῖς*, 'each with his followers' ('with collected might,' Prof. Campbell). The former may be the meaning of the passage in Moschus ii. 48, *δοιοὶ δ' ἕστασαν—φῶτες ἀολήδην*. Schol. ἀντὶ τοῦ, *λίαν ἀλέντες*.

515. *εὐλεκτρος*. A poetic epithet, the sense of which is rather vague; it is an epithet of a maiden in Ant. 795, 'fair,' 'comely,' or 'giver of fair brides.'—*ραβδονόμει*, held the staff as the president and regulator of the contest; see Plat. Protag. p. 338, B.

517. *τότ' ἦν κ.τ.λ.* 'Then was there a clashing of hands and a confused clatter of bow and arrows and bulls' horns; then the mounting on each other's back by the grappling of both

- ταυρείων τ' ἀνάμιγδα κεράτων
 ἦν δ' ἀμφίπλεκτοι 520
 κλίμακες, ἦν δὲ μετώπων ὀλόεντα
 πλήγματα καὶ στόνος ἀμφοῖν.
 ἅ δ' εὐώπεις ἄβρὰ
 τηλαυγεί παρ' ὄχθῃ
 ἦστο, τὸν ὃν προσμένουσ' ἀκοίταν. 525
 ἐγὼ δὲ μάτηρ μὲν οἷα φράζω
 τὸ δ' ἀμφινείκητον ὄμμα νύμφας
 ἐλευνὸν ἀμμένει·
 καπὸ ματρὸς ἄφαρ βέβακεν,
 ὥστε πόρτις ἐρήμα. 530
 ΔΗ. ἦμος, φίλαι, κατ' οἶκον ὁ ξένος θροεῖ
 ταῖς αἰχμαλώτοις παισὶν ὡς ἐπ' ἐξόδῳ,
 τῆμος θυραῖος ἦλθον ὡς ὑμᾶς λάθρα,

hands; then the deadly blows of foreheads and the hard breathing of both.' For *κεράτων* (*ā*) Wunder reads *μετώπων*. But cf. Bacch. 921, *καὶ σφ' κέρατα κρατὶ προσπεφυμένοι*. By *κλίμακες*, Hesych. *πάλης εἶδος*, a manoeuvre of wrestlers is described by which they attempted to spring upon the back of the adversary. So also Schol., *ἔστι δὲ εἶδος παλαίσματος ἢ κλίμαξ*. The action is similarly described in Ovid, Met. ix. 51 seqq., and probably there were traditional paintings of it.—*ἦν*, either a form of *ἦσαν* (like *ἔβαν*, *ἔσταν*, &c.), or an instance of *schema Pindaricum*. See Eur. Ion 1146.

521. Wunder omits *μετώπων* and reads *πλήγματα*, 'the grapplings.' But 'blows of foreheads' very well describe the fighting of a bull with his adversary, whereas *πλήγμα*, from *πλίσσασθαι*, is described by Hesychius as some way of separating the legs in wrestling. Mr. Blaydes compares *διαλαβὼν ἡγυρίας*, Ar. Equit. 262.

528. ἅ δὲ κ.τ.λ. 'And there sat the fair-faced dainty maid, where a rising ground gave a distant view of the fight, waiting to know whom she should call her lord; and thus—I speak with the feelings of a mother—the fair bride that caused the quarrel between them awaits the issue with piteous looks, and at last goes off from her mother like a heifer that has strayed from its dam.' Wun-

der rejects the last five verses, and Bergk (ap. Blaydes) thought them a variation of the second edition. If we take v. 526 in parenthesis, and regard the going off of the maid with the victor as the issue of the affair, the sense seems appropriate enough. Mr. Blaydes reads, with Schneidewin, *ἐγὼ δὲ ματρὸς κλύουσα φράζω*, which seems to me an improbable change. Cf. El. 233. The last line perhaps contains a reference to the proverb *ἔβα ταῦρος ἀν' ὄλαν*, Theocr. xiv. 43, said of one who has gone off and cannot be brought back. Similarly Helen in Aesch. Ag. 407, *βέβακεν βίμφα διὰ πυλῶν*.—For *ἀμφινείκητον*, 'fought for by two,' see on v. 104.

531. Pending the return of the herald, and during the preparations for his departure, Deianira explains to the chorus the course she has adopted in hopes of winning back the affections of her lord, and the motives which led to it.

531—3. On the correlatives *ἦμος* and *τῆμος*, for *ἔως*—*τηνικαῦτα*, see Curtius, Gr. Et. 582, and New Cratylus, § 202. The former says they are Sanscrit ablatives; the latter regards *τῆμος* as exactly equivalent to *denum* (also written *denus*), and refers *ἦμος* to the same root as the first syllable of *ἦδη*.—*ὡς ἐπ' ἐξόδῳ*, Schol. *ὡς μέλλων αὐθις ἐξίέναι πρὸς τὸν Ἡρακλέα*.

τὰ μὲν φράσουσα χερσὶν ἀτεχνησάμην,
 τὰ δ' οἶα πάσχω συγκατοικτιουμένη. 535
 κόρην γάρ, οἶμαι δ' οὐκ ἔτ', ἀλλ' ἐξευγμένην,
 παρεισδεδεγμαι, φόρτον ὥστε ναυτίλος,
 λαβητὸν ἐμπόλημα τῆς ἐμῆς φρενός.
 καὶ νῦν δὺ οὔσαι μένομεν μίᾳς ὑπὸ
 (χλαίνης ὑπαγκάλισμα. τοιαῦδ' Ἡρακλῆς, 540
 ὁ πιστὸς ἡμῖν ἀγαθὸς καλούμενος,
 οἰκούρι' ἀντέπεμψε τοῦ μακροῦ χρόνου.
 ἐγὼ δὲ θυμοῦσθαι μὲν οὐκ ἐπίσταμαι
 νοσοῦντι κείνῳ πολλὰ τῇδε τῇ νόσῳ,
 τὸ δ' αὖ ξυνοικεῖν τῇδ' ὁμοῦ τίς ἂν γυνή 545
 δύναιτο, κοινωνοῦσα τῶν αὐτῶν γάμων ;
 ὀρῶ γὰρ ἦβην τὴν μὲν ἔρπουσαν πρόσω,

535. The middle participle seems to mean 'to get your condolence for,' the active meaning to show or express pity to another. The Schol. in explaining *σὺν ὑμῖν θρηήσουσα*, appears to have taken it for the passive.

536. *κόρην γάρ*. 'For this maid,—though I think she is no maid but married,—I have taken into the house along with myself, as a sailor takes an extra cargo,—a piece of goods damaging to my peace of mind.' Wunder's version seems incorrect; 'I have unhappily received her (*male receptam habeo*) as the insolent reward of my disposition,' i.e. the unworthy return for my affection for Hercules. And yet Linwood approves an interpretation which seems to be due to Hermann. The metaphor is from a ship already loaded, and which takes in a further cargo. Cf. Dem. *πρὸς Φορμ.* p. 910, *γεγεμισμένης γὰρ ἦδη τῆς νεῆς, ὡς ἀκούομεν, μᾶλλον τοῦ θέοντος, προσ-ἀνάλαβεν ἐπὶ τὸ κατὰ στήρωμα χιλίας βύρσας, δόεν καὶ ἡ διαφθορὰ τῇ νηὶ συνέβη*. Sophocles, it is well known, is very fond of naval metaphors.

539. *μένομεν*. We are both remaining here for his return, viz. when one or the other ought in reason to go.

541. *ὁ πιστός*. The article may belong to the predicate, by a common use with verbs of calling, naming, &c., or it may be taken with *καλούμενος*, and the irony is about equal in either case. See inf. 1105. Oed. R. 8. For

the former cf. Prom. V. 834, *προσθηγο-ρεύθης ἡ Διὸς κλεινὴ δάμαρ*.—*οἰκούρια*, 'the rewards for so long keeping his house.' So *διπλὰ ἔτισαν τὰ ἁμάρτια*, 'they paid the price of their crime twice over,' Agam. 537. Nene compares the Homeric *ζωάγρια*, *ἀνδράγρια*, *βοάγρια*, &c.

543. *ἐγὼ δὲ κ.τ.λ.* 'Now though I know not how to be angry with that husband of mine who has so often been ailing from this malady, yet on the other hand,—as to living in the same house with this girl,—what wife *could* do it, sharing in the same marriage?' She had said somewhat pettishly *ὁ πιστός ἡμῖν* &c., and now retracts an expression that seemed to proceed from temper. For *δύναιτο* she should have said *τλαίη*, or *τληῖναι* may be supplied, the syntax being irregular from emotion. For *νοσεῖν νόσῳ* Mr. Blaydes compares Prom. V. 884.

547—9. *τὴν μὲν—πόδα*. ('And yet, this is what I must expect;') for I see that youthful beauty in the one case is still improving, while in the other (my own) case it is fading. And from (the former of) these the eye is wont to snatch the bloom, while from the latter it turns away the foot.' It is easy, but by no means necessary, to read *τῇ μὲν—τῇ δὲ*, with Musgrave; "recte fortasse," says Linwood. For *ᾧ* she should have said *ᾧ τῆς μὲν*, but having used the plural in the first term, *τῶν δ'* is placed in the

τὴν δὲ φθίνουσιν ὧν ἀφαρπάζειν φιλεῖ
 ὀφθαλμοὺς ἄνθος, τῶν δ' ὑπεκτρέπει πόδα.
 ταῦτ' οὖν φοβοῦμαι μὴ πόσις μὲν Ἡρακλῆς 550
 ἐμὸς καλῆται, τῆς νεωτέρας δ' ἀνὴρ.
 ἀλλ' οὐ γὰρ, ὥσπερ εἶπον, ὀργαίνειν καλὸν
 γυναικὰ νοῦν ἔχουσιν ἧ δ' ἔχει, φίλαι,
 λυτήριον λύπημα, τῇδ' ὑμῖν φράσω.
 ἦν μοι παλαῖον δῶρον ἀρχαίου ποτὲ 555
 θηρὸς, λέβητι χαλκῷ κεκρυμμένον,
 ὃ παῖς ἔτ' οὔσα τοῦ δασυστέρνου παρὰ
 Νέσσου φθίνοντος ἐκ φονῶν ἀνελόμην,
 ὃς τὸν βαθύρρου ποταμὸν Εὐήνον βροτοὺς

second instead of τῆς δ'. For the sentiment compare Aesch. Suppl. 1003, καὶ παρθένων χλιδαῖσιν εὐμόρφοις ἐπὶ πᾶς τις παρελθὼν ὕμματος θελκτήριον τόξευμ' ἐπεμψεν ἱμέρον νικώμενος. The subject to ὑπεκτρέπει is δὲ θεώμενος implied in ὀφθαλμοί. Mr. Blaydes says "the passage is no doubt corrupt," and he reads in the text ὧν ἀφαρπάζειν φιλεῖ πᾶς θαλερὸν ἄνθος, τὴν δ' ὑπεκτρέπει πόδα.

550. ταῦτ' οὖν. 'For this reason then—' So Aesch. Pers. 159, ταῦτα δὴ λιποῦσ' ἱκάνω χρυσεοστόλους δόμους.

551. καλῆται. Schol. μὴ—πόσις ἐμὸς κληθῆ. The subjunctive, as Mr. Blaydes says, is necessary, since "μὴ, when fear or caution is intended to be expressed, is uniformly followed" by this mood. So Cobet, Var. Lect. p. 266, "ubicunque metuendū et cavendū notio subest, conjunctivus est necessarius." See Phil. 494. The best MS. (Laur.) has καλεῖται, which would mean, 'I am afraid he is called' &c.—ἀνὴρ, the real husband, *vir* in the sexual sense. The whole point of the passage is destroyed by a conjecture adopted by Dindorf, τῆς νεωτέρας δ' ἄρ' ᾧ. Mr. Blaydes adds that "Eldike had already proposed ἂν ᾧ," without noticing that this is a solecism.

553. ἔχει. I suggested this correction of the unintelligible ἔχω, in the Journal of Philology, vol. v. p. 89. (Mr. Pretor, in adopting it, by an oversight attributes it to Mr. Wratishaw.) 'In what way my grief has a remedy, according to that I will describe what I have done.' Hesych. λυτήριον φυλακτήριον. Compare ἐκ-λυτήριον in Oed. R. 892, and see Pind. Pyth. v. 99. El. 447. 1490. Mr. Blaydes

reads λυτήριον τι πημονῆς. The common reading cannot be explained, unless by altering the punctuation with Madvig, Adv. Crit. i. p. 228, as adopted by Dindorf, λυτήριον λύπημα τῇδ', "remedium ad me exsolvendam aptum, huic (Iolae) acerbum." This is ingenious, but on the whole not satisfactory. Prof. Campbell proposes νόημα, 'how a thought of mine provides release.'

555. ἀρχαίου. The gift was *old*, and therefore the person who gave it lived long ago. Mr. Blaydes adopts ἀγρίου from Wakefield, which he says "seems very probable." But why not let well alone? Eur. El. 409, ἔλθ' ὡς παλαῖον τροφὸν ἐμὸν φίλου πατρὸς, and Iph. Aul. 868, οἷδά σ' ὄντ' ἐγὼ παλαῖον δωμάτων ἐμὸν λάτριν.

557. παρὰ. She should have added δεξαμένη. She had received it as a gift from Nessus; had herself taken it up from his wound as he was dying, and had kept it in a copper casket till now. It seems to have come into her memory that she thus had at hand a φίλτρον which would stimulate the love of Hercules.—φονῶν, from φοναί (compare σφαγαί v. 573), is Bergk's reading for φόνων. The Schol. compares ἐν ἀργαλέῃσι φονῆσιν, Il. x. 521.

559. βαθύρρου. Not, perhaps, an otiose epithet, but meaning that he conveyed across the Evenus, in the *deep part*, for pay, human beings (he being one of the φῆρες), by holding them in his arms. For the double accusative Mr. Blaydes well compares Eur. Alc. 450, γυναῖκ' ἀρίστην λίμναν Ἀχεροντίαν πορεύσας.

μισθοῦ ἴππορενε χερσίν, οὔτε πομπίμοις 560
 κώπαις ἐρέσσω οὔτε λαίφεσιν νεώς.
 ὃς κάμῃ, τὸν πατρῶον ἡνίκα στόλον
 ξύν Ἑρακλεῖ τὸ πρῶτον εὖνις ἐσπόμην,
 φέρων ἐπ' ὤμοις, ἡνίκ' ἦν μέσῳ πόρῳ,
 ψαύει ματαίαις χερσίν ἐκ δ' ἥϊς ἐγὼ, 565
 χῶ Ζητὸς εὐθύς παῖς ἐπιστρέψας χεροῖν
 ἦκεν κομήτην ἰόν· ἐς δὲ πνεύμονας
 στέρνων διερροΐζησεν. ἐκθνήσκων δ' ὁ θῆρ
 τοσοῦτον εἶπε· παῖ γέροντος Οἰνέως,
 τοσόνδ' ὀνήσει τῶν ἐμῶν, ἐὰν πίθῃ, 570
 πορθμῶν, ὀθοῦνεχ' ὑστάτην σ' ἔπεμψ' ἐγώ·
 ἐὰν γὰρ ἀμφίθρεπτον αἶμα τῶν ἐμῶν
 σφαγῶν ἐνέγκῃ χερσίν, ἧ μελάγχολος

561. λαίφεσιν νεώς. Supply πέμπων.

562. ὃς κάμῃ κ.τ.λ. 'I too—was being carried on his shoulders, and when I was in the middle of the ford (i. e. safe out of reach, as he thought himself), he laid on me a lewd hand.' For this use of μάταιος see on Aesch. Suppl. 225. For στόλον, a cognate accusative after ἐσπόμην, like ἐξελεῖν στρατεῖαν, ἀγῶνα, &c., Mr. Blaydes reads ἐς δόμον, "on the way to Argos, on his return to his father's home." Several yet more violent alterations have been proposed. The sense is briefly expressed, 'quum patris missionem perficerem, et Herculeum uxor sequerer' (Linwood).—εὖνις, the same as εὐνέτις, Iph. Aul. 397, κακίστης εὐνιδος τιμωρία. The Schol. mistook it for the adjective, meaning ξρημος, and occurring in Pers. 289. Were any change necessary, ἐστάλην for ἐσπόμην would be simpler than any one of the twelve guesses given in Mr. Blaydes' note. It is probable however that the poet preferred a word more suited to ξύν Ἑρακλεῖ, and to the notion of a bride accompanying her husband.

566. ἐπιστρέψας, 'turning upon him,' viz. ἐαυτὸν or τὸ τόξον.

567. ἐς δὲ πνεύμονας. 'And into his lungs it went whizzing through his breast.' The verb is neuter, the subject being ὁ ἰός. Cf. 1083, διῆξε πλευρῶν.

568. ἐκθνήσκων. The word expresses the faint effort of a dying man, 'as he was sinking in death.'

570. ὀνήσει, ἀπολαύσεις. Schol. ὀνήσιν λήψει.

571. ὑστάτην. The reason, though a foolish one, prevailed on her girlish credulity. The real object of Nessus was to destroy him to whom he owed his death.

572. 'The curdled blood of (or from) my throat-wounds.' The genitive may depend on ἐνέγκῃ. See Phil. 630, δεῖξαι νεῶς ἄγοντα, i. e. ἀπό.—ἀμφίθρεπτον, lit. 'coagulated round it.'

573. μελαγχόλους ἰός the MSS., μελαγχόλου ἰοῦ Wunder and Mr. Blaydes, "where the coagulated matter of the black gall-poison of the Lernaean hydra penetrated (the body of Nessus)." Wunder says the sense must be, "where the poison of the arrow of Hercules had penetrated." The question is, does ἰός here mean arrow (567) or virus (which is the same word). The epithet μελαγχόλος seems much in favour of the latter. The hydra's poison might be said βάπτειν ἰός, 'to imbue the arrows,' but then ῥ, which can only refer to the part of the body where the wound was, fails to bring out the logical sense. Linwood thinks θρέμμα "ῥδρας a mere periphrasis for ῥδρα, and he adopts Hermann's view that ῥ means the part of the arrow which was poisoned, the tip. Similarly Prof. Campbell, "at the place where the nature of the Lernaean hydra tinged the dark arrow." Madvig, Adv. Crit. i. p. 228, reads

ἔβαψεν ἰὸς, θρέμμα Λερναίας ὕδρας,
 ἔσται φρενός σοι τοῦτο κλητήριον 575
 τῆς Ἡρακλείας, ὥστε μήτιν' εἰσιδὼν
 στέρξει γυναιῖκα κείνος ἀντὶ σοῦ πλέον.
 τοῦτ' ἐννόησας, ὦ φίλοι, δόμοις γὰρ ἦν
 κείνου θανόντος ἐγκεκλημένον καλῶς,
 χιτῶνα τόνδ' ἔβαψα, προσβαλοῦσ' ὅσα 580
 ζῶν κείνος εἶπε καὶ πεπείρανται τάδε.
 κακὰς δὲ τόλμας μήτ' ἐπισταίμην ἐγὼ
 μήτ' ἐκμάθοιμι, τὰς τε τολμώσας στυγῶ·
 φίλτροις δ' εἰάν πως τήνδ' ὑπερβαλώμεθα
 τὴν παῖδα καὶ θέλκτροισι τοῖς ἐφ' Ἡρακλεῖ, 585
 μεμηχάνηται τοῦργον, εἴ τι μὴ δοκῶ
 πράσσειν μάταιον· εἰ δὲ μὴ, πεπαύσομαι.
 XO. ἀλλ' εἴ τις ἐστὶ πίστις ἐν τοῖς δρωμένοις,

μελάγχολος ἰὸς in apposition to θρέμμα, "ubi se merisit venenum a Lernaee hydra enutritum." He therefore takes ἔβαψεν intransitively, as a ship is said βάπτειν, 'to dip,' in Orest. 707. But either αἷμα or σφαγὰς might be supplied as the object. Wunder makes Hercules the subject of ἔβαψεν, 'where Hercules dipped the poisoned point of the arrow.' But in this case the plural should not be used. The passage is, under any aspect, obscure. The poet meant to say, 'where the arrows dipped in the hydra's poison infected the blood;' instead of which he says, 'where the poison of the hydra infected the arrows,' if we retain the vulg. ἰὸς.

576. Properly, ὥστε οὐτινα στέρξει εἰσιδὼν, or ὥστε μήτινα στέρξει εἰσιδόντα should have been used. Those who read στέρξει defend the nominative by supposing κληθήσεται ὁ Ἡρακλῆς was in the poet's mind. Mr. Pretor proposes οὐδὲ μὴ τιν' εἰσιδὼν στέρξει κ.τ.λ. The fact seems to be, that ὥστε contains a prohibitive notion, so that οὐτινα becomes μήτινα. Cf. inf. 800.

580. προσβαλοῦσα κ.τ.λ. Some verbal instructions had been given as to other drugs to be added, perhaps.

581. πεπείρανται. From πεπείρω, the sense being, 'this has now been done, and there is an end of it,' i.e. it has been done past recall. Schol. κατέργασται,

τετελείωται καὶ ἡνυσται. Cf. Od. xii. 37, ταῦτα μὲν ἤδη πάντα πεπείρανται, and Pind. Isthm. vii. 24, δίκας ἐπείρανε. Neue doubts πεπείρω as an Attic form, and reads πεπείραται. Mr. Blaydes gives πεπείρασθαι, comparing Vesp. 1129, ἀλλ' οὐν πεπείρασθαι γε. This conjecture is deserving of consideration.

582. κακὰς τόλμας. She has some misgivings about the plan, and avows her hope and wish that she may never know or learn daring in a bad cause. Here, no doubt, the speech might end, for the purport of the next four lines has been already stated. Perhaps she wishes still further to clear herself from the charge of designing mischief: 'No! it is in the hope of getting the better of this girl ('this *chit*,' we say) by love-charms and soothing appliances brought to bear upon Hercules (i.e. not by open wrong or violence to her) that the action has been devised.' The phrase ὑπερβαλέσθαι τινά, 'to out-shoot,' or surpass any one, is used in Eur. Or. 683, Ar. Equit. 407 (Blaydes). In Eur. Alc. 153 the passive means one who has outstripped or been carried beyond another. Wunder encloses v. 585 in brackets.

587. εἰ δὲ μὴ, 'but otherwise I will not proceed further.' Cf. Ant. 91, οὐκ οὖν, ὅταν δὴ μὴ σθένει, πεπαύσομαι.

588. ἐν τοῖς δρωμένοις. A general

- δοκεῖς παρ' ἡμῖν οὐ βεβουλεύσθαι κακῶς.
 4H. οὕτως ἔχει γ' ἡ πίστις, ὡς τὸ μὲν δοκεῖν 590
 ἔνεστι, πείρα δ' οὐ προσωμίλησά πω.
 XO. ἀλλ' εἰδέναι χρὴ δρώσαν, ὡς οὐδ' εἰ δοκεῖς
 ἔχειν, ἔχοις ἂν γνῶμα, μὴ πειρωμένη.
 4H. ἀλλ' αὐτίκ' εἰσόμεσθα, τόνδε γὰρ βλέπω 595
 θυραῖον ἤδη· διὰ τάχους δ' ἐλεύσεται.
 μόνον παρ' ὑμῶν εὖ στεγοίμεθ', ὡς σκότω
 κὰν αἰσχυρὰ πρᾶσσης, οὐ ποτ' αἰσχύνη πεσεῖ.
 4I. τί χρὴ ποιεῖν ; σήμαινε, τέκνον Οἰνέως,
 ὡς ἔσμεν ἤδη τῷ μακρῷ χρόνῳ βραδεῖς.
 4H. ἀλλ' αὐτὰ δὴ σοι ταῦτα καὶ πρᾶσσω, Δίχα, 600
 ἕως σὺ ταῖς ἔσωθεν ἡγορῶ ξέναις,
 ὅπως φέρρης μοι τόνδε ταναῦφῃ πέπλον,
 δώρημ' ἐκείνῳ τάνδρῃ τῆς ἐμῆς χερός.
 διδοὺς δὲ τόνδε φράζ' ὅπως μηδεὶς βροτῶν

phrase, 'if one has any trust in what one does.'

590. τὸ μὲν δοκεῖν, supply εὖ πράξειν.

591. πείρα may be either 'by proof,' or 'with the proof of it.'

593. γνῶμα, 'a means of judging.' Eur. Heracl. 407, ἐν δὲ πᾶσι γνῶμα ταῦτον ἐμπρέπει.

595. ἐλεύσεται. A rare use for εἰσι, 'he will go.' Properly, as in Oed. Col. 1206, 'he will come.' But cf. Aesch. Suppl. 522, ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι.—διὰ τάχους, i. e. he will convey the robe to Hercules so soon, that the result will very shortly be known.

596. εὖ στεγοίμεθ'. 'Only pray let our secret be carefully kept by you ; since even if you do what is discreditable, (if you do it) without being seen, you will never fall by the disgrace of it.' Literally, 'may we be kept secret-proof,' as a ship is said στέγειν ὕδωρ, 'to be water-proof.' And αἰσχύνη is the ablative of the instrument, like El. 429, ἀβουλῇ πεσεῖν, and Aj. 759, πίπτειν δυσπραΐαις. The rendering 'you will never fall into disgrace' cannot be maintained, for δυνω πεσοῦσαι in Eum. 68 seems corrupt.

599. ὡς ἔσμεν κ.τ.λ. 'Since already we are behind our time by this long delay.'

600. αὐτὰ ταῦτα, viz. τί σε χρὴ ποιεῖν.

601. ἡγορῶ, the imperfect of the epic ἄγορᾶσθαι.

602—3. This distich seems to me interpolated. Not only is the construction δπως φέρρης, depending on πρᾶσσω, hardly intelligible, but the use of τόνδε in 604 is wrong ; it should be αὐτόν, if τόνδε had preceded. We require, not πρᾶσσω ταῦτα, but δῶρον κατεσκευάσον, δπως φέροις, or, χρὴ γὰρ σε (εὐθὺς ἀπελθεῖν) δπως φέρρης. It was enough, in presence of the spectators, to have said διδοὺς δὲ τόνδε, 'and as you give him this robe.' But for a literary edition of the play, and in the absence of the spectacle, something was wanted to explain τόνδε. As for ταναῦφῃ, the reading of Wunder for τόνδε γ' εὐφῃ, both Hesychius and Photius have ταναοῦφῃ (ταναῦφῃ Ph.) λεπτοῦφῃ. 'Woven long' would refer to its ample size. The Schol. appears to have known this reading, γρ. [ταν]αῦφῃ, ἀντὶ τοῦ λεπτοῦφῃ (MS. αῦφῃ). Prof. Campbell thinks the γε may be defended because "the message has taken the particular form of this present." It may be observed, that as χιτῶνα τόνδε had been mentioned in v. 580, and the garment exhibited, it was unnecessary here to call it a peplos, though in 674. 758. 769, the two words are interchanged.

- κείνον πάροιθεν ἀμφιδύσεται χροῖ, 605
 μηδ' ὄψεται νιν μήτε φέγγος ἡλίου
 μήθ' ἔρκος ἱερὸν μήτ' ἐφέστιον σέλας,
 πρὶν κείνος αὐτὸν φανερὸν ἐμφανῆς σταθεῖς
 δείξῃ θεοῖσιν ἡμέρα ταυροσφάγῳ.
 οὕτω γὰρ ἠγγμην, εἴ ποτ' αὐτὸν ἐς δόμους 610
 ἴδοιμι σωθέντ' ἢ κλύοιμι, πανδίκως
 στελεῖν χιτῶνι τῷδε, καὶ φανέιν θεοῖς
 θυτήρα καινῶ καινὸν ἐν πεπλώματι.
 καὶ τῶνδ' ἀποίσεις σῆμ', ὃ κείνος ὄμμα θεῖς
 σφραγίδος ἔρκει τῷδ' ἔπ' εὖ μαθήσεται. 615
 ἀλλ' ἔρπε, καὶ φύλασσε πρῶτα μὲν νόμον,
 τὸ μὴ 'πιθυμῆν πομπὸς ὧν περισσὰ δρᾶν
 ἔπειθ' ὅπως ἂν ἡ χάρις κείνου τέ σοι
 κάμου ξυνελθοῦσ' ἐξ ἀπλῆς διπλῇ φανῇ.
 ΑΙ. ἀλλ' εἵπερ Ἑρμοῦ τήνδε πομπεύω τέχνην 620
 βέβαιον, οὐ τι μὴ σφαλῶ γ' ἐν σοί ποτε,

605. ἀμφιδύσεται Mr. Blaydes.

606—7. The medicated garment is to be kept from heat and light ('hearth-lit flame,' Prof. Campbell), lest, like phosphorus, it should burst into a flame. The Greeks, wholly ignorant of chemistry, certainly could not have known phosphorus. As remarked in the Introduction, we must have recourse to the 'solar-myth' theory, and the appearance of glowing sun-clouds, to explain the story, which is virtually the same as that in Eur. Med. 955.

609. ταυροσφάγῳ. On the day when the greater victims are sacrificed in thanksgiving for the victory.

610. ἠγγμην, 'I had vowed.' Mr. Blaydes cites the perfect, ἔμολ μὲν γὰρ μετρίως ἠέκται, from Plat. Phaed. p. 279, c. A similar form is ὤπται in Prom. V. 998.

611. πανδίκως, 'as in duty bound.' This seems to me more natural than πανδίκως σωθέντα, 'in perfect safety' (Prof. Campbell).—στελεῖν, either for περιστελεῖν, 'to wrap him round,' 'invest him,' or for στολῆν ἀμφιδύσειν χιτῶνα τόνδε. Prof. Campbell cites Eur. Bacch. 827—8, ἐγὼ στελεῶ σε κ.τ.λ.

613. καίφω καινόν. See El. 742. Aj. 467.

615. ἐπὶν μαθήσεται is Billerbeck's correction, adopted by most editors, for ἐπ' ὄμμα θήσεται. But, though Mr. Blaydes calls this reading "most certain," Linwood justly objects that εὐμαθὲς μαθήσεται is an almost intolerable tautology. An equally ingenious emendation is that of G. Burges, ὃ κείνος, ὄμμα θεῖς σφραγίδος ἔρκει τῷδ' ἔπ', εὖ μαθήσεται. And this was clearly the reading of the Schol., ὅπερ ἐκείνος ἐπιγινώσεται, ἐπιθεῖς τὸ ὄμμα τῇ σφραγίδι. Prof. Campbell retains the vulgate, making ὃ depend on the general sense, 'which he will readily recognize.'

617. περισσὰ δρᾶν. Viz. to open the casket, or pry into the instructions affixed, &c. Schol. ἐμφαίνει δὲ αὐτῷ μὴ ἀποσφραγίσαντα περιεργάζεσθαι τί γυκεῖται.

618. ὅπως. From the preceding φύλασσε we must supply οὕτω πᾶσσε. 'So act, that the gratitude due both from him and from me by uniting may prove double instead of single,' i. e. two-fold instead of two separate tributes.

621. βέβαιον. 'If, as I do, I perform this duty of a messenger in a way that can be trusted (i. e. from my experience in it), there is no chance of my ever making a mistake in your case,'

τὸ μὴ οὐ τόδ' ἄγγος ὥς ἔχει δεῖξαι φέρων,
λόγων τε πίστιν ὧν ἔχεις ἐφαρμόσαι.

4H. στείχοις ἂν ἦδη. καὶ γὰρ ἐξεπίστασαι
τὰ γ' ἐν δόμοισιν ὥς ἔχοντα τυγχάνει. 625

4I. ἐπίσταμαί τε καὶ φράσω σεσωσμένα.

4H. ἀλλ' οἶσθα μὲν δὴ καὶ τὰ τῆς ξένης ὁρῶν
προσδέγματ', αὐτὴν ὥς ἐδεξάμην φίλως.

4I. ὥστ' ἐκπλαγῆναι τοῦμὸν ἡδονῇ κέαρ.

4H. τί δῆτ' ἂν ἄλλο γ' ἐννέποις ; δέδοικα γὰρ
μὴ πρῶ λέγοις ἂν τὸν πόθον τὸν ἐξ ἐμοῦ,
πρὶν εἰδέναι τὰ κεῖθεν εἰ ποθοῦμεθα. 630

XO. ὦ ναύλοχα καὶ πετραῖα στρ. ἀ.

or in the orders given by you. The γε has its emphasis on the *sol*.

623. This verse is obscure, and there are several ways in which it might be altered. The Schol. took ἐφάρμοσαι for the imperative middle; 'add a confidential command,' or 'affix the seal you wish' (ἦν θέλεις). Wunder and Mr. Blaydes read λόγων ὧν λέγεις. A better sense would be given by λόγοις—ὧν φέρω (or ὧν ἔχω) προσαρμόσαι, 'to add by word of mouth a guarantee for what I bring.' Prof. Campbell, "and to fit to it" (the ἄγγος) "a true account of the words you use," i. e. to add with equal fidelity. For λόγους ἔχειν he compares El. 934. We might also read ὥς λέγεις, in reference to λόγων ἐπιστολὰς in v. 493. On λέγω and ἔχω confused see Agam. 1262. Linwood too, retaining the vulgate, translates, 'Verbaque adjungam fideliter quae dixisti;' but he seems to render ὧν λέγεις. Probably the poet would have said not ὧν, but οὓς λέγεις.

624. καὶ γάρ. 'For you now also know the present state of affairs at home,' i. e. besides the injunctions you have to convey.

628. This verse may, as Nauck (ap. Blaydes) thinks, be spurious, or αὐτὴ θ', the correction of Koechly, may be admitted, 'and how I myself received her,' viz. with personal attention and professed sympathy. This gives a better sense than αὐτὴν, *ipsam*, and the best copies read αὐτὴν θ', which Prof. Campbell retains, the girl herself being contrasted with the reception given. The poet may however have meant, ὥς

φίλως αὐτὴν ἐδεξάμην. Cf. 816.

630. τί δῆτ' ἂν κ.τ.λ. The meaning is, 'There is nothing else you need say to Hercules; I will not add, "Give him my love;" for I have fears as to whether you may not be talking too soon about the longing on my side, before you are sure of *his* feelings, whether we are equally the object of desire.' For μὴ λέγεις we have μὴ λέγοις ἂν, nearly equivalent to μὴ λέξεις. Mr. Blaydes "doubts if this is good Greek," and he suggests an unmetrical verse μὴ τὸν πόθον πάρος λέγεις τὸν ἐξ ἐμοῦ. But a similar construction (with ἐννοῶ) is cited by Dindorf from Xen. Anab. vi. 1. 28.—πρῶ is a form not elsewhere used in tragedy.—Deianira, it should be observed, shows by these words some misgiving that she has really lost her husband's love.

633. The ode following invites the inhabitants of the district round Oeta and the Melian gulf to unite in celebrating the expected return of Hercules. They are to add a prayer, as the expression of their own desire, *May he come soon, may his boat not stop on its way!* (v. 655.)

Ibid. ναύλοχα. Schol. παραβαλλῆται λουρὰ. Thermopylae is called a station for ships, apparently because good anchorage was obtained off the shore. The accusatives both depend on the participle. Mr. Blaydes inclines to take ναύλοχα as a noun, against which view (Passow's) Wunder has a long note. Prof. Campbell says it is best taken as an adjective.

θερμὰ λουτρὰ καὶ πάγους
 Οὔτας παραναιετάοντες, οἳ τε μέσσαν 635
 Μηλίδα παρ λίμναν
 χρυσαλακάτου τ' ἀκτὰν κόρας,
 ἔνθ' Ἑλλάνων ἀγοραὶ
 Πυλάτιδες κλέονται,
 ὁ καλλιβόας τάχ' ὑμῖν 640
 αὐλὸς οὐκ ἀναρσίαν
 ἀχῶν καναχὰν ἐπάνεισιν, ἀλλὰ θείας
 ἀντίλυρον μούσας.
 ὁ γὰρ Διὸς Ἀλκμήνας κόρος
 σεῦται πάσας ἀρετᾶς 645
 λάφυρ' ἔχων ἐπ' οἴκουσ'
 ὃν ἀπόπτολιν εἶχομεν 645
 παντὰ δυοκαιδεκάμηνον ἀμμένουσαι
 χρόνον πελάγιον ἰδριες οὐδέν' ἃ δέ οἱ φίλα δάμαρ
 τάλαιναν δυστάλαινα καρδίαν 651

635. μέσσαν. 'Central,' as surrounded by Euboea, Trachis, and Phthiotis (Prof. Campbell).

637. ἀκτὰν κόρας. The sacrifice of Iphigenia to the goddess at Aulis indicates that her cult, as a Chthonian and hostile power, was common on this coast, as it was at Brauron in Attica, Eur. Iph. T. 1463.

639. Πυλάτιδες. In connexion with λουτρὰ (634) we thus get the name *Thermopylae*. Famed as it was for the meetings of the Amphictyonic Council (Herod. vii. 200), it naturally gives a precedence of honour to that august assembly. For κλέονται, the conjecture of Musgrave, the MSS. have καλέονται, 'are convened,' pronounced by *synizesis*. Prof. Campbell reads καλεῖνται. The other, containing a hint of their celebrity, seems a better word. Cf. Oed. R. 1451, ἔσθα κλήζεται οὐμὸς Κιθαιρῶν. Eur. Or. 331, ἵνα μεσόμεφαλοι λέγονται μυχοί.

641. οὐκ ἀναρσίαν. 'Not unfriendly.' Schol. οὐκ ἐχθρὰν, οὐδὲ θρήνων βοήν.—ἐπάνεισιν, 'will return,' i. e. be restored after a long interval. See sup. 216. Prof. Campbell translates, 'will mount for you,' i. e. the notes will rise high and

clear.—ἀντίλυρον, 'responsive to,' 'the counterpart of the divine music.' Schol. ἀντίμιμον, ἀντὶφόν.

644. The MSS. add τε after Ἀλκμήνας, against the metre, and needlessly to the sense. 'Alcmena's son by Zeus' may be compared with Aesch. Suppl. 313, τίς οὖν ὁ Διὸς πάρτις εἴχεται βοός; where see the note.—σεῦται, formed perhaps on the analogy of στείται, Aesch. Pers. 49. Mr. Blaydes gives σοῦται with Elmsley, like σοῦσθε, σοῦσθω Aj. 1414.—πάσας ἀρετᾶς, general valour, i. e. deficient in nothing that should distinguish a brave man.

648. εἶχομεν. We may best, perhaps, connect this with ἀμμένουσαι, 'whom we have kept waiting for, far from his city, and on the high sea, for more than twelve months.' But most editors follow the Schol., ὃν ἐκτὸς εἶχομεν τῆς πόλεως. Hercules had really been absent fifteen months (sup. 45), and the period of danger was thirteen months (v. 164), or (inf. 824) the expiration of twelve. The chorus had looked for his victorious return beyond that period, and they now hope that the breaking out of a furious war with Eurystus has freed Deianira from her days of anxiety.

πάγκλαυτος αἰὲν ὄλλυτο
νῦν δ' Ἄρης οἰσטרηθεῖς
ἐξέλυσ' ἐπίπονον ἀμέραν.

ἀφίκοιτ' ἀφίκοιτο· μὴ

ἀντ. β'. 655

σταίη πολύκωπον ὄχημα ναὸς αὐτῶ,
πρὶν τάνδε πρὸς πόλιν ἀνύσειε, νασιῶτιν ἐστίαν
ἀμείψας, ἔνθα κλήζεται θυτήρ·

ὅθεν μόλοι πανίμερος,

660

† τὰς πειθοῦς παγχρίστῳ

συγκραθεῖς ἐπὶ προφάσει θηρός.

ΔΗ. γυναικες, ὡς δέδοικα μὴ περαιτέρω

πεπραγμέν' ἢ μοι πάνθ' ὅσ' ἀρτίως ἔδρων.

ΧΟ. τί δ' ἔστι, Δηάνειρα, τέκνον Οἰνέως ;

665

ΔΗ. οὐκ οἶδ'· ἀθυμῶ δ', εἰ φανήσομαι τάχα
κακὸν μέγ' ἐκπράξας' ἀπ' ἐλπίδος καλῆς.

ΧΟ. οὐ δὴ τι τῶν σῶν Ἑρακλεῖ δωρημάτων ;

ΔΗ. μάλιστά γ'· ὥστε μήποτ' ἂν προθυμίαν

653. Ἄρης οἰσטרηθεῖς. Schol. *μανεῖς* δὲ περὶ τὴν Οἰκαλίαν πόλεμος. Cf. Iph. Aul. 77, δὲ καθ' Ἑλλάδ' οἰστρήσας δρόμῳ. If the metre of the antistrophe, which cannot be trusted, would admit it, *ἔρος* would give a good sense, 'his love incited to passion by the charm that has been sent.' The *a* in Ἄρης is made long after the epic use.—ἐξέλυσε, 'has removed,' *undone*, as it were, the anxiety she has felt. Wunder reads *ἐπιπόνων ἀμερῶν*. Prof. Campbell well compares Aj. 706, ἔλυσεν αἰὲν ἔχος ἀπ' ὀμμάτων Ἄρης, and ἐξέλυσας δασμὸν in Oed. R. 35.

657. For ἀνύτειν, used absolutely for the performing of a journey, see El. 1452. Aj. 607. The optative is by attraction, or rather it forms a part of the actual wish, 'May he not stop till he gets home.'

660—2. Nothing certain can be made of this very obscure and corrupt passage. None of the alterations proposed seem to have much probability. The *ἐπὶ* probably came from the familiar idiom *ἐπὶ προφάσει*, 'on a pretext.' But *πάρφασις* (Il. xiv. 217) is a word very well adapted to *πειθῶ*, and to the persuasive influence of love-charms. Again, *συγκρατὲς* is a likely correction for *συγκρα-*

θεῖς. Cf. v. 833. Possibly (we cannot say more) the poet wrote *ὅθεν μόλοι πανίμερος | ἐκ πειθοῦς παγχρίστῳ | συντακὲς παρφάσει τὰς θεάς*, 'whence may he come full of all love, united in heart by Persuasion by the winning wiles of the goddess, and the charm of the anointed robe.' Cf. Med. 634, *ιμέρω χρίσας' ἔφυκτον ἰόν*. The MS. reading is *πανάμερος*, which the Schol. seems to have referred both to *ἡμερος* 'gentle' (*εὐμερής*) and *ἡμέρα*. In Aesch. Prom. 1024, *ἑκλήτος ἔρπων δαιταλεὺς πανῆμερος*, the word means 'all day long,' or 'on all days.' Here it is taken to mean 'traveling all day.'

663. In this scene Deianira, who has observed some unusual and alarming results from preparing the robe in the palace, describes her fears of what may happen now that it is too late to recall Lichas.—*περαιτέρω*, sc. *ἡ ἐχρῆν*, 'too far,' Schol. *πλείω τοῦ δέοντος*.

668. *οὐ δὴ τι κ.τ.λ.* 'Surely it is not about something in your present to Hercules (that you are out of spirits)?' The dative depends on the noun, as in v. 603, and Aesch. Eum. 402, *δάρημα Θησέως τόκοις*.

669. *μήποτ' ἂν*. More usually, *ἔστ' οὐκ ἂν παρανέσταμι*.

ἄδηλον ἔργου τῷ παραινέσαι λαβεῖν.

670

ΧΟ. δίδαξον, εἰ διδακτὸν, ἐξ ὅτου φοβεῖ.

ΔΗ. τοιοῦτον ἐκβέβηκεν, οἶον, ἣν φράσω,
γυναικες, ὑμῖν θαῦμ' ἀνέλπιστον μαθεῖν.

ὧ γὰρ τὸν ἐνδυτήρα πέπλον ἀρτίως

ἔχριον, ἀργῆτ' οἶδς εὐέρου πόκῳ,

675

τοῦτ' ἡφάνισται διάβορον πρὸς οὐδενὸς

τῶν ἔνδον, ἀλλ' ἐδεστὸν ἐξ αὐτοῦ φθίνει,

καὶ ψῆ κατ' ἄκρας σπιλάδος. ὥς δ' εἰδῆς ἅπαν,

ἥ τοῦτ' ἐπράχθη, μείζον' ἐκτενῶ λόγον.

ἐγὼ γὰρ ὦν ὁ θῆρ με Κένταυρος, πονῶν

680

πλευρὰν πικρᾷ γλαγχίνι, προὔδιδάξατο

παρήκα θεσμῶν οὐδέν, ἀλλ' ἐσωζόμην,

χαλκῆς ὅπως δύσνιπτον ἐκ δέλτου γραφήν·

καί μοι τὰδ' ἦν πρόρρητα καὶ τοιαῦτ' ἔδρων,

τὸ φάρμακον τοῦτ' ἄπυρον ἀκτῖνός τ' αἰεὶ

685

θερμῆς ἄθικτον ἐν μυχοῖς σῶζειν ἐμέ,

ἕως ἂν ἀρτίχριστον ἀρμόσαιμί που.

κάδρων τοιαῦτα. νῦν δ', ὅτ' ἦν ἐργαστέον,

672. ἂν φράσω the MSS., for which either ἦν φράσω, (ἔσται) θαῦμα, or οἶον ἂν φράσαι (εἴη) θαῦμα seems the most probable correction; and it is hard to choose. Perhaps indeed ὑμῖν has crept in from a gloss in place of εἴη, 'to describe which would be a wonder you little think to hear.'

674. ἐνδυτήρα πέπλον, 'the state-robe.' So Hermann, who compares φοινικοβάπτοις ἐνδυτοῖς ἐσθήμασι in Eum. 1028.—ἀργῆτ', with the rare elision of the ι, can hardly be justified by tragic use; for in Oed. Col. 1435 it is easy to read τὰδ' εἰ θανόντι μοι τελεῖτ', and τὰδ' ἐμῷ in Pers. 850 occurs in a passage of doubtful genuineness. And the Alcestis, in which Γοργόν' ὥς καρατόμῳ occurs, v. 1137, has much of the Satyric character in its composition; here too καρατόμῳ may easily be read. Wunder reads ἀργῆς—πόκος, Hermann ἀργῆτ'—πόκον, assuming a possible ellipse of λέγω.—εὐέρου for εὐέλω is Lobeck's and Dindorf's correction from Ar. Av. 121, εἰ τινα πόλιν φράσεις ἡμῖν εὐερον. Photius: εὐερον' εὐέριον.

678. ψῆ. 'It crumbles (falls crumbling) from the top of the stone slab.' Schol. ὥς ἐπὶ λίθου θεμένη αὐτὸ, τοῦτο φησί. κατατίθεται οὖν καὶ βεῖ καὶ διαλύεται, ἀπὸ τοῦ λίθου διαρρέον. Any flat table-rock is called σπιλάς. See Ant. 966. The intransitive use of ψάω, itself a rare verb, is without examples; cf. 698.—κατὰ, 'down from,' is wrongly rendered by some 'on to the stone pavement.'

681. πικρᾷ γλαγχίνι, 'the piercing barb.' The middle verb προὔδιδάξατο, Mr. Blaydes says, "exerts its proper force, 'instructed me for the furtherance of his own designs.'" Yet in Ar. Nub. 783 and Pind. Ol. viii. 59, the middle seems used for the active.

682. οὐδέν θεσμῶν, 'nothing in the rules laid down by the Centaur.'—γράφην, an allusion to writing on bronze plates, of which some few early examples have come down to us.

687. ἕως ἂν. See sup. 164. Elmaley read ἕως νῦν, but no change is necessary.

ἔχρισα μὲν κατ' οἶκον ἐν δόμοις κρυφῇ
 μαλλῶ, σπάσασα κτησίου βοτοῦ λάχνην, 690
 καθηκα συμπτύξας' ἀλαμπές ἡλίου
 κοίλῳ ζυγάστρῳ δῶρον, ὥσπερ εἶδετε.
 εἶσω δ' ἀποστείχουσα δέρκομαι φάτιν
 ἄφραστον, ἀξύμβλητον ἀνθρώπῳ μαθεῖν.
 τὸ γὰρ κατάγμα τυγχάνω ρίψασά πως 695
 τῆς οἰδς, ᾧ προὔχριον, ἐς μέσσην φλόγα,
 ἀκτῶν ἐς ἡλιῶτιν' ὥς δ' ἐθάλλετο,
 ῥεῖ πᾶν ἄδηλον καὶ κατέψηκται χθονί,
 μορφῇ μάλιστ' εἰκαστὸν ὥστε πρίονος
 ἐκβρώματ' ἂν βλέψειας ἐν τομῇ ξύλου. 700
 τοιόνδε κεῖται προπετές. ἐκ δὲ γῆς, ὅθεν
 προὔκειτ', ἀναξέουσι θρομβώδεις ἀφροί,
 γλαυκῆς ὀπώρας ὥστε πρίονος ποτοῦ
 χυθέντος ἐς γῆν Βακχίας ἀπ' ἀμπέλου.
 ὥστ' οὐκ ἔχω τάλαωα ποῖ γνώμης πέσω· 705
 ὁρῶ δέ μ' ἔργον δεινὸν ἐξεργασμένην.
 πόθεν γὰρ ἂν ποτ' ἀντὶ τοῦ θήσκων ὁ θῆρ
 ἐμοὶ παρέσχ' εὐνοίαν, ἧς ἔθνησχ' ὑπερ ;
 οὐκ ἔστιν· ἀλλὰ τὸν βαλόντ' ἀποφθίσαι
 χρήζων ἔθελγέ μ'. ὦν ἐγὼ μεθύστερον, 710
 ὅτ' οὐκ ἔτ' ἀρκεῖ, τὴν μάθησιν ἄρνυμαι.
 μόνη γὰρ αὐτὸν, εἴ τι μὴ ψευσθήσομαι

689. ἐν δόμοις is certainly superfluous; but ἐν μυχοῖς, adopted by Mr. Blaydes, is very unlikely after ἐν μυχοῖς σώζειν only just preceding. For σώζειν and χρίειν, even with ἀπρίχριστον added to the former, can hardly be connected as action with precept.

690. κτησίῳ. It is probable that this epithet was reserved for victims kept in the house to be offered on the altar of Ζεὺς Κτήσιος, Aesch. Ag. 1038.

692. ζυγάστρῳ, 'a casket.' Hesych. ζυγάστρον· κιβώτιον. A rare word; Mr. Blaydes cites only Xen. Cyr. vii. p. 109. Prof. Campbell takes it for 'a box with strong fastenings.'

693. φάτιν ἄφραστον seems a short way of saying χρήμα ἄφραστον λέγειν,

and there is antithesis between 'not to be described in speech' and 'not to be guessed at so as to understand it.'

695. κατάγμα. 'The tuft.' From κατάγειν, *lanam deducere*, applied to drawing down the thread from the wool on the distaff.

699. εἰκαστὸν, poetically used for *δμοιον*.

701. *ἔθεν*, by attraction to the antecedent, for *ἐπου*.

703. The syntax is, ὥστε (γίγνεται ἀφροί) ποτοῦ ὀπώρας χυθέντος εἰς γῆν. Prof. Campbell prefers to take ὀπώρας as a genitive of time, 'in blooming vintage-time.' But Schol. γλαυκὴν ὀπώραν τὸν νέον οἶνον εἶπεν διὰ τὴν λαμπρότητα.

- γνώμης, ἐγὼ δύστηνος ἐξαποφθερῶ.
 τὸν γὰρ βαλόντ' ἄτρακτον οἶδα καὶ θεὸν
 Χείρωνα πημήναντα, χῶνπερ ἂν θίγῃ, 715
 φθείρει τὰ πάντα κνώδαλ'. ἐκ δὲ τοῦδ' ὄδε
 σφαγῶν διελθὼν ἰὸς αἵματος μέλας
 πῶς οὐκ ὀλεῖ καὶ τόνδε ; δόξῃ γοῦν ἐμῇ.
 καίτοι δέδοκται, κείνος εἰ σφαλῆσεται,
 ταύτῃ σὺν ὀρμῇ κάμῃ συνθανεῖν ἄμα. 720
 ζῆν γὰρ κακῶς κλύουσιν οὐκ ἀνασχετὸν,
 ἥτις προτιμᾷ μὴ κακὴ πεφυκέναι.
 ΧΟ. ταρβείν μὲν ἔργα δειν' ἀναγκαίως ἔχει,
 τὴν δ' ἐλπίδ' οὐ χρὴ τῆς τύχης κρίνειν πάρος.
 ΔΗ. οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμάσιν 725
 οὐδ' ἐλπίς, ἥτις καὶ θράσος τι προξενεῖ.
 ΧΟ. ἀλλ' ἀμφὶ τοῖς σφαλείσι μὴ 'ξ ἔκουσας

715. *Χείρωνα*. He is called *θεῶν τις* in *Prom. V. 1027*. The story of his wounded foot is given in *Ovid, Fast. v. 380*.—*χῶσπερ ἂν θίγῃ* MSS., 'and even as it touches,' Prof. Campbell. This meaning is certainly doubtful; yet *καὶ ὅσπερ ἂν θίγῃ*, though cases may be cited of *ὅσπερ* used as *δοῖς*, has the difficulty of the masculine followed by *τὰ πάντα κνώδαλα*. Wunder reads *χῶσπερ*, Mr. Blaydes *χῶνπερ*, 'all (creatures) that it may have touched.' It is a difficult passage to form any decided opinion upon. Mr. Pretor takes *ἡσπερ* here to mean 'dummodo,' comparing *Aj. 1117*. Phil. 1330. *Oed. Col. 1361*.

717. *ἰὸς αἵματος*, 'the poisoned blood,' seems at least as good as *αἵματοῦς*, adopted by Mr. Blaydes from Wunder's conjecture. Prof. Campbell says, "Observe the repetition of the pronouns, *τοῦδε, δὲ, τόνδε*, each with a different reference. It has the effect of bringing Nessus, the poison, and Hercules vividly before the mind." We might however read *ἐκ δὲ τοῦδε δὴ κ.τ.λ.* The *τοῦδε* is to be construed with *σφαγῶν*, and means Nessus as contrasted with Chiron, 'the poison coming out from *this* Centaur's throat-wound is as sure to destroy Hercules as it destroyed Chiron.'

720. *ὀρμῇ*, 'impulse,' 'cause for action.' Wunder's feeble conjecture, *ταύτῃ σὺν ἀκμῇ*, 'at this very moment,'

has little to commend it.—*ταύτῃ* is plausible, but as a change hardly necessary.

723. *ἔργα δεινὰ* are, perhaps, 'serious undertakings,' i. e. acts done with a grave issue depending on them. And *κρίνειν τὴν ἐλπίδα* is best rendered 'to interpret (unfavourably) one's fears before the event.' Prof. Campbell translates, 'to condemn your hope.' The Schol. explains *κρίνειν* by *αἰρεῖσθαι*, 'to adopt the notion of harm.' For *ἐλπίς* in the bad sense cf. *Orest. 859*, *οἱμοι, προσήλθεν ἐλπίς, ἣν φοβουμένη πάλοι τὸ μέλλον ἐξετηκόμην γόοις*. But *Deianira* purposely takes *ἐλπίς* in the sense that admits of a possibly favourable issue: 'There is no hope, that justifies any confidence, in plans which (like mine) have been unwisely undertaken.' She is quite full of the desponding view, being thoroughly frightened by the portent she has seen.—*Like χορηγεῖν, προξενεῖν* governs an accusative of the object from the idea of a patron or introducer of a stranger. See *Oed. R. 1483*. *Eur. Ion 335*, *ἡμεῖς τὰλλα προξενήσομεν*.

727. *μὴ ἐξ ἔκουσας*, like *ὡς ἐκ ταχείας*, sup. 395, 'in mistakes that are not intentional the resentment (at the harm done) is mild; and that is the sort of anger you ought to meet with.' Mr. Blaydes seems right in reading *σέ* for *σε*. But *πέπειρος ἥς* is a change wholly arbitrary.

- ὀργή πέπειρα, τῆς σὲ τυγχάνειν πρέπει.
- ΔΗ. τοιαῦτα δ' ἂν λέξειεν οὐχ ὁ τοῦ κακοῦ
κοινωνός, ἀλλ' ὃ μὴδὲν ἐστ' οἴκοις βαρύ. 730
- ΧΟ. σιγᾶν ἂν ἀρμόζοι σε τὸν πλείω λόγον,
εἰ μὴ τι λέξεις παιδὶ τῷ σαυτῆς· ἐπεὶ
πάρεστι, μαστὴρ πατὴρ ὃς πρὶν ᾤχετο.
- ΤΑ. ὦ μήτερ, ὡς ἂν ἐκ τριῶν σ' ἐν εἰλόμην,
ἥ μηκέτ' εἶναι ζῶσαν, ἥ σεσσωσμένην 735
ἄλλου κεκλήσθαι μητέρ', ἥ λῶους φρένας
τῶν νῦν παρουσῶν τῶνδ' ἀμείψασθαι ποθεν.
- ΔΗ. τί δ' ἐστίν, ὦ παῖ, πρὸς γ' ἐμοῦ στυγούμενον ;
- ΤΑ. τὸν ἄνδρα τὸν σὸν ἴσθι, τὸν δ' ἐμὸν λέγω
πατέρα, κατακτείνασα τῇδ' ἐν ἡμέρᾳ. 740
- ΔΗ. οἴμοι, τίς ἐξήνεγκας, ὦ τέκνον, λόγον ;
- ΤΑ. ὃν οὐχ οἶόν τε μὴ τελεσθῆναι. τὸ γὰρ
φανθὲν τίς ἂν δύναιτ' ἂν ἀγένητον ποιεῖν ;
- ΔΗ. πῶς εἶπας, ὦ παῖ ; τοῦ παρ' ἀνθρώπων μαθὼν
ἄζηλον οὕτως ἔργον εἰργάσθαι μέ φῆς ; 745
- ΤΑ. αὐτὸς βαρεῖαν ξυμφορὰν ἐν ὄμμασιν
πατὴρ δεδορκῶς κοῦ κατὰ γλῶσσαν κλύων.

Here we have the germs of the doctrine in Aristotle's fifth book of the Ethics, that injustice, to be real, must be intentional. See also Thuc. iii. 40, *ξέγνωμον δ' ἐστὶ τὸ ἀκούσιον*.

729. *τοιαῦτα δ'*. 'Aye, *that* is what may be said, not by one who has taken a part in the mischief done, but by one who has nothing serious the matter at home.' The MSS. give *οἴκοις*, which Wunder and others after Wakefield alter to the adverb. Neue defends the dative by *ἡνίκ' ἦν μέσφ' πόρφ*, v. 564. Mr. Blaydes reads *τοιαῦτα τῶν*, but a similar use of *δὲ* is cited from Oed. R. 379.

731. *τὸν πλείω*. See Phil. 576. Oed. Col. 36.

734. *ἐκ τριῶν ἐν*. Here we have an instance of the sophistical divisions that were coming into vogue.—*σε*, 'with respect to you,' is made the object of *εἰλόμην* instead of the subject to *εἶναι*.

737. *ἀμείψασθαι*. 'That you had got instead of those you now have.' Mr.

Blaydes translates, 'that you would get in exchange.'

738. *τί δ' ἐστίν κ.τ.λ.* 'Why, what is there, my son, on *my* part (proceeding from me) that is disliked by you?' Nothing can be uglier than Mr. Blaydes' *πρὸς γ' ἐμοῦ 'χειργασμένον*.

741. *ἐκφέρειν λόγον* is not merely 'to utter,' but 'to divulge' some words that should be kept secret. So Hippol. 296, *εἰ δ' ἐκφορὸς σοι συμφορὰ πρὸς ἄρσενας, λέγ', ὡς ἰατροῖς πρᾶγμα μὲνυθῇ τόδε*. The notion here seems to be, 'What fatal secret have you proclaimed?' viz. one that should not have been told by a son to a mother.

743. *τὸ φανθὲν*. 'What has been realized who can make non-existent?' Schol. *πῶς ἂν τις μὴ γενέσθαι ποιήσειεν*; He therefore read *ἀγένητον* from *γίνεσθαι*, not *δύναιτ' ἀγένητον*, from *γεννᾶν*. Prof. Campbell cites the verse of Agathon in Ar. Eth. vi. 2, *ἀγένητα ποιεῖν ἄσσο' ἂν ἡ πεπραγμένα*.

747. *κατὰ γλῶσσαν*. 'In the way of

- ΔΗ. ποῦ δ' ἐμπελάξεις τὰνδρὶ καὶ παρίστασαι ;
 ΤΑ. εἰ χρὴ μαθεῖν σε, πάντα δὴ φωνεῖν χρεών.
 ὅθ' εἶρπε κλεινὴν Εὐρύτου πέρσας πόλιν, 750
 νίκης ἄγων τροπαῖα κάκροθίνια,
 ἄκτῃ τις ἀμφίκλυστος Εὐβοίας ἄκρον
 Κηναῖον ἐστίν, ἔνθα πατρώφ Διὶ
 βωμοὺς ὀρίζει τεμενίαν τε φυλλάδα·
 οὐ νιν τὰ πρῶτ' ἐσεῖδον ἄσμενος πόθῳ. 755
 μέλλοντι δ' αὐτῷ πολυθύτους τεύχειν σφαγὰς
 κῆρυξ ἀπ' οἴκων ἵκετ' οἰκείος Λίχας,
 τὸ σὸν φέρων δώρημα, θανάσιμον πέπλον·
 ὃν κείνος ἐνδὺς, ὥς σὺ προὔξεφίεσο,
 ταυροκτονεῖ μὲν δώδεκ' ἐντελείς ἔχων 760
 λείας ἀπαρχὴν βούς· ἀτὰρ τὰ πάνθ' ὁμοῦ
 ἑκατὸν προσήγε συμμιγῇ βοσκήματα.
 καὶ πρῶτα μὲν δειλαῖος, Ἰλεφ φρενὶ,
 κόσμῳ τε χαίρων καὶ στολῇ, κατηύχετο·
 ὅπως δὲ σεμνῶν ὀργίων ἐδαίετο 765

talk,' or gossip. So Aesch. Cho. 258, γλώσσης χάριν δὲ πάντ' ἀπαγγέλλῃ τάδε πρὸς τοὺς κρατοῦντας.

748. ἐμπελάσεις. 'Where did you get near enough to my lord to stand by his side?' Schol. παρίστασαι, ἀντὶ τοῦ πλησίον γέγονας. Professor Campbell, in a good note, calls attention to the anxiety of Deianira to hear even the worst.—Mr. Blaydes, with good reason, thinks τῶνδρὶ or τῷνδρὶ would be more correct than τὰνδρὶ.

750—2. ὅθ' εἶρπε—ἄκτῃ τις ἐστί. 'When he set out on his return—I saw him first at' &c. This idiom, by which the position of the place is specified after the time of an event occurring there, is found Eur. Iph. T. 262. Bacch. 1048—51. Hippol. 1198—9. It may be here remarked, that nearly all messengers' speeches in tragedy begin with the word ἐπεὶ, for which ὅτε is here used. This may be the point of the Scholiast's remark, καινοπραγεῖς ἢ φράσις.—ἄκτῃ, 'a strip of land in Euboea, washed on both sides by the sea, (known as) the Cenean promontory.' The same statement, with ὀρίζεται for ὀρίζει, was made by Lichas sup. 237. Aeschylus, frag. Glauc. Pont. 24,

mentions Κηναῖον Διὸς ἄκτῃ in Euboea.

755. πόθῳ, a causal dative, 'through my longing desire to see him.'

757. οἰκείος, 'private,' i. e. not on any public business.

759. ὥς σὺ κ.τ.λ. See v. 609. As usual with ἐκέλευε, the verb is here used in the imperfect, elsewhere ἐφείετο, the medial aorist, as Prom. 4. Cf. Alcest. 764, Ἄδμητος γὰρ ὃδ' ἐφείετο.

760. ταυροκτονεῖ μὲν. 'He commences by offering twelve entire cattle which he had there, as the first-fruits of the spoil taken; though in all he brought to the spot a hecatomb of mixed victims.'—ὁμοῦ, with συμμιγῇ, is superfluous; but the poet means he brought sheep and goats together with bulls, the whole amounting to one hundred. Cf. Aj. 53, ξύμμικτα λείας ἔδαστα βουκόλων φρουρήματα. Here the 'maxima taurus victima' falls first.

764. κατεύχετο, 'began his prayer.' It is strange that the Scholiast should suppose an ellipse of σοί.

765. σεμνῶν ὀργίων, viz. ἀπὸ, 'when the blood-fed flame began to blaze up from the consecrated offering and from the resinous wood.' The slices of meat,

φλόξ αίματηρὰ καπὸ πιείρας δρυὸς,
 ἰδρὼς ἀνῆι χρωτὶ καὶ προσπτύσσεται
 πλευραῖσιν ἀρτίκολλος ὥστε τέκτονος,
 χιτῶν ἅπαν κατ' ἄρθρον· ἦλθε δ' ὀστέων
 ἀδαγμὸς ἀντίσπαστος· εἶτα φοινίας 770
 ἐχθρὰς ἐχίδνης ἰὸς ὡς ἐδαίνυτο,
 ἐνταῦθα δὴ βόησε τὸν δυσδαίμονα
 Λίχαν, τὸν οὐδὲν αἴτιον τοῦ σοῦ κακοῦ,
 ποίαις ἐνέγκοι τόνδε μηχαναῖς πέπλον·
 ὁ δ' οὐδὲν εἰδὼς δύσμορος τὸ σὸν μόνης 775
 δῶρhm' ἔλεξεν, ὥσπερ ἦν ἐσταλμένον.

μηρία, were burnt on σχίζαι, pieces of split wood, generally, perhaps, pine, to secure the favourable omen of a bright flame. The Schol. takes δρυὸς here as a general term for wood. Perhaps the unctuous olive may be meant; cf. v. 1197.—*πίερα* (Mr. Blaydes observes) is the feminine of *πίω*, as *πέπειρα* of *πέπω*, inf. 728. It is common in Homer, but does not elsewhere occur in tragedy.

767. *χρωτὶ*. 'The sweat rose on the surface of his body, and his inner garment (i. e. now that it was covered by the *πέπλος*) sticks to his sides as if from the hand of a sculptor,' viz. as closely as in a marble or wooden image. From v. 612, it is possible to understand *χιτῶν* as another name for the *peplus* sent by Deianira.—The MSS. give *προσπτύσσειτο*, and it is by no means clear that Musgrave's alteration ought to be adopted.

768. *ὥστε τέκτονος*. This is a peculiar genitive, which seems not to be generally understood. Prof. Campbell supplies *κολλήσαντος*, and Wunder makes it depend on *ἀρτίκολλος*. See however on Aesch. Eum. 598, *τόξοις ἐκηβόλοισιν*, *ἔστ' Ἀμαζόνες*, and Agam. 1353, *ἄπειρον ἀμφίβληστρον*, *ἔσπερ' ἰχθύων, περιστιχίζω*. Ibid. 1388, *ὅς οὐ προτιμῶν ὥσπερ' ἐβοτοῦ μόνον*. These passages, which involve the same idiom in a simpler form, show that Mr. Blaydes is not justified in reading *ὅς ἐκ τέκτονος*.

769. *ἄρθρον* seems incorrectly used for *σῶμα*. At least *κατὰ πάντα ἄρθρα*, 'on all his limbs,' should have been used. Prof. Campbell renders it 'so as to show every joint,' but I do not see how the words can mean this.

770. *ἀδαγμὸς* has been restored from Hesychius and Moeris for *ὀδαγμὸς*. Yet Hesychius has *ὀδαγμα· βρῶμα*, though he wrongly refers it to *ὀδός*. See Curtius, Etym. 716, who regards the *ἀ* or *ὀ* as prothetic, the root being *δακ*.—*ἀντίσπαστος*, 'convulsive,' gives the notion of violent rending resulting from pulling in opposite directions.

771. *ἐχθρὰς ἐχίδνης ἰός*. Hyllus did not actually know that the robe had been poisoned. He uses a term to express its baneful effects which is correct, as a matter of fact, but derived only from his own idea of what it might be, 'the poisonous stuff on the robe.' If we do not accept this view, we must either suppose the poet had forgotten himself, or we must put a full stop at *ἐδαίνυτο*, which seems to me to spoil the passage; 'and then, like the poison of a deadly hateful hydra, it began to prey upon him,' 'to eat his vitals,' Schol. *ὡς κατήσθιεν αὐτὸν ὁ ἰός*. Cf. v. 1088.

773. *τοῦ σοῦ κακοῦ*, 'of the mischief done by you.' This is said with special emphasis and bitterness.—With *ποίαις κ.τ.λ.* supply *ἐρωτῶν*.

774. *ποίαις μηχαναῖς* may mean either 'how he came to bring such a robe as *ἔχει*,' or (with Mr. Blaydes) 'with what evil design he had brought it.' Wunder, 'what he had done to the garment,' to make it deadly.

775. *τὸ σὸν μόνης*. 'Yours and no other's,' Prof. Campbell; who renders the following clause 'even as it was sent,' rather than 'as command had been given him.' In the scholium we should probably read *ὡς ἐπέσταλτο ὑπὸ σοῦ* (for *ὡς ἀπέσταλται*).

κάκεινος ὡς ἤκουσε καὶ διώδυνος
 σπαραγμὸς αὐτοῦ πνευμόνων ἀνθήψατο,
 μάρψας ποδὸς νιν, ἄρθρον ἧ λυγίζεται,
 ῥίπτει πρὸς ἀμφίκλυστον ἐκ πόντου πέτραν· 780
 κόμης δὲ λευκὸν μυελὸν ἐκραίνει, μέσου
 κρατὸς διασπαρέντος αἱματός θ' ὁμοῦ.
 ἅπας δ' ἀννηυφήμησεν οἰμωγῇ λεῶς,
 τοῦ μὲν νοσοῦντος, τοῦ δὲ διαπεπραγμένου·
 κοῦδεὶς ἐτόλμα τάνδρὸς ἀντίον μολεῖν. 785
 ἐσπᾶτο γὰρ πέδονδε καὶ μετάρσιος,
 βοῶν, ὑζών· ἀμφὶ δ' ἐκτύπουν πέτραι
 Λοκρῶν ὄρειοι πρῶνες Εὐβοίας τ' ἄκραι.
 ἐπεὶ δ' ἀπέειπε, πολλὰ μὲν τάλας χθοῖ
 ῥίπτων ἑαυτὸν, πολλὰ δ' οἰμωγῇ βοῶν, 790
 τὸ δυσπάρεινον λέκτρον ἐνδατούμενος

777. ὡς ἤκουσε. The idea in his mind was, 'then take *that* for bringing it.' It was not a mere act of rage, or frantic agony, but of revenge.

778. ἀνθήψατο, 'had got hold of him.' Ar. Ran. 474, πνευμόνων τ' ἀνθάψεται Ταρτηρία μύραινα.

779. λυγίζεται. 'Where the pliant joint turns in the socket.' From λῡγος, an osier. The term was perhaps used by wrestlers and pancratiasts. Cf. Theocr. i. 97, τὸ θὴν τὸν ἔρωτα κατεύχεο, Δάφνι, λυγίζειν· ἄρ' οὐκ αὐτὸς ἔρωτος ὀπ' ἀργαλέω ἐλυγίχθης; Ar. Vesp. 1487, πλεურὰν λυγίσαντος ὑπὸ ῥώμης.

780. ῥίπτει the MSS., which Dindorf, Wunder, and Campbell retain. The metre requires this form in the Homeric verse ἀνερρίπτουν ἄλα πηδῶ.—ἐκ πόντου is to be construed, of course, with ἀμφίκλυστον. See v. 752. Whether πρὸς means 'towards' or 'against' may be doubted; but the difference is not great.

781. ἐκραίνει. 'He dashes out,' 'causes to come spattering out of the skull,' like rain-drops. Schol. διὰ τῆς κόμης τὸν ἐγκέφαλον ἐκραίνει, κατὰ μέσον (μέρος MS.) τῆς κεφαλῆς διασχύσεως. This explanation is perfectly right. Compare Eur. Phoen. 1158. Tro. 1177. Sophocles, as is his wont, uses a word containing more meaning than the simple and natural

one, μέσου κρατὸς διαρραγέντος, because the fragments of bone were scattered about from the fracture. Mr. Blaydes seeks to make "the construction easy and the sense intelligible" by reading μεστὸν for λευκὸν and διαρραγέντος for διασπαρέντος, and he calls the passage "most undoubtedly corrupt." Prof. Campbell understands (as I myself formerly did) μέσου κρατὸς for τοῦ ἐν μέσῳ κρατὶ, the pulp or contents of the brain-pan. The subject to ἐκραίνει without doubt is Hercules.

783. ἀννηυφήμησεν. See on El. 748. Eur. Orest. 1335, ἐπ' ἀίλοισι τὰρ ἀννηυφήμει δῆμος, i. e. ἐπὶ θανάτῳ Ὀρέστου.

786. ἐσπᾶτο. 'He was dragged (by the violence of the pain; cf. 770) to the ground and (lifted) above it,' viz. he leaped up or flung himself down in his agony. Here also we have the actions of pancratiasts described, who hoist (ἔρθην) or tug down (καθαίρουσι) their antagonists.

791. ἐνδατούμενος. 'Reveling that ill-assorted marriage with such a luckless woman as you.' Properly, 'cutting up,' dividing into portions. The word is first used in Aesch. Theb. 574, where it is used in its primary sense of separating the name Polynices into the two component parts πολὺν and νεῖκος for the purpose of a taunt. From its signi-

σοῦ τῆς ταλαίνης, καὶ τὸν Οἰνέως γάμον
 οἶον κατακτῆσαιτο λυμαντὴν βίου,
 τότ' ἐκ προσέδρου λιγνύος διάστροφον
 ὀφθαλμὸν ἄρας εἰδέ μ' ἐν πολλῷ στρατῷ 795
 δακρυρροοῦντα, καὶ με προσβλέψας καλεῖ,
 ὦ παῖ, πρόσελθε, μὴ φύγῃς τοῦμόν κακόν,
 μῆδ' εἰ σε χρὴ θανόντι συνθανεῖν ἐμοί·
 ἀλλ' ἄρον ἔξω, καὶ μάλιστα μέν με θές
 ἐνταῦθ' ὅπου με μὴ τις ὄψεται βροτῶν· 800
 εἰ δ' οἰκτὸν ἴσχεις, ἀλλὰ μ' ἔκ γε τῆσδε γῆς
 πόρθμευσον ὡς τάχιστα, μῆδ' αὐτοῦ θάνω.
 τοσαῦτ' ἐπισκῆψαντος, ἐν μέσῳ σκάφει
 θέντες σφε πρὸς γῆν τήνδ' ἐκέλσαμεν μόλις
 βρυχώμενον σπασμοῖσι. καὶ νῦν αὐτίκα 805
 ἢ ζῶντ' ἐσόψεσθ', ἢ τεθνηκότ' ἀρτίως.
 τοιαῦτα, μῆτερ, πατρὶ βουλεύσασ' ἐμῷ
 καὶ δρῶσ' ἐλήφθης, ὧν σε ποίνιμος Δίκη
 τίσαιτ' Ἑρινύς τ'. εἰ θέμις δ', ἐπεύχομαι·
 θέμις δ', ἐπεὶ μοι τὴν θέμιν σὺ προὔβαλες, 810
 πάντων ἄριστον ἄνδρα τῶν ἐπὶ χθονὶ
 κτεῖνας', ὅποῖον ἄλλον οὐκ ὄψει ποτέ.

XO. τί σὺ γ' ἀφέρπεις ; οὐ κάτοισθ' ὀθοῦνκα
 ξυνηγορεῖς σιγῶσα τῷ κατηγορῷ ;

ficance as well as metrical convenience it was used in several other tragic passages. See Oed. R. 205.

794. ἐκ προσέδρου λ. 'After the smoke that had settled over him had passed away.' The mention of this, says Prof. Campbell, "adds to the grim vividness of the picture." But we might construe διάστροφον ἐκ λιγνύος, 'distorted by the effect of the smoke.'

799. με θές. Prof. Campbell and others retain the MS. reading μέθες, 'put me out of the way.'

800. μὴ τις ὄψεται. See v. 576. 903.

801. εἰ δὲ κ.τ.λ. 'Or, if not that, at least, if you have any pity, take me out of this (strange) land immediately; don't let me die here!' The deliberative conjunctive with the negative stands,

in the first person, for μὴ ἐδόξεν με θανεῖν. Cf. Eur. Troad. 173, μὴ—ἐπ' ἔλγεσιν ἄλγυνθῶ.

810. προὔβαλες. 'Since you yourself have made it right for me to do so,' lit. 'thrown this very justice as a shield (πρόβλημα) before my action.' The word is variously explained, and as usual, there was a variant προὔλαβες. The Schol. renders the former by προτέρα ἀπέρριψας, the latter by φθάσας (l. ἐφθασας) τὴν δίκην καὶ οὐκ ἐξεδέξω.

814. The chorus think that by silently withdrawing herself Deianira avows the crime with which she has been unjustly charged by Hyllus. In fact, she goes to commit suicide at once, not because she had intended wrong, as he supposed, but because she finds she had made a fatal mistake.

- ΤΑ. εἴτ' ἀφέρπειν. οὔρος ὀφθαλμῶν ἐμῶν 815
 αὐτῇ γένοιτ' ἄπωθεν ἐρπούση καλῶς.
 ὄγκον γὰρ ἄλλως ὀνόματος τί δεῖ τρέφειν
 μητρῶν, ἥτις μηδὲν ὡς τεκούσα δρᾷ ;
 ἀλλ' ἐρπέτω χαίρουσα· τὴν δὲ τέρψιν ἦν
 τῶμψ' δίδωσι πατρὶ, τήνδ' αὐτὴ λάβοι. 820
- ΧΟ. ἰδ' οἶον, ὦ παῖδες, προσέμιξεν ἄφαρ στρ. ά.
 τοῦπος τὸ θεοπρόπον ἡμῶν
 τᾶς παλαιφάτου προνοίας,
 ὃ τ' ἔλακεν, ὅποτε τελεόμηνος ἐκφέροι
 δωδέκατος ἄροτος, ἀναδοχὰν τελεῖν πόνων 825
 τῷ Διὸς αὐτόπαιδι·
 καὶ τὰδ' ὀρθῶς ἐμπεδα κατουρίζει.
 πῶς γὰρ ἂν ὁ μὴ λεύσσω
 ποτ' ἔτ' ἐπίπουνον * ἂν ἔχοι θανὼν λατρείαν ; 830

816. αὐτῇ. This has no emphasis, though standing at the beginning of the verse; and it shows, among other indications, that an iambic ῥῆσις was pronounced according to the connected sense rather than according to the divisions of the verses. The syntax is, γένοιτο αὐτῇ οὔρος ἐρπούση ἄπωθεν ὀφθαλμῶν.—καλῶς, 'even as she ought to go;' as if he had said, καλῶς γὰρ ἔρπει ἀφ' ἡμῶν. *Quod faustum sit nobis*, Linwood. Some, with the Schol., read καλὸς, against all the MSS.

817. ὄγκον, 'the empty boast, for 'tis nothing else' (ἄλλως).—μητρῶν, of course, means ὄνομα μητρὸς, with which ἥτις—δρᾷ, *quae nihil ut mater faciat*, agrees.

819. ἀλλὰ κ.τ.λ. 'No! let her go, and good-bye to her!'

821. The leader of the chorus, addressing the rest, calls attention to the fulfilment of an oracle which said that *Hercules should rest after the twelfth ploughing-time*. No doubt, the twelve lunar months are meant, and the sun-god was supposed to rest at the end of the year. But ἄροτος is sufficiently ambiguous; before, v. 164, 'a year and three months' was specified, while here the epithet τελεόμηνος means the same, that the whole of the twelve months or seasons were to elapse. The Schol. rightly took the expression to mean 'a

year of twelve full months.' But he adds, καὶ (l. ἦ) ἄροτος ὁ ἐνιαυτὸς, ἀπὸ τοῦ ἅπαξ κατ' ἐνιαυτὸν ἀροῦν. The commentators appear to take δωδ. ἄροτος for 'the twelfth year.'

Ibid. ἰδ' οἶον. 'See how the fulfilment of the divine warning given by foreknowledge long ago has suddenly come upon us!' For πρόνοια applied to any divine declaration see Aesch. Ag. 684. Eur. Phoen. 637. So too ἔλακεν is an oracular word; 'which declared that, when the twelfth season of full months should be coming to an end, it would bring about a respite from his toils for the own son of Zeus.' For δ τε (the epic δς τε) some read ἄ τε, viz. πρόνοια, which better suits the metre of 834. Prof. Campbell takes τελεῖν intransitively, 'would terminate.' By ἀναδοχῇ, 'the taking up in turn by another,' the cessation of a former task is implied; cf. 30.

828. κατουρίζει. The Schol. takes this as a neuter verb, ἀσφαλῶς νῦν ἡμῖν ἀποβαίνει, and προσπνέει. Rather, perhaps, 'it' (the oracle) or 'he' (the god) 'is bringing on these events surely in their course.' See Prom. V. 965, ἐς τὰςδε σαυτὸν πημονὰς κατούρισας (al. καθάρμισας). So too Linwood, *ad even-tum perducit deus*.

830. ἔτι ποτ'. The MSS. give ἐτι

εἰ γὰρ σφε Κενταύρου φονία νεφέλα ἀντ. α.
 χρίει δολοποιὸς ἀνάγκα
 πλευρὰ προστακέντος ἰοῦ,
 ὃν τέκετο θάνατος, ἔτρεφε δ' αἰόλος δράκων,
 πῶς ὁδ' ἂν ἀέλιον ἕτερον ἢ τανῦν ἴδοι, 835
 δεινοτάτῳ μὲν ὕδρας
 προστετακὼς φάσματι, μελαγχαίτα τ'
 ἄμμιγὰ νιν αἰκίζει
 [Νέσσου θ' ὕπο] φοῖνια δολόμυθα κέντρ' ἐπιζέ-
 σαντα ; 840
 ὧν ἂδ' ἁ τλάμων ἄοκνον στρ. β'.

ποτέ, ἔτ' κ.τ.λ. Mr. Blaydes says, "Certainly ποτέ seems unsuitable here," and he reads *φῶς ἔτ' ἐπικονον*, Wunder *φῶς ἔτι ποτ' ἔτι πόνων*. There is a slight hyperthesis, on account of the metre, for *πῶς γὰρ ἂν ποτε ὁ μὴ λεύσσω* ἔτι *ἔχοι* κ.τ.λ. Cf. v. 158.—*θανὼν, postquam mortuus est*.

832. *δολοποιοὺς ἀνάγκα* is not 'a treacherous fate,' or 'fate working by guile,' but a domestic trouble ('fix,' as we say) that caused her to use craft. Compare *μῆνις τεκνόποινος*, Aesch. Ag. 155. Schol. *ἡ ἀνάγκη τῆς Δηϊάνειρας, ἡ μετὰ δόλου τεχνησαμένη*. This is now said 'to anoint him with a fire-cloud made from the Centaur's gore.' It is only by accepting the 'Solar Myth' (on which see Introduction) that we can hope to understand this. If the scorching garment is a bright red cloud, and if the Centaurs themselves represent the monstrous forms assumed by cumuli-clouds, then the 'fatal fire-mist' is but an example (and it is an interesting one) of the unconscious fitness of expressions to a myth which the poet himself had no conception of, but which he borrowed from earlier accounts.

833. *πλευρὰ* κ.τ.λ. 'By a poison adhering to his side, which was born of Death and nursed by the speckled snake (the Hydra).' Lobbeck's correction, *ἔτρεφε* for *ἔτεκε*, has been adopted by Mr. Blaydes, as well as by Dindorf and Wunder.

837. *προστετακὼς*. Lit. 'stuck to,' like melted wax. Schol. *προσκεκολλημένος τῷ ἰὼ τῆς ὕδρας*. The sense is, 'if he has been brought into contact with the poison of that horrible monster

the hydra (*φάσματι ὕδρας*), while at the same time the stinging and deadly venom of the dark-haired Centaur (Nessus' blood) combines to torture him by boiling up on his body.'—*ἄμμιγα*, viz. the one mixed with the other in the death-wound, v. 573. There appears to me no difficulty in *φάσμα, monstrum*. Cf. 508, *φάσμα ταύρου*. Mr. Blaydes reads *χρίσματος*, and Prof. Campbell thinks the *manifestation* of the hydra's power was in the mind of the poet.—*αἰκίζει* depends on *εἰ*, v. 831.

840. The words *Νέσσου θ' ὕπο* indicate some corruption. By omitting them, and adding *ἂν* in v. 830, both sense and metre are fairly well restored. Dind. reads *Θηρὸς ὀλέοντα κέντρα*, but *δολόμυθα* clearly refers to the deceitful promise of the dying Centaur, v. 575. To say "the epithet does not suit *κέντρα*" (Mr. Blaydes) is not to see the versatility of tragedy in the cases of epithets; cf. v. 818.

841—4. For *ὅτι* we might fairly (except for the metrical difficulty of the antistrophe, v. 854) read *αὐτῇ—προσέλαβε*, and translate thus: 'Of these plans (for securing his affection) the unhappy woman, seeing a great and speedy wrong from a new marriage that was rushing on the house, undertook part herself, while part, coming from the suggestion of another (Nessus) for a reunion that has proved fatal, she now doubtless bewails.' Schol. *ὦν τὴν βλάβην ὀρώσα ἡ Δηϊάνειρα τοῖς οἴκοις συμβάσαν, αὐτὴν μὲν (αὐτὴ μὲν;) ἐξαρχῆς οὐ συνείδεν, ἐκ κατασκευῆς δὲ τῆς Νέσσου καὶ τῆς τοῦτον φωνῆς γενομένην, ὥς δῆθεν ἐπὶ τὸ διαλλάττειν αὐτῇ τὸν Ἡρακλέα,*

μεγάληαν προσορῶσα δόμοισι βλάβαν νέων
 αἰσούντων γάμων τὰ μὲν οὔτι
 προσέβαλε, τὰ δ' ἀπ' ἀλλόθρου
 γνώμας μολόντ' ὀλεθρίαισι συναλλαγαῖς 845
 ἧ που ὀλοὰ στένει,
 ἧ που ἀδιωῶν χλωρὰν
 τέγγει δακρύων ἄχραν.
 ἃ δ' ἐρχομένα μοῖρα προφαίνει δολίαν καὶ μεγάλην
 ἄταν. 850
 ἐρρωγεν παγὰ δακρύων,
 ἀντ. β'.
 κέχυται νόσος, ὧ πόποι, οἶον ἀναρσίω
 οὔπω ἀγακλειτὸν † Ἡρακλέους
 ἐπέμολε πάθος οἰκτίσαι. 855
 ἰὼ κελαινὰ λόγχα προμάχου δορὸς,
 ἃ τότε θοὰν νύμφαν
 ἄγαγες ἀπ' αἰπειῶς
 τάνδ' Οἰχαλίας αἰχμᾶ·
 ἃ δ' ἀμφίπολος Κύπρις ἀναυδος φανερὰ τῶνδ' ἐφάνη
 πράκτωρ. 860

λίαν ὀδύρεται καὶ στένει. If we read
 προσέλαβε, *suscipit*, the negative, which
 is necessary to προσέβαλε, will not be
 required. Nauck also suggests αὐτῇ
 for οὔτι. Prof. Campbell gives οὐδαμὰ,
 and translates, 'whereof part was in
 no way apprehended,' supposing that
 προσέβαλεν γνώμην or τὸν νοῦν is meant.
 And so the Schol., οὐκ ἔγνω, οὐ συνῆκεν.
 Wunder reads προσέλαβεν, but trans-
 lates it, 'she did not receive this one.'
 In v. 841 Linwood and Blaydes adopt
 Musgrave's reading ὄν—ἄοκνος, *quorum*
secura.

845. Blaydes and Dindorf read οὐλαιοῖσι
 for ὀλεθρίαισι, after Wunder.

848. τέγγει, a wrong word purposely
 used on the principle of affinity of mean-
 ing; cf. Aj. 55, ἔκειρε πολύκερων φόνον,
 and id. 376, ἐρεμνὸν αἶμ' ἔδενσα. He
 should here have said τέγγει παρηΐδας
 χλωρᾷ ἄχραν δακρύων, 'the dew of fresh
 tears.'

849. προφαίνει κ.τ.λ., 'warns us that
 a fatal mistake through the fraud of
 another has been committed.'

854. By reading αἰσούντων and οὐδαμὰ

in v. 843, and in this verse Διὸς ἔκγονον
 for Ἡρακλέους or Ἡρακλέα, which seems
 to be a gloss, sense and metre may be
 restored: 'A disease has spread, ye gods!
 such a suffering as hath never yet come
 from his enemies upon the renowned
 offspring of Zeus to earn our pity.'
 Many violent changes have been pro-
 posed. The Schol. seems to have found
 both ἀπέμολε and ἀπεμόλη, which he
 explains οἶον οὐδέποτε ἀπὸ τῶν πολεμίων
 γένοιτο. Wunder reads αἰκίσαι for
 οἰκτίσαι.

856—9. It is strange that λόγχα, 'a
 spear-point,' *cuspis*, should be said to
 carry off a bride αἰχμᾶ, by the spear; yet
 such periphrases are in fact common;
 see inf. 964—7, and on Aesch. Cho. 32.
 Prof. Campbell renders αἰχμᾶ 'through
 stress of war.' By the epithet θοὰν
 nothing more seems meant than the
 rapidity and suddenness of the voyage.

860. φανερὰ κ.τ.λ. The goddess of
 love, silently attending the bride, and
 then unseen and unheard, has now been
 clearly proved to have been the doer of
 all this. Cf. v. 251.

- ΧΟ. πότερον ἐγὼ μάταιος, ἢ κλύω τινὸς
οἴκτου δι' οἴκων ἀρτίως ὀρμωμένου ;
τί φημι ; 865
ἤχει τις οὐκ ἄσημον, ἀλλὰ δυστυχῇ
κωκυτὸν εἶσω· καί τι καινίζει στέγη.
ξύνες δὲ
τὴνδ' ὡς ἀήθης καὶ συνωφρυωμένη
χωρεῖ πρὸς ἡμᾶς γραῖα σημανοῦσά τι. 870

ΤΡΟΦΟΣ.

- ὦ παῖδες, ὡς ἄρ' ἡμῖν οὐ σμικρῶν κακῶν
ἤρξεν τὸ δῶρον Ἑρακλεῖ τὸ πόμπιμον.
ΧΟ. τί δ', ὦ γεραῖα, καινοποιηθὲν λέγεις ;
ΤΡ. βέβηκε Διγάνειρα τὴν πανυστάτην
ὁδῶν ἀπασῶν ἐξ ἀκινήτου ποδός. 875
ΧΟ. οὐ δὴ ποθ' ὡς θανοῦσα ; ΤΡ. πάντ' ἀκήκοας.
ΧΟ. τέθνηκεν ἡ τάλαινα ; ΤΡ. δεύτερον κλύεις.
ΧΟ. τάλαιν' ὀλεθρία, τίνι τρόπῳ θανεῖν σφε φῆς ;
ΤΡ. σχετλιώτατα πρὸς γε πρᾶξιν.
ΧΟ. εἰπὲ τῷ μόρῳ,
γύναι, ξυντρέχει. 880
ΤΡ. αὐτὴν διηίστωσε.
ΧΟ. [τίς] θυμὸς, ἢ τίνες

866. οὐκ ἄσημον, ἀλλὰ κ.τ.λ. 'Not indistinct (obscure in its import), but (plainly) boding unhappiness; and there is something unusual in the house.' More fully, ἀλλὰ σαφῶς δυστυχῇ.

869. ἀήθης. 'Not with her wonted (cheerful) look, but with gloom on her brow.' Schol. παρὰ τὸ ἔθος. Mr. Blaydes gives ἀήθης, with Wunder and Dindorf, which seems to him "a certain correction." But not only is it not a tragic word, but its meaning, 'disagreeable,' is quite alien from the passage.

870. Prof. Campbell retains σημαινουσα, which, no doubt, is defensible. In Aesch. Ag. 26 the MSS. vary between σημανῶ and σημαινω.

873. καινοποιηθὲν is formed contrary to analogy, although the critics do not object. Cf. v. 891. Perhaps, καινὸν, ἢ πόθεν λέγεις, 'or what makes you say it?' like the Homeric τίς πόθεν εἰς &c.

875. ἐξ ἀκ. ποδός is 'without stirring a foot,' a phrase added to qualify βέβηκεν.

878. τάλαιν' ὀλεθρία. 'Poor ruined one,' Campbell. Rather, 'Unhappy in her death!' i. e. in being so soon dead. The remark applies, of course, to Deianira.

879. σχετλιώτατα. 'Most wretchedly, as for the doing of the deed.' The adverb is perhaps corrupt: σχετλιώτῳ γ' ἐς πρᾶξιν, Mr. Blaydes, who cites a conjecture of Hermann's, σχετλίῳ, τὰ πρὸς γε πρᾶξιν. Wunder reads ἔλαστα. —ξυντρέχει, poetically for ξυνέτυχε, 'she met with.'

881. Perhaps, θυμὸς, ἢ τίνες νόσοι κ.τ.λ., 'Was it anger, or what emotions, that helped to kill her by the point of an accursed weapon?' This passage is sufficiently difficult; the chorus seems to assume that the deed was done, as indeed it was, with a sharp weapon. The

νόσοι τάνδ' αἰχμᾷ
βέλεος κακοῦ ξυνεῖλε ; πῶς ἐμήσατο
πρὸς θανάτῳ θάνατον
ἀνύσασα μόνα ;

885

TP. στονόεντος ἐν τομᾷ σιδάρου.

XO. ἐπεῖδες, ὦ μάταιε, τήνδε τὴν ὕβριν ;

TP. ἐπεῖδον, ὥς δὴ πλησία παραστάτις.

XO. τίς ἦν ; πῶς ; φέρ' εἰπέ.

890

TP. αὐτὴ πρὸς αὐτῆς χειροποιεῖται τάδε.

XO. τί φωνεῖς ; TP. σαφηνή.

XO. ἔτεκεν ἔτεκεν μεγάλην

ἃ νέορτος ἄδε νύμφα

δόμοισι τοῖσδ' Ἑρινύν.

895

TP. ἄγαν γε· μᾶλλον δ' εἰ παρούσα πλησία

ἔλευσσεσ οἱ ἔδρασε, κάρτ' ἂν ὤκτισας.

XO. καὶ ταῦτ' ἔτλη τις χεῖρ γυναικεία κτίσαι ;

TP. δειῶς γε· πεύσει δ', ὥστε μαρτυρεῖν ἐμοί.

ἐπεὶ παρήλθε δωμάτων εἴσω μόνη,

900

καὶ παῖδ' ἐν αὐλαῖς εἶδε κοῖλα δέμνια

στορνύνθ', ὅπως ἄσπορρον ἀντῷ πατρὶ,

κρύψας' ἑαυτὴν ἔνθα μή τις εἰσίδοι,

weapon and the provocation, *θυμὸς*, are together said *ξυνελεῖν*. The MSS. however give *τάνδ' αἰχμᾷ*, of which nothing can be made, beyond the version of Prof. Campbell, 'What rage, what madness prompted her in seizing this evil-pointed weapon?' Thus he explains *ξυνεῖλε* as *μεταίτιος ἦν τοῦ ἐλεῖν*. Perhaps, *ἀρ' αἰχμᾷ* — *ξυνεῖλε*; 'Was it a sharp weapon that she took up besides?' For *θυμὸς* or *νόσος* might in itself be fatal.

886. *μόνα ἀνύσασα*, 'if she had no one to help her in doing it.'

887. *μάταιε*, 'foolish one,' 'vain talker.' The chorus does not believe the news, and asks if the nurse saw the outrage with her own eyes?—*ματάλα* the MSS., corrected by Hermann.

890. *τίς ἦν*; i. e. *ποία τις ἦν ἡ ὕβρις*; Wunder reads *τίς ἦνεν*; *φέρ' εἰπέ*, on his own conjecture, supplying *τὴν ὕβριν*.

891. *χειροποιεῖται*. This is another form against analogy; see v. 873.

898. The emphasis on *γυναικεία* exempts this and the next verse from the charge of weakness that has been brought against them. 'And did any woman's hand have the courage to do this?'—'Do it? Yes, and in a terrible way too!' The reference is to v. 886. Wunder and Prof. Campbell agree in condemning *τις*, without much reason, I think.

900. *παρήλθε*, the MSS. reading, is rightly retained by Prof. Campbell. Others give *ἐπεὶ γὰρ ἦλθε* with Hermann. The regular word for entering a room is *παρελθεῖν*. See on Eur. Med. 1137.

901. *κοῖλα*, yielding in the middle, like a hammock. This he did, that he might 'go back to meet his father,' who was returning. A man might say, 'I am getting a bed ready that I may go and fetch a patient.' Mr. Blaydes "cannot make anything of these words," and agrees with Wunder that they are corrupt.

903. *ἐνθα μὴ κ.τ.λ.* See on v. 800.—

βρυχάτο μὲν βωμοῖσι προσπίπτουσ' ὅτι
 γένοιτ' ἐρήμη, κλαῖε δ' ὀργάνων ὅτου 905
 ψαύσειεν οἷς ἐχρήτο δειλαία πάρος·
 ἄλλη δὲ κἄλλη δωμάτων στρωφωμένη,
 εἷ του φίλων βλέψειεν οἰκετῶν δέμας,
 ἔκλαιεν ἢ δύστηνος εἰσορωμένη,
 αὐτὴ τὸν αὐτῆς δαίμον' ἀνακαλουμένη 910
 καὶ τῆς ἄπαιδος ἐς τὸ λοιπὸν οὐσίας.
 ἐπεὶ δὲ τῶνδ' ἔληξεν, ἐξαίφνης σφ' ὀρῶ
 τὸν Ἡράκλειον θάλαμον εἰσορρωμένην.
 καγὼ λαθραῖον ὅμμ' ἐπεσκιασμένη
 φρούρου· ὀρῶ δὲ τὴν γυναῖκα δεμνίους 915
 τοῖς Ἡρακλείους στρωτὰ βάλλουσαν φάρη.
 ὅπως δ' ἐτέλεσε τοῦτ', ἐπενθοροῦσ' ἄνω
 καθέζετ' ἐν μέσοισιν εὐνατηρίοις,
 καὶ δακρύων ῥήξασα θερμὰ νάματα
 ἔλεξεν, ὦ λέχη τε καὶ νυμφεῖ' ἐμὰ 920
 τὸ λοιπὸν ἤδη χαίρεθ', ὥς ἔμ' οὐποτε
 δέξεσθ' ἔτ' ἐν κοίταισι ταῖσδ' εὐνήτριαν.
 τοσαῦτα φωνήσασα συντόνῳ χερὶ

βρυχάτο, 'she exclaimed with loud sobs that she was now desolate,' lit. 'had become friendless,' both husband and son being lost to her.

905. ὅτου ψαύσειεν, *quodcumque tetigisset*; see Phil. 289, πρὸς δὲ τοῦθ' ὃ μοι βάλοι νευροσπαδῆς ἄτρακτος. 'She burst into tears whatever implements she had touched which formerly, poor soul! she had used.' Either the sacrificial vessels or the implements of the loom may be meant: the sight of either, no longer to be used by her, would excite sentiment and emotion. Schol. ἰστοῦ δὲ ἰσως ἐφ-ήπτετο, διὰ τὸν κατασκευασθέντα πέπλον ἐπὶ συμφοραῖς. (The last words seem to belong to κλαῖε.)

911. τὰς οὐσίας, in the plural, seems strange. Reiske proposed ἐστίας. We might read τὴν τῆς ἄπαιδος, or καὶ τῆς ἄπαιδος — οὐσίας. Perhaps indeed the verse is interpolated. For ἀνακαλουμένη, 'again and again appealing to,' Wunder, followed by Mr. Blaydes, perversely reads ἐγκαλουμένη, 'reproaching herself

for her lot.' Cf. Eur. Med. 21, ἀνακαλεῖ δὲ δεξιὰς πῖστιν μεγίστην. The sense is, that having lost her husband, and virtually her son too, all hopes of other children were gone; cf. Antig. 911. El. 1120.

914. ἐπεσκιασμένη. Here used in a medial sense, perhaps, 'having my eye protected by shade,' lit. 'having an eye over-shaded so as to be unnoticed by her.'

921. ἐμὲ is here emphatic; 'since *me* at least you will never more receive in this couch to take my repose.' For ἔτ' we might read γ', giving additional emphasis to ἐμὲ. The combination οὐποτε ἔτι is unusual. Prof. Campbell observes, 'The plural νυμφεῖα includes all the associations connected with espousal and marriage.'

923. συντόνῳ, which some explain 'nimble,' others 'tightly-closed,' may also be rendered 'with the united effort of her hands.' The idea of simultaneous motion attaches to the passages quoted by Mr. Pretor, Bacch. 872 and 1091.

λύει τὸν αὐτῆς πέπλον, ᾧ χρυσήλατος
 προὔκειτο μαστῶν περονίς, ἐκ δ' ἐλώπισεν 925
 πλευρὰν ἅπασαν ὠλένην τ' εὐώνυμον.
 καὶ γὰρ δρομαία βᾶς, ὅσον περ ἔσθενον,
 τῷ παιδὶ φράζω τῆς τεχνωμένης τάδε.
 κὰν ᾧ τὸ κείσε δεῦρό τ' ἐξορμώμεθα,
 ὁρῶμεν αὐτὴν ἀμφιπλήγι φασγάνῳ 930
 πλευρὰν ὑφ' ἥπαρ καὶ φρένας πεπληγμένην.
 ἰδὼν δ' ὁ παῖς ὤμωξεν. ἔγνω γὰρ τάλας
 τοῦργον κατ' ὀργὴν ὡς ἐφάψειεν τόδε,
 ὅψ' ἐκδιδαχθεὶς τῶν κατ' οἶκον οὐνεκα
 ἄκουσα πρὸς τοῦ θηρὸς ἔρξειεν τόδε. 935
 κὰν ταυτ' ὁ παῖς, δύστηνος, οὐτ' ὀδυρμάτων
 ἐλείπετ' οὐδὲν, ἀμφὶ νιν γοῶμενος
 οὐτ' ἀμφιπίπτων στόμασιν, ἀλλὰ πλευρόθεν
 πλευρὰν παρὲς ἔκειτο πόλλ' ἀναστένων,
 ὡς νιν ματαίως αἰτία βάλοι κακῇ, 940

924. ᾧ—περονίς, i. e. ὃς περόνην εἶχεν μαστῶν προκειμένην. So the MSS.; but ᾧ and οὗ are read on conjecture.

925. Hesych. ἐελώπισεν ἐξεσκύλευσεν, ἐξέδυσεν.

928. Whether τῷ παιδὶ τῆς τεχνωμένης is the syntax meant, as Linwood and Prof. Campbell think, with the Schol., or φράζω (περὶ) τῆς τ. τ., as inf. 1122, Aj. 1236, Phil. 439, cannot be determined.

929. κὰν ᾧ κ.τ.λ. 'And in the brief time that it took (for me) to go to him, and for us to return together, we saw that she had given herself a stab with a double-edged sword in the region of the liver and the diaphragm,' viz. low down in the side.—By δεῦρο the scene of the suicide, not the place where the narrative is now given, is meant. Cf. Eur. Phoen. 265, ὅμμα πανταχῇ διοιστέον κἀκείσε καὶ τὸ δεῦρο. The left shoulder and side were bared (926), so that ἥπαρ has only the general sense of any vital part.

933. ἐφάψειεν. 'That he had caused her to do this through his anger (angry speech).' For ἐφάπτειν and λύειν, 'to tie up and undo,' see on Antig. 40. The metaphor is not, as some have thought, from the kindling of a fire. The Schol.

less correctly makes Deianira the subject of the verb. But κατ' ὀργὴν, by a common Attic use, means δι' ὀργὴν, and this only suits the reproaches uttered by Hyllus.

934. ἐκδιδαχθεὶς. This belongs closely to ἔγνω. 'He learnt too late, from the people of the house, that she had done the fatal act (the anointing the robe) without intending harm, persuaded by the words of the Centaur.'

936. δύστηνος, 'poor boy!' an apostrophe, not here an epithet, as Linwood points out. In Homer there are many such examples as τὰ τεύχεα καλὰ where an Attic writer invariably says τὰ καλὰ τεύχεα. Prof. Campbell says "the adjective is misplaced for the sake of emphasis."—ἐλείπετο, 'was in no way wanting in the loud expression of his grief.' Non a lamentatione desistebat, Linwood. Mr. Pretor, "Left no lament unuttered."

938. πλευρόθεν. Here for ἐκ πλευρῶν, 'in the direction of her side,' i. e. laying his side by hers. Eur. Alc. 378, πλευρὰ τ' ἐκτείνει πέλας πλευροῖσι τοῖς σοῖς. By παρὲς something more than παρατείνας is meant, viz. the relaxed and motionless posture from excess of grief.

940. βάλοι. 'That without cause he

κλαίων ὀθούνεκ' ἐκ δυοῖν ἔσοιθ' ἄμα,
πατρός τ' ἐκείνης τ', ὠρφανισμένος βίον.
τοιαῦτα τὰνθάδ' ἐστίν. ὥστ' εἴ τις δύο
ἦ καὶ πλέους τις ἡμέρας λογίζεται,
μάταιός ἐστιν. οὐ γὰρ ἔσθ' ἢ γ' αὖριον, 945
πρὶν εὖ πάθῃ τις τὴν παροῦσαν ἡμέραν.

XO. πότερα πρότερον ἐπιστένω,
πότερα μέλεα περαιτέρω,
δύσκριτ' ἔμοιγε δυστάνω.
τάδε μὲν ἔχομεν ὀρᾶν δόμοις, ἀντ. ἀ. 950
τάδε δὲ μένομεν ἐπ' ἐλπίσιν·
κοινὰ δ' ἔχειν τε καὶ μέλλειν.
εἴθ' ἀνεμόεσσά τις στρ. β'.
γένοιτ' ἔπουρος ἐστιῶτις αὔρα,
ἧτις μ' ἀποικίσκειν ἐκ τόπων, ὅπως 955
τὸν Ζηνὸς ἀλκιμον γόνον

had assailed her with a base charge.' So Aj. 1244, ἡμᾶς ἢ κακοῖς βαλεῖτέ που. Eur. El. 902, μή μέ τις φθόνῳ βάλῃ. Aesch. Theb. 1051, οὐ, πρὶν γε χάραν τήνδε κινδύνῳ βαλεῖν. Ib. 377, θείνει δ' ὀνειδεῖ μάντιν Οἰκλειδην σοφόν.

941. ἐκ δυοῖν ἄμα. 'That henceforth he would be bereft of the enjoyment of life not by one only, but by both parents together, by her as well as by his father.' —βίον Wunder, with Wakefield.

943. τὰνθάδε. 'So stand matters here in the house.' Mr. Blaydes gives τάνδον with Nauck, needlessly.

945. οὐ γὰρ ἔσθ' (οὐ γὰρ ἔσθ' vulgo). 'For there is no to-morrow till a man has well got through (been well off for, or during) the present day.' Wunder's ἢ καὶ τι πλείους seems doubtful Greek.

947. πότερ' ἄρα Hermann for πότερ' ἄν, Linwood πότερα πότερ' ἄρ' ἐπιστένω. 'Which I should lament first, which of the two (deaths) as going further in wretchedness, it is hard for me unhappy to decide.' Cf. Aesch. Theb. 92, where the dochmiac verse seems to require πότερα δῆτ' ἐγὼ πρότερα ποτιπέσω βρέτη δαιμόνων; Eur. Phoen. 1288, δίδυμα τέκεια πότερος ἄρα πότερον αἰμάξει; (The ἄρα here justifies Hermann's correction.) —For μέλεα the MSS. give τέλεα, "which to lament last and longest," Prof. Campbell. Linwood approves Mus-

grave's reading μέλεα, though without adopting it. So too clearly the Schol., ποῖα χαλεπότερα καὶ περαιτέρω δεινότητος; Mr. Blaydes gives ὁλόα.

950. τάδε μὲν, viz. the suicide of the lady; τάδε δὲ, the arrival of Hercules.— μένομεν, 'we are waiting for in anxious expectation.' Schol. τὰ δὲ κατὰ τὸν Ἡρακλέα ἐκδεχόμεθα. But the MSS. give μέλλομεν, which he also recognizes. The conjecture of Erfurd is adopted by most; but Prof. Campbell has μελόμεν understanding ἐστὶν or ἔχομεν.

952. κοινὰ κ.τ.λ. 'To have and to be going to have is the same thing in effect.'

953—8. εἴθε κ.τ.λ. 'O that some breezy wafting gale would spring up at this very hearth, which might carry me far away from these scenes of woe, that I might not die outright through fear at the mere sight of the valiant son of Zeus!' Schol. ἐστιῶτις, κατοικίδιος, and ἐπὶ τοῦ οἴκου τούτου. Mr. Blaydes' suggestion, that Histiaea or Hestiaeia, a town in the north of Euboea, is meant, is ingenious, but it does not improve the passage. He pronounces the common explanation "absurd." It is a matter of opinion. He supposes the chorus here to wish they may be wafted away into the open sea.—ἐκ τόπων Linwood, after Wunder, interprets ἐκτόπιον, procul. But Schol. ἀποχωρίσειεν ἐκ τούτων τῶν τόπων.

μὴ ταρβαλέα θάνοιμι
 μούνον εισιδοῦσ' ἄφαρ·
 ἐπεὶ ἐν δυσapaλλάκτοις ὁδύναις
 χωρεῖν πρὸ δόμων λέγουσιν 960

ἄσπετόν τι θαῦμα.
 ἀγχοῦ δ' ἄρα κοῦ μακρὰν ἀντ. β'.

προῦκλαιον, ὀξύφωνος ὡς ἀηδών.
 ξένων γὰρ ἐξόμιλος ἦδε τις βάσις.
 πᾶ δ' αὖ φορεῖ νιν ; ὡς φίλου 965

πρακηδομένα, βαρεῖαν
 ἄψοφον φέρει βάσιw.
 αἰαί, ὃδ' ἀναύδατος φέρεται.
 τί χρὴ, θανόντα νιν ἢ καθ'
 ὕπνον ὄντα κρῖναι ; 970

ΤΔ. ὦμοι ἐγὼ σοῦ, πάτερ, ὦ μέλεος.
 τί πάθω ; τί δὲ μήσομαι ; οἴμοι.

ΠΡΕΣΒΥΣ.

σίγα, τέκνον, μὴ κινήσης
 ἀγρίαν ὁδύνην πατρὸς ὠμόφρονος. 975
 ζῆ γὰρ προπετής. ἀλλ' ἴσχε δακῶν
 στόμα σόν.

ΤΔ. πῶς φῆς, γέρον ; ἢ ζῆ ;

ΠΡ. οὐ μὴ ἔξεγερεῖς τὸν ὕπνω κάτοχον

960. πρὸ δόμων, so as to be seen in front of the house. The place of the choriambus is changed in the antistrophic verse 970. Wunder reads *χωρεῖν δόμονδε λέγουσιν*.—*ἄσπετον*, an epic phrase for μέγα θαῦμα, 'an awful sight.'

962. ἀγχοῦ κοῦ μακρὰν. 'My weeping, it seems, in the shrill tones of the nightingale, was for one who was not far distant, but close at hand.' The arrival of Hercules, borne by strangers, is now seen. They come slowly on, and the suffering hero is set down on the stage in front of the palace.

965. πᾶ δ' αὖ. 'And now again they seem coming *this* way: by which path are they bringing him?'—ὡς φίλου, though strangers to him, they show their concern for him as a friend by planting lightly and noiselessly a heavy foot.—φέρει, viz. the ἄμιλος implied in the

subject preceding. Linwood retains *πρακηδομένα*, the reading of MS. Laur. and the Schol. Mr. Pretor takes *ὡς* as an exclamation, 'with what concern for their friend they move!'

976. ζῆ προπετής. 'He is alive, though he is in a swoon.' Cf. Alcest. 143, ἥδη προναπῆς ἐστί καὶ ψυχορραγεῖ. The old man, who has conducted the party from Euboea, and who has learnt by experience the testy and stern character of the patient, warns Hyllus to say nothing that will rouse the pain by exciting him. Prof. Campbell thinks ὠμόφρονος refers to the scene at Cenaenum, v. 780.

978. κάτοχον, κατεχόμενον, 'possessed by.' Cf. Pers. 223, τᾶμπαλιν δὲ τῶνδε γαῖα κάτοχα μαυροῦσθαι σκότῳ.—οὐ μὴ κ.τ.λ., 'On no account rouse a patient who is slumbering.'

κάκκυνήσεις κάνασθήσεις
φοιτάδα δεινὴν
νόσον, ὦ τέκνον.

980

ΤΑ. ἄλλ' ἐπὶ μοι μελέω
βάρος ἄπλετον ἐμμέμονεν φρήν.

ΗΡΑΚΛΗΣ.

ὦ Ζεῦ,
ποῖ γὰς ἦκω ; παρὰ τοῖσι βροτῶν
κεῖμαι πεπονημένος ἀλλήκοις
ὀδύναις ; οἷμοι ἐγὼ τλάμων·
ἡ δ' αὖτ' μιὰρὰ βρύκει. φεῦ.

985

ΠΡ. ἄρ' ἐξήδησ' ὅσον ἦν κέρδος
σιγῇ κεύθειν, καὶ μὴ σκεδάσαι
τῷδ' ἀπὸ κρατὸς
βλεφάρων θ' ὕπνον ;

990

ΤΑ. οὐ γὰρ ἔχω πῶς ἂν
στέρξαιμι κακὸν τόδε λεύσσω.

ΗΡ. ὦ Κηναία κρηπὶς βωμῶν,

982. ἐμμέμονεν. 'My mind anxiously thinks of the vast weight of grief that is upon me.' See Phil. 515. In the scholium, for ἐν ἐπιθυμίᾳ ἔχω τὸ βάρος, read ἐνθύμιον ἔχω, 'I have on my mind.' Linwood, "Gravi et infando impetu aestuat mihi animus, adeo ut silere non possim." Prof. Campbell, "but on me unhappy my feelings rush with resistless weight." Wunder, "but my mind rages against me miserable with intolerable force." Mr. Blaydes has a full stop at ἄπλετον. So also Madvig, Adv. Crit. i. p. 229. Hesych. μέμονε· ὀρμῆ, —προθυμείται. Mr. Pretor recommends ἐτι for ἐπί.

987. βρύκειν· λάβρως ἐσθίειν, Hesych. Cf. Ar. Pac. 1815, πρὸς ταῦτα βρύκετ', ἡ τὰχ' ὅμιν φημι μεταμελήσειν. In Philoct. 745 βρύκομαι occurs.

988. ἄρ' ἐξήδης κ.τ.λ. This is said reproachfully: 'Did you not know (did I not tell you, v. 974) how much better it was to hide your feelings by silence?' Prof. Campbell less well renders, "Hast thou now learnt?" He takes κεύθειν intransitively, "to remain shrouded in silence." Dindorf gives ἄρ' ἐξήδησθ'.

992. στέρξαιμι, 'how I could rest contented,' viz. without expressing my feel-

ings aloud.

993. κρηπὶς. Any base, substructure, or low wall bears this name. Here it is little more than a periphrasis. The passage following has been interpolated, and there are several ways of restoring it. The MSS. have οἶαν ἀνθ' οἶων θυμάτων, the last word being clearly a gloss on ἱερῶν, and ἀντὶ not being wanted to govern the genitive depending on χάριν. Mr. Blaydes retains ἀνθ' and omits ἐπὶ, reading also ἄνυσας (ἡνυσας Brunck) for ἡνύσω. The middle voice means *consequi*, 'to get for oneself.' Linwood explains, 'What an offering didst thou get from me, and how thou hast turned it against me' (ἐπὶ μοι). We might read, ἱερῶν οἶαν νῦν ἀνθ' οἶων μέλεος χάριν ἡνυσάμαν, Ζεῦ. It is difficult to believe ἀνύσασθαι χάριν ἐπὶ τινι is good Greek. Moreover ἐπὶ μοι occurred in v. 981. Wunder may be right (but see on v. 358) in transposing ἦν μήποτ' — ὅσσοις from its place after λώβαν, οἶαν, and perhaps also in omitting τόδε — καταδερχῶμαι, where ἀκλήητον seems inserted to suit κατακλήσει. As λώβαν ἦν κ.τ.λ. can only mean that Hercules sees himself an object of horror, Prof. Campbell observes that Hercules

ἱερῶν οἶαν οἶαν † ἐπὶ μοι
 μελέφ χάριν ἡνύσω. ὦ Ζεῦ, 996
 οἶαν μ' ἄρ' ἔθον λώβαν, οἶαν,
 ἦν μή ποτ' ἐγὼ προσιδεῖν ὁ τάλας
 ὠφελον ὅσσοις, τόδ' ἀκλήητον
 μανίας ἄνθος καταδερχθῆναι. 1000
 τίς γὰρ αἰοιδὸς, τίς ὁ χειροτέχνης
 ἱατορίας, ὅς τήνδ' ἄτην
 χωρὶς Ζηνὸς κατακλήσει ;
 θαῦμ' ἂν πόρρωθεν ἰδοίμαν.
 ἔξ,
 ἔᾗτέ μ', ἔᾗτέ με δύσμορον εὐνάσαι. στρ. α. 1005
 ἔᾗθ' ὕστατον εὐνάσαι·
 πᾶ μου ψαύεις ; ποῖ κλίνεις ; στρ. β'.
 ἀπολείς μ', ἀπολείς.
 ἀνατέτροφας ὃ τι καὶ μύση.
 ἦπταί μου, τοτοτοῖ. ἦδ' αὖθ' ἔρπει. πόθεν ἔστ', ὦ
 πάντων Ἑλλάνων ἀδικώτατοι ἀνέρες, οὓς δὴ 1010
 πολλὰ μὲν ἐν πόντῳ, κατὰ τε δρία πάντα καθαίρων,

"seems to confound the robe with the delirium and ruin which ensued from it." Schol. λέγει δὲ ταῦτα ἀφορῶν εἰς τὸ ἐαυτοῦ σώμα. For μανίας ἄνθος, 'this outburst of madness,' see Ant. 959.

1003. Wunder omits χωρὶς Ζηνὸς as a gloss. Schol. εἰ μὴ ὁ Ζεὺς βούλοιτο.—θαῦμα, 'I should look at him as a wonder even from afar.' The Schol. explains it thus: 'I should be glad to see him, if you have ever so far to fetch him.'

1005. For εὐνάσαι (al. εὐνάσαι) Wunder and Blaydes give εὐνάσθαι with Ellendt. Schol. ἡ τὸ καθενδῆσαι ἡ τὸ ἀποθανεῖν. Neither εὐνάω nor εὐνάω is ever intransitive.—In the next verse δύστανον seems a repetition of or gloss on δύσμορον, for which the Schol. records a variant ὕστατον, 'let me sleep my last slumber;' and this is adopted by Dindorf, Wunder, and Prof. Campbell.

1007. πᾶ μου ψαύεις ; 'Which way are you going, to take hold of me?' We may suppose he wished his head supported, and that he testily asks why they are going towards his feet. But

from the scholia we may infer that ποῦ and ποῖ, if not also πᾶς, were various readings.

1009. ἀνατέτροφας. There seems but scant authority for a transitive perfect τέτροφα from τρέπω, yet the sense here appears to be, as the Schol. explains it, ἀνέτρεψας, 'you have upset the little sleep there may have been in me.' The use of the subjunctive is however very strange, since that mood can only express a pending event. Linwood reads ὅτι καὶ μύσαι, si quid mali mei forte sopitum fuerit; but this is not less irregular. Cf. Il. xxiv. 637, οὐ γὰρ πω μύσων ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν.

1010. πόθεν ἔστε, i. e. πόθεν ἤλθετε, 'Whence come you,—from what land of lawless and ungrateful men,—you who return no service for the benefits rendered to you?' So Linwood and Wunder rightly explain. The Schol. wrongly gives ποῦ ἄρα ἔστε, and Prof. Campbell compares πόθεν in this sense with the Homeric ἐγγύθεν and σχεδόνθεν.

1012. κατὰ δρία πάντα, 'through all forests.' A rare word, connected with

- ὠλεκόμαν ὁ τάλας, καὶ νῦν ἐπὶ τῷδε νοσοῦντι
οὐ πῦρ, οὐκ ἔγχος τις ὀνήσιμον οὐκ ἀποτρέψει,
ἔ ἐ,
οὐδ' ἀπαράξαι κρᾶτα βία θέλει ἀντ. ἀ. 1015
μολῶν τοῦ στυγεροῦ. φεῦ φεῦ.
ΠΡ. ὦ παῖ τοῦδ' ἀνδρὸς, τοῦργον τόδε μείζον ἀνήκει
ἢ κατ' ἐμὰν ῥώμαν· σὺ δὲ σύλλαβε. σοί' ἔστι γὰρ
* ὁρμὰ
ἐς πλέον ἢ δι' ἐμοῦ σώζειν. 1020
ΤΛ. ψαύω μὲν ἔγωγε,
λαθίπονον δ' ὀδυνᾶν οὐτ' ἔνδοθεν οὔτε θύραθεν
ἔστι μοι ἐξανύσαι βίον. τοιαῦτα νέμει Ζεὺς.
ΗΡ. ὦ παῖ, ποῦ ποτ' εἶ; στρ. γ'.
τῇδέ με τῇδέ με πρόσλαβε κουφίσας. 1024
ἔ ἐ, ἰὼ ἰὼ δαίμον.

δρὺς. Mr. Blaydes cites Eur. Hel. 1325, *ρίπτει δ' ἐν πένθει πέτρινα κατὰ δρία πολυνιφέα*.

1014. ἀποτρέψει. 'No one will turn from its purpose (viz. use against an enemy) fire or sword to help me in my malady.' But this does not explain the double negative, οὐ—οὐκ, and Linwood and Wunder regard οὐκ ἀποτρέψει as corrupt. The former, with Dindorf, adopts ἐπιτρέψει from a Vatican MS. Neue does better in regarding οὐκ ἀποτρέψει to be equivalent to προπέμψει, and Mr. Wratistaw gives a similar explanation in the Journal of Philology, Vol. i. Part ii. p. 151, "And now in my agony will not some one not turn away (but bring me," &c.). The double negative, under any view of the passage, is extremely awkward. Mr. Blaydes reads οὐ χέρα τρέψει.

1015. For βίον, which is clearly corrupt, the simplest correction seems to be βία, 'to strike off by a violent blow the head of the miserable sufferer.' The scholium καὶ ἐλευθερῶσαι τοῦ μοχθηροῦ βίον is probably due not to another reading, but to a desperate attempt to explain what is inexplicable. Probably βίον was introduced to suit the epithet τοῦ στυγεροῦ.

1017. ὦ παῖ τοῦδ' ἀνδρὸς is like the familiar and friendly address in Plato, Phileb. p. 36, D, ὦ παῖ κείνου τάνδρός.—

ἀνήκει, 'this task has reached a point too great for my strength to perform; so do you assist.'—Of the words following, σοί τε γὰρ ὄμμα ἔμπλεον, nothing can be made, nor does the Scholiast give any help. Prof. Campbell translates, 'Thou hast an unimpaired brightness, which affords more hope than the chance of saving him through me.' Mr. Pretor, 'for thou hast an eye to save him clearer than is at my command.' Wunder's σοί τι γὰρ ὄμμα ἔμπεδον, 'a firm hold of him,' does not read like Greek at all. Mr. Blaydes hazards eleven guesses, but none of them seem probable. I add one, whatever it is worth, σοί 'ἔστι γὰρ ὁρμὰ ἐς πλέον, 'you have more go in you than to make (too much energy to let) his safety depend on me.' Hesych. ὁρμή· βουλή, ἐπιθυμία,—an explanation which very well suits this passage. The combination ἐπὶ πλέον was used more than once by the comic poets.

1022. The Schol. appears to have found both ὀδυνᾶν and ὀδυνᾶν, and to have read βίον with the present MSS. The editors generally acquiesce in λαθίπονον ὀδυνᾶν βίον, 'a life forgetful of its pains.'—οὐτ' ἔνδοθεν κ.τ.λ., Schol. οὐτε ἀπ' ἐμαυτοῦ οὐτε ἀπὸ τινος τῶν ξένων δύναμαι ἐξανύσαι. Prof. Campbell prefers the sense, 'neither in mind nor body.'—τοιαῦτα, a formula of resignation; 'such are the dispensations of Zeus.'

θρώσκει δ' αὖ, θρώσκει δειλαία ἀντ. β'.
 διολοῦσ' ἡμᾶς

ἀποτίβατος ἀγρία νόσος. 1030

ὦ Παλλὰς Παλλὰς, τόδε μ' αὖ λωβᾶται. ἰὼ παῖ
 τὸν φύτορ' οἰκτείρας ἀνεπίφθονον εἴρυσον ἔγχος,
 παῖσαν ἐμᾶς ὑπὸ κλήδος· ἀκοῦ δ' ἄχος, ᾧ μ'
 ἐχόλωσεν

σὰ μάτηρ ἄθεος, τὰν ὧδ' ἐπίδοιμι πεσοῦσαν
 αὐτῶς, ὧδ' αὐτῶς, ὥς μ' ὤλεσεν. ὦ γλυκὺς
 Αἰδας, 1040

ὦ Διὸς αὐθαίμων,
 εὔνασον εὔνασον ὠκυπέτα μόρφῳ
 τὸν μέλεον φθίσας.

ΧΟ. κλύουσ' ἔφριξα τάσδε συμφορὰς, φίλαι,
 ἄνακτος, οἷας οἶος ὦν ἐλαύνεται. 1045

ΗΡ. ὦ πολλὰ δὴ καὶ θερμὰ καὶ λόγῳ κακὰ
 καὶ χερσὶ καὶ νώτοισι μοχθήσας ἐγώ·
 κοῦπω τοιοῦτον οὐτ' ἄκοιτις ἢ Διὸς
 προῦθηκεν οὐθ' ὁ στυγνὸς Εὐρυσθεὺς ἐμοί,
 οἶον τόδ' ἢ δολῶπις Οἰνέως κόρη 1050

1029. διολοῦσα. The future participle, which the Romans express by the supine, requires *θρώσκει* to be a verb of motion towards, i.e. 'it comes on me again, as with a bound, to destroy me.' By the epithet (*ἀπρόσβατος*) the danger of approaching him is indicated.

1031. ὦ Παλλὰς Παλλὰς Dind., for ἰὼ Παλλὰς.—τόδε, sc. τὸ νόσημα. Cf. v. 987.

1033. ἀνεπίφθονον, 'for which none will blame you.' Compare with this passage Phil. 747—9.—τὸν φύτορ' is Dindorf's conjecture for τὸν φύσαντ'. Prof. Campbell gives φύσαντ' οἰκτείρας, while Linwood suggests τὸν φύσαντ' οἰκτεῖρ κ.τ.λ.

1038. ἐπίδοιμι. 'May I live to see her perishing even as she has been the death of me.' So κακὰ πόλλ' ἐπιδόνα, Il. xxii. 61.

1039—40. The MSS. have ὦ Διὸς—ὦ γλυκὺς &c., transposed by Seidler and others. Schol. δ' τοῦ Διὸς ἀδελφεῖ Αἰδωνεύ.

1045. οἷας. The accusative is used as in Prom. V. 591, τοὺς ὑπερμήκεις δρόμους

Ἡρα στυγνῆτος πρὸς βίαν γυμνάζεται. Mr. Blaydes and Wunder adopt οἷας from several MSS. Linwood retains οἷας, comparing ἐμὲ δρόμους ἐλαύνειν in Ar. Nub. 29.

1046 seqq. The famous speech of Hercules in his agony ("the screaming Hercules," as Lessing calls him) has been rendered, somewhat loosely, but with great spirit, by Cicero in Tusc. Disp. ii. § 20. That he had the same readings in the main, is pretty certain, though he seems to have taken liberties with the Greek. In the first verse he found λόγῳ κακὰ, *dictu gravia*, i. e. λέγειν δεινὰ. This seems quite as good as κοῦ λόγῳ κακὰ (Bothe), i. e. οὐ μόνον λόγῳ, ἀλλ' ἔργῳ, and much more likely to be genuine than Wunder's guess καὶ λόγων πέρα.—θερμὰ, 'daring,' applied to persons by Aesch. Theb. 602. Eum. 560.—For νώτοισι (cf. 1090) Cicero may have found some antithetical word. If he read νόοισι or γνώμαισι, he had a very bad MS., but he translates *quae corpore exantlavi* (exantlata) *atque animo pertuli*.

καθῆψεν ὦμοις τοῖς ἐμοῖς Ἑρινύων
 ὑφαντὸν ἀμφίβληστρον, ᾧ διόλλυμαι.
 πλευραῖσι γὰρ προσμαχθέν ἐκ μὲν ἐσχάτας
 βέβρωκε σάρκας, πνεύμονός τ' ἀρτηρίας
 ῥοφεῖ ξυνοικοῦν· ἐκ δὲ χλωρὸν αἷμά μου 1055
 πέπωκεν ἤδη, καὶ διέφθαρμαι δέμας
 τὸ πᾶν, ἀφράστῳ τῇδε χειρωθεὶς πέδῃ.
 κοῦ ταῦτα λόγχῃ πεδιάς, οὐθ' ὁ γηγενῆς
 στρατὸς Γιγάντων, οὔτε θήρειος βία,
 οὐθ' Ἑλλὰς, οὐτ' ἄγλωσσος, οὐθ' ὄσσην ἐγὼ 1060
 γαῖαν καθαίρων ἰκόμην, ἔδρασέ πω·
 γυνὴ δέ, θῆλυς οὔσα κοῦκ ἀνδρὸς φύσιν,
 μόνῃ με δὴ καθεῖλε φασγάνου δίχα.
 ᾧ παῖ, γενοῦ μοι παῖς ἐτήτυμος γεγώς,
 καὶ μὴ τὸ μητρὸς ὄνομα πρεσβεύσης πλέον. 1065
 δός μοι χεροῖν σαῖν αὐτὸς ἐξ οἴκου λαβὼν
 ἐς χεῖρα τὴν τεκοῦσαν, ὥς εἰδῶ σάφα
 εἰ τοῦμόν ἀλγείς μᾶλλον ἢ κείνης ὀρῶν·
 λωβητὸν εἶδος ἐν δίκῃ κακοῦμενον.
 ἴθ', ᾧ τέκνον, τόλμησον· οἴκτειρόν τέ με 1070

1051. καθῆψεν. So Eurip. ap. Ar. Ran. 1211, Διόνυσος δὲ θύρσοισι καὶ νεβρῶν δοραῖς καθαπτὸς κ.τ.λ.

1053. προσμαχθέν. Schol. προσκολληθέν. The metaphor is from lumps of dough pressed and squeezed together.

1054. ἀρτηρίας ῥοφεῖ. 'It sucks dry (drains) the air-vessels in my lungs.' This is the earliest mention of the familiar medical word. Being found empty of blood after death, they were regarded as air-passages.

1057. χειρωθεὶς, 'bound as a captive.' This seems the proper and original sense of χειροῦσθαι, and hence in Aesch. Theb. 326 the women are said κεχειρωμένας ἔγεσθαι. Cf. inf. 1109.

1058. λόγχῃ πεδιάς, 'fights in the open field.' Schol. οἶον πρὸς Λαομέδοντα, οὔτε πρὸς Αἰγέαν, ἢ Κενταύρους.—Id. θήρειος βία· λέοντος, ὕδρας, Κερβέρου, καὶ τῶν λοιπῶν.

1060. Ἑλλὰς is here an adjective, 'no city, either of Greeks or Barbarians.'

1063. καθεῖλε. A wrestler is said καθελεῖν, to pull down his adversary. Hence φασγάνου δίχα, whereas ἀνελεῖν φασγάνῳ would be used of slaying by a

sword. For ἀνδρὸς φύσιν, which Hermann well explains as an attraction of the genitive in place of ἀνὴρ φύσιν, Mr. Blaydes cites no fewer than twelve proposed emendations. He reads himself θῆλυν φύσα κοῦκ ἀνδρὸς φύσιν. I am myself satisfied that no change is necessary. The Schol. supplies ἐχουσα, but the syntax is mentally complete. Linwood translates, "and not after man's sort." Mr. Pretor, "and not of manly sex." Prof. Campbell thinks the poet may have meant, "being female and not derived from the male in her birth."

1064. ἐτήτυμος γεγώς, 'being truly such by birth,' i. e. as you are the creation of the male, so be a son to me indeed. With this is contrasted τὸ μητρὸς ὄνομα, 'her who is called your mother,' but is only the τροφὸς, Aesch. Eum. 659.

1068. The sense is, εἰ τοῦμόν λωβητὸν εἶδος μᾶλλον ἀλγείς ἢ τὸ κείνης, ὀρῶν αὐτὴν ἐν δίκῃ κακοῦμένην. Prof. Campbell rightly explains, 'if my form tormented or hers justly afflicted gives you more pain.'

πολλοῖσιν οἰκτρὸν, ὅστις ὥστε παρθένος
βέβρυχα κλαίων, καὶ τόδ' οὐδ' ἂν εἰς ποτε
τόνδ' ἄνδρα φαίη πρόσθ' ἰδεῖν δεδρακότα,
ἀλλ' ἄστένακτος αἰὲν ἐσπόμεν κακοῖς.

νῦν δ' ἐκ τοιούτου θήλυς ἠϋρημαι τάλας. 1075

καὶ νῦν προσελθὼν στήθι πλησίον πατρὸς,

σκέψαι δ' ὁποίας ταῦτα συμφορᾶς ὑπο
πέπονθα. δείξω γὰρ τάδ' ἐκ καλυμμάτων.

ἰδοῦ, θεᾶσθε πάντες ἄθλιον δέμας,
ὁρᾶτε τὸν δύστηνον, ὡς οἰκτρῶς ἔχω. 1080

αἰαῖ, ὦ τάλας,

ἔ ἐ,

ἔθαλψεν ἄτης σπασμὸς ἀρτίως· ὁ δ' αὖ
διήγξε πλευρῶν, οὐδ' ἀγύμναστόν μ' ἔαν
ἔοικεν ἡ τάλαινα διάβορος νόσος.

ὦναξ Ἀΐδῃ, δέξαι μ', 1085

ὦ Διὸς ἀκτῖς, παῖσιν.

ἔνσεισον, ὦναξ, ἐγκατάσκηψον βέλος,

πάτερ, κεραυνοῦ. δαίννται γὰρ αὖ πάλιν,

ἦνθηκεν, ἐξώρμηκεν. ὦ χέρες χέρες,

ὦ νῶτα καὶ στέρν', ὦ φίλοι βραχίονες, 1090

ὑμεῖς ἐκεῖνοι δὴ καθέσταθ', οἳ ποτε

Νεμέας ἔνοικον, βουκόλων ἀλάστορα,

λέοντ', ἄπλατον θρέμμα κἄπροσήγορον,

βίᾳ κατειργάσασθε, Λερναίαν θ' ὕδραν,

1074. ἐσπόμεν the MSS., but the Schol. by explaining *ἐπέφερον πᾶν κακὸν*, seems to have found the imperfect. The notion of docility and non-resistance is implied in 'going with misfortunes.'

1075. ἐκ τοιούτου. 'After having shown such fortitude, I am found to be but a woman after all,' in thus giving way to grief.

1078. ἐκ καλυμμάτων, 'unveiled,' lit. after having been covered up. Aesch. Ag. 1177, *ὁ χρησμός οὐκέτ' ἐκ καλυμμάτων ἔσται δεδορκώς*.

1082. ἔθαλψεν, 'just now caused me a smart.' So *θάλας* is used in Antig.

1086. See Prom. V. 878.—*διήγξε*, 'it

darted through my side.' I have placed a colon at *ἀρτίως*, with the MSS. Dindorf in a former edition had a comma. Most of the editors construe *σπασμὸς ἔδ' αὖ*, with Hermann.

1088. δαίννται, 'it preys upon me, 'consumes me.' Eur. Tro. 775, *δαίνυσθε τοῦδε σάρκας*.

1089. Neither *ἦνθηκα* nor *ἔρμηκα* seem forms of the older Attic, and therefore it is probable that this verse is interpolated. However, *ἐξηθηκός* occurs in Thuc. ii. 49.

1091. ὑμεῖς κ.τ.λ. Ironically said; 'so you are really they which erst did destroy by your force' &c.

- διφυῇ τ' ἄμικτον ἵπποβάμονα στρατὸν 1095
 θηρῶν, ὑβριστὴν, ἄνομον, ὑπέροχον βίαν,
 Ἐρυμάνθιον τε θήρα, τὸν θ' ὑπὸ χθονὸς
 Ἄιδου τρίκρανον σκύλακ', ἀπρόσμαχον τέρας,
 δεινῆς Ἐχίδνης θρέμμα, τὸν τε χρυσέων
 δράκοντα μῆλων φύλακ' ἐπ' ἐσχάτοις τόποις 1100
 ἄλλων τε μόχθων μυρίων ἐγευσάμην,
 κοῦδεις τροπαῖ' ἔστησε τῶν ἐμῶν χερῶν.
 νῦν δ' ὧδ' ἀναρθρος καὶ κατερρακωμένος
 τυφλῆς ὑπ' αἵτης ἐκπεπόρθημαι τάλας, 1105
 ὃ τῆς ἀρίστης μητρὸς ὠνομασμένος,
 ὃ τοῦ κατ' ἄστρα Ζηνὸς αὐδηθεὶς γόνος.
 ἀλλ' εὐ γέ τοι τόδ' ἴστε, κἂν τὸ μηδὲν ὦ
 κἂν μηδὲν ἔρπω, τήν γε δράσασαν τάδε
 χειρώσομαι κακ τῶνδε. προσμόλοι μόνον,
 ἵν' ἐκδιδαχθῇ πᾶσιν ἀγγέλλειν ὅτι 1110
 καὶ ζῶν κακοὺς γε καὶ θανὼν ἐτίσάμην.
 ΧΟ. ὦ τλήμον Ἑλλάς, πένθος οἶον εἰσορῶ
 ἔξουσιν, ἀνδρὸς τοῦδέ γ' εἰ σφαλῆσεται.
 ΤΑ. ἐπεὶ παρέσχες ἀντιφωνῆσαι, πάτερ,
 σιγὴν παρασχὼν κλυθί μου, νοσῶν ὁμως. 1115
 αἰτήσομαι γάρ σ' ὦν δίκαια τυγχάνειν.
 δός μοι σεαυτὸν, μὴ τοσοῦτον ὥς δάκνει
 θυμῷ δύσσοργος. οὐ γὰρ ἂν γνοιῖς ἐν οἷς

1095. *ἵπποβάμονα*. 'Mounted on horse's legs.' So *ἵπποβάμονες κάμηλοι* are camels ridden like horses, Aesch. Suppl. 284.

1105—6. The article in these verses may be taken equally well either with the participle or with the predicate. See sup. 541.

1111. καὶ θανόν. 'Even in death.' He regards himself as one already dead, i. e. fatally stricken. This was already expressed by κἂν τὸ μηδὲν ὦ.—κακοὺς γε, i. e. if not others less deserving. Mr. Blaydes adopts Cobet's very needless alteration, *κακούργους*. So *ἀνδρὸς τοῦδέ γε* just below.

1114. ἐπεὶ παρέστιν (*παρέστιν*) Wunder, who objects that no permission had been given. But surely his silence vir-

tually gave consent, or his allowing an interval after his speech.

1115. Perhaps *σιγῇ παρασχών*, 'submitting yourself in silence to my expostulation.'

1117. μὴ τοσοῦτον. Supply, *θυμῷ δύσσοργος ὦν, ὅσον δάκνει τῇ ξυμφορῇ*, 'with less ill-temper than the provocation justifies.' Linwood and Prof. Campbell read *δάκνη*, and adopt the less natural sense, 'that you be not so devoured with rage, grievously distempered,' ὥς μὴ τοσοῦτον δάκνη. I agree with Mr. Pretor, "if δάκνη is to be regarded as a subjunctive, the order of the words is indefensible." No Greek would say *μὴ ὥς δάκνη* for *ὥς μὴ δάκνη*.

1118. ἐν οἷς κ.τ.λ. 'You are not

- χαίρειν προθυμεί κὰν ὅτοις ἀλγεῖς μάτην.
 HP. εἰπὼν ὃ χρῆζεις λήξον· ὥς ἐγὼ νοσῶν 1120
 οὐδὲν ξυνίημ' ὦν σὺ ποικίλλεις πάλαι.
 TA. τῆς μητρὸς ἤκω τῆς ἐμῆς φράσων ἐν οἷς
 νῦν ἐστίν οἱς θ' ἤμαρτεν οὐχ ἔκουσία.
 HP. ὦ παγκάκιστε, καὶ παρεμνήσω γὰρ αὖ
 τῆς πατροφόντου μητρὸς, ὥς κλύειν ἐμέ; 1125
 TA. ἔχει γὰρ οὕτως ὥστε μὴ σιγᾶν πρέπειν.
 HP. οὐ δῆτα τοῖς γε πρόσθεν ἡμαρτημένοις.
 TA. ἀλλ' οὐδὲ μὲν δὴ τοῖς γ' ἐφ' ἡμέραν ἐρεῖς.
 HP. λέγ'· εὐλαβοῦ δὲ μὴ φανῇ κακὸς γεγώς.
 TA. λέγω. τέθηκεν ἀρτίως νεοσφαγῆς. 1130
 HP. πρὸς τοῦ; τέρας τοι διὰ κακῶν ἐθέσπισας.
 TA. αὐτῇ πρὸς αὐτῆς, οὐδενὸς πρὸς ἐκτόπου.
 HP. οἴμοι· πρὶν, ὥς χρῆν, σφ' ἐξ ἐμῆς θανεῖν χερὸς;
 TA. κὰν σοῦ στραφείη θυμὸς, εἰ τὸ πᾶν μάθοις.
 HP. δεινοῦ λόγου κατῆρξας· εἰπέ δ' ἦ νοεῖς. 1135
 TA. ἅπαν τὸ χρῆμ' ἡμαρτε χρηστὰ μωμένῃ.

likely to know the true nature of the vengeance you are so eager to exult in, nor of the suspicions at which you are without reason grieved.' This somewhat sophistical speech is not understood by Hercules, who calls it 'quibbling.' The antithesis between χαίρειν and ἀλγεῖν he "treats as a conundrum" (Prof. Campbell).

1122. τῆς μητρὸς. He intended to add, τὴν παροῦσαν ξυμφωρὰν, but he changes the construction, leaving the genitive. Mr. Blaydes compares Od. xi. 178, εἰπὲ δέ μοι πατρός τε καὶ υἱός ὃν κατέλειπον. See also Phil. 439. El. 317. Aj. 1236, and sup. 925.

1124. παρεμνήσω. 'Do you heartlessly remind me once more of a mother who has proved the murderer of your father?' We have no English equivalent for this use of παρὰ in composition. Compare παρασύρειν ἔπος, to put in a word basely or wrongly, Prom. V. 1065.—ἐμὲ, emphatic, 'for me to hear about her!' Prof. Campbell notices the combination ἡ πατροφόντης (masc.).

1127. τοῖς γε κ.τ.λ., a dative of reference, or 'causal'; 'No, indeed, it is

not right to be silent when we consider the terrible mistakes she made before.'—'Yes, and to-day too (by her suicide),' is the reply.

1129. κακὸς, viz. by saying a word in defence of your mother's conduct.

1130. ἀρτίως. Cf. Aj. 898.

1131. τέρας. 'What you say is astounding, and the words by which you say it bode nothing but evil.' Compare Aesch. Ag. 1133, κακῶν γὰρ διὰ πολυεπεῖς τέχναι θεσπιφρόν φόβον φέρουσιν μαθεῖν. Prof. Campbell inclines to the sense, 'Your words are a portent amidst my woes.'

1132. πρὸς ἐκτόπου. Schol. ὅπ' ἄλλου ξένου.

1135. δεινοῦ λόγου. 'A strange tale,' viz. if it is one that can alter my present belief. Some understand, 'You make a strong assertion, if you say I should relent.'

1136. ἅπαν τὸ χρῆμ' ἡμαρτε, 'she acted on a mistake in the whole matter,' or 'in the matter throughout.' Schol. ζητοῦσα χρηστὸν τι διαπράξασθαι τοῦ ὅλου πράγματος ἡμαρτεν. Most of the editors follow Erfurd in placing a

- HP. χρήστ', ὦ κάκιστε, πατέρα σὸν κτείνασα δρᾶ ;
 TA. στέργημα γὰρ δοκοῦσα προσβαλεῖν σέθεν,
 ἀπήμπλαχ', ὡς προσεῖδε τοὺς ἔνδον γάμους.
 HP. καὶ τίς τοσοῦτος φαρμακεὺς Τραχινίων ; 1140
 TA. Νέσσος πάλαι Κένταυρος ἐξέπεισέ νιν
 τοιῶδε φίλτρῳ τὸν σὸν ἐκμήναι πόθον.
 HP. ἰοὺ ἰοὺ δύστηνος, οἴχομαι τάλας.
 ὀλωλ' ὀλωλα, φέγγος οὐκ ἔτ' ἐστί μοι.
 οἴμοι, φρονῶ δὴ ξυμφορᾶς ἴν' ἔσταμεν. 1145
 ἴθ', ὦ τέκνον' πατὴρ γὰρ οὐκ ἔτ' ἐστί σοι
 κάλει τὸ πᾶν μοι σπέρμα σῶν ὁμαιμόνων,
 κάλει δὲ τὴν τάλαιναν Ἀλκμήνην, Διὸς
 μάτην ἄκοιτιν, ὡς τελευταίαν ἐμοῦ
 φήμην πύθησθε θεσφάτων ὅσ' οἶδ' ἐγώ. 1150
 TA. ἀλλ' οὔτε μήτηρ ἐνθάδ', ἀλλ' ἐπακτία
 Τίρυνθι συμβέβηκεν ὥστ' ἔχειν ἔδραν,
 παίδων δὲ τοὺς μὲν ξυλλαβοῦσ' αὐτὴ τρέφει,
 τοὺς δ' ἂν τὸ Θήβης ἄστει ναίοντας μάθοις
 ἡμεῖς δ' ὅσοι πάρεσμεν, εἴ τι χρὴ, πάτερ, 1155
 πράσσειν, κλύοντες ἐξυπηρετήσομεν.

comma at *χρήμ'*, 'the whole matter is this,' &c., but it is difficult to see what is the construction of such a clause.

1138. *σέθεν* depends on *στέργημα* = *φίλτρον*.

1140. *τοσοῦτος*, so skilful as to produce such terrible effects. As usual, incredulity is conveyed by the formula of interrogation. 'Surely, no Trachinian druggist is so able!'

1142. *ἐκμήναι*. A strong word, used of passionate love, as Ar. Eccl. 965, *Κύπρι, τί μ' ἐκμαίνεις ἐπὶ ταύτῃ*; Eur. Bacch. 35, *πᾶν τὸ θῆλυ σπέρμα—ἐξέμνηα δωμάτων*.

1143. *ἰοὺ ἰοὺ*. 'Dear, dear!' (as we say) 'that name *Nessus the Centaur* reminds me of the oracle, that I should die by no living hand.' Hercules now first recognizes his destiny, and prepares with calmness to meet his fate.

1149. *μάτην*. "Because Zeus appears to have forsaken his child." Prof. Campbell.—*ἐμοῦ*, dependent, perhaps, on *πύθησθε*, although the words may mean 'the last prophecy about me,' which

implies that others had preceded, e.g. that about the *δωδέκατος ἔρως*, v. 825, but this would be the last. Cf. 1165. The Schol. explains, 'a declaration about my death.'

1151. *ἐπακτία*. A 'coast-town' in the literal sense Tiryns was not; it is here opposed to cities in the central parts. Mr. Blaydes' *ἐν πατρίᾳ Τίρυνθι* is metrically objectionable. — *συμβέβηκεν ὥστ' ἔχειν* is perhaps nothing more than *τυγχάνει ἔχουσα*, 'just now she is residing at Tiryns.' This, of course, is said to excuse her immediate presence, the suicide being still unknown to Hercules,—for *μήτηρ* seems to mean Deianira, not Alcmena. Others translate, 'she has agreed to dwell.' More probably the word is impersonal, 'it has so happened that she is living' &c. Tiryns, it should be observed, was the residence of Hercules till he removed to Trachis in consequence of the murder of Iphitus, sup. 39.

1156. *ἐξυπηρετεῖν* is here 'to perform in obedience to a command.'

- ΗΡ. σὺ δ' οὖν ἄκουε τοῦργον· ἐξήκεις δ' ἵνα
 φανεῖς ὅποιος ὢν ἀνὴρ ἐμὸς καλεῖ.
 ἔμοι γὰρ ἦν πρόφαντον ἐκ πατρὸς πάλαι,
 πρὸς τῶν πνεόντων μηδενὸς θανεῖν ὕψω, 1160
 ἀλλ' ὅστις Ἰδίου φθίμενος οἰκῆτῳ πέλοι.
 ὃδ' οὖν ὁ θῆρ Κένταυρος, ὡς τὸ θεῖον ἦν
 πρόφαντον, οὕτω ζῶντά μ' ἔκτεινεν θανών.
 φανῶ δ' ἐγὼ τούτοισι συμβαίνοντ' ἴσα
 μαντεῖα καινὰ, τοῖς πάλαι ξυνήγορα, 1165
 ἅ τῶν ὀρεῖων καὶ χαμαικοιτῶν ἐγὼ
 Σελλῶν ἐσελθὼν ἄλσος εἰσεγραψάμην
 πρὸς τῆς πατρώας καὶ πολυγλώσσου δρυὸς,
 ἣ μοι χρόνῳ τῷ ζῶντι καὶ παρόντι νῦν
 ἔφασκε μόχθων τῶν ἐφεστώτων ἐμοὶ 1170
 λύσιν τελείσθαι· κἀδόκουν πράξειν καλῶς.
 τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ.
 τοῖς γὰρ θανούσι μόχθος οὐ προσγίγνεται.
 ταυτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει, τέκνον,
 δεῖ σ' αὖ γενέσθαι τῷδε τάνδρῃ σύμμαχον, 1175
 καὶ μὴ ἴμιμῆναι τοῦμὸν ὀξύναι στόμα,

1157. σὺ δ' οὖν, 'do you then,' like ἐγὼ δ' οὖν and ὁ δ' οὖν, is not unfrequent. Here, perhaps, as Mr. Blaydes suggests, σὺ νῦν is the true reading.—ἐξήκεις, 'you have come to that critical time when (lit. 'where') you will have to show your real title to be called my son,' by obeying what will seem to you a terrible command. Of course, ἐμὸς is the predicate, and ὅποιος ὢν ἀνὴρ means *qualem te virum praestiturus sis, si voles meus vocari*. The sense is plain enough, though the Schol. missed it.

1160. πρὸς—ἔπο. This verse looks genuine; though it is very carelessly worded. In Eur. Orest. 407, ἐκ φασμάτων δὲ τότε νοσεῖς ποίων ὕπο, Nauck reads φαντασμάτων on conjecture. If any change is necessary, ποτὲ for ὕπο seems more likely than ἀνδρῶν for πρὸς τῶν.

1163. ζῶντα. Cf. Aesch. Cho. 886, τὸν ζῶντα καλεῖν τοὺς τεθνηκότας λέγειν.

1164. συμβαίνοντα. Cf. v. 173. The word ἴσα is added by a metaphor from the equal measurement of yoke-horses,

ll. ii. 765, σταφύλη ἐπὶ νῶτον εἴσας. Wunder reads συμβαίνοντά σοι.

1167. Σελλῶν. A name etymologically connected with Ἑλλην, and applied to a race of ascetics at Dodona who called themselves Διδὸς ἀποφῆται, ll. xvi. 235, and χαμαιεῖναι. The Schol., who has preserved a valuable fragment of ten lines from the Ἡοῖαι of Hesiod, says that *Helloria* was a name of Dodona.—εἰσεγραψάμην, 'wrote on a tablet,' is better than the conjecture ἐξεγραψάμην, 'copied out,' which implies transcription, while ἀπογράφεσθαι (Herod. viii. 135) is 'to write down from the mouth of another.' The καινὰ μαντεῖα may or may not be those mentioned sup. 157. 172.

1174. συμβαίνει, i.e. since the new oracle clearly coincides with the old one.

1176. μὴ ἴμιμῆναι. 'Not to wait for any words of mine to incite you to it.' Most editors, with the Schol., understand, 'and not to suffer yourself (by disobedience) to exasperate my words against you.'

ἀλλ' αὐτὸν εἰκαθόντα συμπράσσειν, νόμον
κάλλιστον ἐξευρόντα, πειθαρχεῖν πατρί.

ΤΑ. ἀλλ', ὦ πάτερ, ταρβῶ μὲν ἐς λόγου στάσιν
τοιάνδ' ἐπελθὼν, πείσομαι δ' ἃ σοι δοκεῖ. 1180

ΗΡ. ἔμβαλλε χεῖρα δεξιὰν πρώτιστά μοι.

ΤΑ. ὡς πρὸς τί πίστιν τήνδ' ἄγαν ἐπιστρέφεις ;

ΗΡ. οὐ θάσσον οἷσιν μηδ' ἀπιστήσεις ἐμοί ;

ΤΑ. ἰδοὺ προτείνω, κούδεν ἀντειρήσεται.

ΗΡ. ὄμνυ Διὸς νῦν τοῦ με φύσαντος κάρα. 1185

ΤΑ. ἦ μὴν τί δράσειν, καὶ τόδ' ἐξειρήσεται ;

ΗΡ. ἦ μὴν ἐμοί τὸ λεχθὲν ἔργον ἐκτελεῖν.

ΤΑ. ὄμνυμ' ἔγωγε, Ζῆν' ἔχων ἐπώμοτον.

ΗΡ. εἰ δ' ἐκτὸς ἔλθοις, πημονὰς εὐχου λαβεῖν :

ΤΑ. οὐ μὴ λάβω· δράσω γάρ. εὐχομαι δ' ὅμως. 1190

ΗΡ. οἶσθ' οὖν τὸν Οἶτης Ζηνὸς ὕψιστον πάγον ;

ΤΑ. οἶδ', ὡς θυτήρ γε πολλὰ δὴ σταθεῖς ἄνω.

ΗΡ. ἐνταῦθά νυν χρή τοῦμόν ἐξάραντά σε
σῶμ' αὐτόχειρα, καὶ ξὺν οἷς χρήξεις φίλων,
πολλὴν μὲν ὕλην τῆς βαθυρρίζου δρυὸς 1195
κείραντα, πολλὸν δ' ἄρσεν' ἐκτεμόνθ' ὁμοῦ
ἄγρων ἔλαιον, σῶμα τοῦμόν ἐμβαλεῖν,

1177. αὐτόν. The merit of the act consisted in its being purely voluntary, and not done under compulsion. It was a triumph of filial obedience that was designed in the duty required of him.

1178. ἐξευρόντα. Discovering, making out by your own reasoning, that no law is so honourable as that of obedience to parents. It was one of the great natural laws (θέσμια) which Aeschylus says is written in the book of justice, Suppl. 709.

1179. λόγου στάσιν. 'Such a position as your words indicate.' The Schol. takes it for a mere periphrasis; others think an argument or dispute is meant, like γλώσσης στάσιν in Oed. R. 634. The meaning seems to be, ἐπελθὼν ἐς τοιάνδε στάσιν διὰ τοὺς σοὺς λόγους. Perhaps, εἰς ἔργον στάσιν.

1182. ἐπιστρέφεις. For ἐπισκήπτεις, ἐπιστέλλεις, or ἐπιτάσσεις, 'enjoin upon me.' With the next verse, 'Do give it (the hand, or the pledge) at once, and

don't disobey me!' compare Aj. 75, οὐ σίγ' ἀνέξει μηδὲ δειλίαν ἀρεῖ ;

1187. τὸ λεχθὲν, i.e. ὃ ἂν λέξω, 'which shall have been told you.' The question asked was, 'shall this too be plainly told me?' Hercules requires unconditional obedience before the particular duty is specified.

1189. πημονάς. A part of the formula was an imprecation of evil in the event of perjury. See Eur. Iph. T. 750, and the parody on it in Ar. Lysist. 235, εἰ δὲ παραβαίην, ὕδατος ἐμπλήρῃς ἡ κύλις.

1190. οὐ μὴ λάβω. 'There is no chance of my getting harm.'

1191. τὸν Οἶτης Ζηνός. 'The height of Oeta sacred to Zeus.'

1196. Prof. Campbell notices the difference between κείρειν, 'to lop twigs,' and ἐκτέμνειν, 'to cut down by the stump' the wild olive (oleaster). It is called ἄρσην, 'sturdy,' as the Romans said 'ure mares oleas,' Ovid. Fast. iv. 741. So κτύπος ἄρσην in Phil. 1455.

καὶ πευκίνης λαβόντα λαμπάδος σέλας
πρήσαι γόου δὲ μηδὲν εἰσίτω δάκρυ,
ἀλλ' ἀστένακτος κἀδάκρυτος, εἴπερ εἶ 1200
τοῦδ' ἀνδρὸς, ἔρξον· εἰ δὲ μὴ, μενῶ σ' ἐγὼ
καὶ νέρθεν ὦν ἀραῖος εἰσαεῖ βαρύν.

ΤΛ. οἴμοι, πάτερ, τί εἶπας ; οἶά μ' εἵργασαι.

ΗΡ. ὅποια δραστέ' ἐστίν· εἰ δὲ μὴ, πατρὸς
ἄλλου γενοῦ τοῦ μηδ' ἐμὸς κληθῆς ἔτι. 1205

ΤΛ. οἴμοι μάλ' αὖθις, οἶά μ' ἐκκαλεῖ, πάτερ,
φονέα γενέσθαι καὶ παλαμναῖον σέθεν.

ΗΡ. οὐ δῆτ' ἔγωγ', ἀλλ' ὦν ἔχω παιῶνιον
καὶ μούνον ἱατῆρα τῶν ἐμῶν κακῶν.

ΤΛ. καὶ πῶς ὑπαίθων σῶμ' ἂν ἰώμην τὸ σόν ; 1210

ΗΡ. ἀλλ' εἰ φοβεῖ πρὸς τοῦτο, τᾶλλα γ' ἔργασαι.

ΤΛ. φορᾶς γέ τοι φθόνησις οὐ γενήσεται.

ΗΡ. ἦ καὶ πυρᾶς πλήρωμα τῆς εἰρημένης ;

ΤΛ. ὅσον γ' ἂν αὐτὸς μὴ ποτιψαύων χερσῶν
τὰ δ' ἄλλα πράξω κοῦ καμεί τοῦμὸν μέρος. 1215

ΗΡ. ἀλλ' ἀρκέσει καὶ ταῦτα· πρόσνειμαι δέ μοι
χάριν βραχείαν πρὸς μακροῖς ἄλλοις διδούς.

1198. *πευκίνης, pineae*. The ceremony is to be free from that *κλαυθμός* or lament which in ordinary cases was part of the duty to the dead. This is the funeral of the sun-god, who goes out in flame behind the hill-top. He is *Φοῖβος*, the god of joy, who is not *τοιούτος ὥστε θρηνητοῦ τυχεῖν*, Aesch. Ag. 1075.

1201—2. *μενῶ σε*. 'I will haunt you and bring a curse on you, an angry spirit ever even in the other world.' Compare again Iph. T. 778, *ἢ σοῖς ἀραῖα δάμασιν γενήσομαι*.

1203. *οἶα*. Here, as inf. 1206, an exclamation, 'what a duty you require me to do!' (Lit. 'what a wrong you have done me.')

1208. Perhaps ἀλλ' ὥς ἔχω, 'in my present condition.' Cf. Aesch. Ag. 512, *νῦν αὖτε σωτήρ ἴσθι καὶ παιῶνιος, ἔναξ Ἀπολλόν*.

1210. *καὶ πῶς κ.τ.λ.* 'But surely by setting fire to your body I am not likely to cure it!'

1211. *πρὸς τοῦτο*. We may supply

βλέπων, or *νῦν ἔχων*. So Oed. R. 980, *σὺ δ' ἐς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα*, sc. *ἀποσκοπῶν*.

1212. *φορᾶς γέ τοι κ.τ.λ.* 'To carrying you to the pyre at least no objection shall be made.' 'Will you also,' asks Hercules, 'pile to its full height the wood-heap that has been ordered?' Cf. Eur. Hec. 574, *οἱ δὲ πληροῦσιν πυρὰν κορμούς φέροντες πευκίνους*.

1214. *ὅσον γ' ἂν*. Supply, *δρῶσαιμι εἰ αὐτὸς μὴ προσψάύσαιμι*. 'As far as I can do it without myself touching it with my hands.' This is a compromise between filial affection and filial obedience, and Hercules is satisfied with it. See Oed. R. 847.

1215. *οὐ καμεί*. 'My part in the action shall not fail,' lit. not give in, not be wearied of the effort.

1216. Perhaps *πρόσνειμαι*, the infinitive, '(promise) to give me one more small favour in addition to other great ones.' Cf. Aj. 825, *αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν*.

- TA. εἰ καὶ μακρὰ κάρτ' ἐστὶν, ἐργασθήσεται.
 HP. τὴν Εὐρυτείαν οἶσθα δῆτα παρθένον ;
 TA. Ἰόλην ἔλεξας, ὥς γ' ἐπικάζειν ἐμέ. 1220
 HP. ἔγνωσ. τοσοῦτον δὴ σ' ἐπισκῆπτω, τέκνον·
 ταύτην, ἐμοῦ θανόντος, εἵπερ εὖσεβεῖν
 βούλει, πατρῶων ὀρκίων μεμνημένος,
 πρόσθου δάμαρτα, μηδ' ἀπιστήσης πατρί·
 μηδ' ἄλλος ἀνδρῶν τοῖς ἐμοῖς πλευροῖς ὁμοῦ 1225
 κλιθεῖσαν αὐτὴν ἀντὶ σοῦ λάβοι ποτὲ,
 ἀλλ' αὐτὸς, ὦ παῖ, τοῦτο κήδευσον λέχος.
 πείθου. τὸ γάρ τοι μεγάλα πιστεύσαντ' ἐμοὶ
 σμικροῖς ἀπιστεῖν τὴν πάρος συγχεῖ χάριν.
 TA. οἶμοι. τὸ μὲν νοσοῦντι θυμοῦσθαι κακὸν, 1230
 τὸ δ' ὧδ' ὀρᾶν φρονοῦντα τίς ποτ' ἂν φέροι ;
 HP. ὥς ἐργασείων οὐδὲν ὦν λέγω θροεῖς.
 TA. τίς γάρ ποθ', ἥ μοι μητρὶ μὲν θανεῖν μόνῃ
 μεταίτιος σοί τ' αὐθις ὥς ἔχεις ἔχειν,
 τίς ταῦτ' ἂν, ὅστις μὴ ᾿ξ ἀλαστόρων νοσοῖ, 1235
 ἔλοιτο ; κρεῖσσον καμὲ γ', ὦ πάτερ, θανεῖν
 ἢ τοῖσιω ἐχθίστοισι συνναίειν ὁμοῦ.
 HP. ἀνὴρ ὅδ' ὥς ἔοικεν οὐ νεμεῖν ἐμοὶ

1219. *παρθένον*. Here, as inf. 1275, the word is used simply of an unmarried woman. But perhaps the poet regards Iole as not yet become the concubine, but only as the virgin daughter of Eurytus. It is clear from v. 1225 that she was no longer in her maiden estate.

1223. *πατρῶων ὀρκίων*, the oath exacted by and given to your father.

1227. *αὐτὸς* — *κήδευσον*. Do you yourself, and none other, make this alliance by taking her to wife.

1229. *συγχεῖ*, 'obliterates.' A metaphor from hot wax, or wet sand.

1232. *θροεῖς*, 'you complain.' Schol. *οὕτω λαλεῖς ὥς μηδὲν πράξων ὦν λέγω*. This desiderative occurs in Phil. 1001, *τί δ' ἐργασείης*; In Aj. 326 and 585 we have *δρασεῖα*.—Hyllus, astounded at the proposal, and not relishing it, talks of his father being 'so-minded' as something quite intolerable; and Hercules interprets his remark as tantamount to

a refusal.—It is to be observed, that mention is here first made to Hercules of the death of Deianira, which before (1152) had been concealed from him.

1234. *μόνη μεταίτιος*. See sup. 260.—*ὅστις μὴ νοσοῖ, nisi qui laboraret*; one of the approximations to the Latin idiom which may be observed sup. 955.—For *ταῦτ' ἂν*, 'this course of action,' perhaps *τήνδ' ἂν*, 'this woman,' should be restored, these forms of the pronoun being often confused. The construction, as it stands, is irregular, since *ἦ* in v. 1233 has no antecedent.

1238. There is no reason against taking *ὥς* here as an exclamation, 'how he seems determined not to show me any consideration now that I am dying.' Otherwise, the mixture of two constructions, *οὐ νεμεῖ, ὥς ἔοικεν*, and *ἔοικεν οὐ νεμεῖν*, may be defended. Cf. Oed. Col. 385. Aesch. Pers. 188. Herod. i. 58. Mr. Blaydes proposes a number of

- φθίνοντι μοῖραν· ἀλλὰ τοι θεῶν ἀρὰ
μενεῖ σ' ἀπιστήσαντα τοῖς ἐμοῖς λόγοις. 1240
- ΤΛ. οἴμοι, τάχ', ὡς ἔοικας, ὡς νοσεῖς φράσεις.
ΗΡ. σὺ γάρ μ' ἀπ' εὐνασθέντος ἐκκινεῖς κακοῦ.
ΤΛ. δαίλαιος, ὡς ἐς πολλὰ τάπορεῖν ἔχω.
ΗΡ. οὐ γὰρ δικαιοῖς τοῦ φυτεύσαντος κλύειν.
ΤΛ. ἀλλ' ἐκδιδαχθῶ δῆτα δυσσεβεῖν, πάτερ; 1245
ΗΡ. οὐ δυσσέβεια, τοῦμὸν εἰ τέρψεις κέαρ.
ΤΛ. πράσσειν ἄνωγας οὖν με πανδίκως τάδε;
ΗΡ. ἔγωγε. τούτων μάρτυρας καλῶ θεούς.
ΤΛ. τοιγὰρ ποιήσω, κοῦκ ἀπώσομαι, τὸ σὸν
θεοῖσι δεικνὺς ἔργον. οὐ γὰρ ἂν ποτε 1250
κακὸς φανείην σοί γε πιστεύσας, πάτερ.
ΗΡ. καλῶς τελευτᾷς, κἀπὶ τοῖσδε τὴν χάριν
ταχείαν, ὦ παῖ, πρόσθες· ὡς πρὶν ἐμπεσεῖν
σπαραγμὸν ἢ τιν' οἴστρον, ἐς πυρὰν με θῆς.
ἄγ' ἐγκονεῖτ', αἵρεσθε. παῦλά τοι κακῶν 1255

changes, and in his text reads *ὡς ἔοικεν*, *οὐ νεμεῖ πατρί*. See Prom. V. 291, *οὐκ ἔστιν ὄψις μέλιστα μοῖραν νείμαιμ' ἢ σοί*.

1240. *μενεῖ σε*. Cf. v. 1201. For *θεῶν ἀρὰ* we should expect *πατρὸς*, but the notion is, the anger of the gods resulting from a father's curse.

1241. *ὡς νοσεῖς φράσεις*. The Schol. took this to mean, 'you will talk as wildly and violently as the disease upon you is violent.' Wunder translates, 'You will soon allow, as it seems, that you are insane.' Mr. Blaydes renders *φράσεις* 'you will give proof,' but reads *φάνεις* (*φανείς*) in his text. Prof. Campbell, 'you will tell us.' This should rather have been *ἐρεῖς*. The sense is somewhat uncertain. Perhaps the poet meant 'you will make it plain to us that you are not in your sober senses,' if you go on talking so.

1242. *ἐκκινεῖς*. See El. 567. Most MSS. have *ἀπεινασθέντος*, which Linwood retains, *σοπίο jam malo*, but Laur. is said to have *ἀπ' εὐνασθέντος*. It is hard to see why Mr. Blaydes should prefer to read *σὺ γὰρ κατευασθὲν τὸδ' ἐκκινεῖς κακόν*. The sense is, 'you rouse me after the malady had been lulled,'

where *ἀπὸ* has the same sense as *ἐκ* in v. 1075.

1247. *πανδίκως*, 'with entire justice,' i. e. is it quite right that a son should burn a father? See v. 611.

1248. *τούτων*, viz. of the justice of the acts I have commanded.

1249. *τὸ σὸν ἔργον*, 'this deed of yours,' logically though not grammatically represents *σὸν* as a predicate, 'showing that the deed is yours,' and none of mine. The doctrine, *μηδένα ἐκόντα ἀδικεῖσθαι*, discussed by Aristotle (Eth. Nic. v.), seems here to find an illustration.

1251. Here, as sup. 1228, *πιστεύσαι* seems to mean *πιθόμενος*, 'obeying.'

1252. *τὴν χάριν ταχείαν*. 'Let the favour you do me be a speedy one.'—*ἐπὶ τοῖσδε*, 'besides doing all that I have said, do it quickly.'

1255. *παῦλα*. This is said in reference to 1171—2. Mr. Blaydes pronounces the passage corrupt, and records no less than thirteen proposed alterations. Prof. Campbell translates, 'this is my reprieve from woe, this is the last end of my being.' The meaning seems to me simple enough; 'This, surely, is what the oracle meant by *respite from toils*,—

αὕτη, τελευτὴ τοῦδε τάνδρὸς ὑστάτη.

ΤΛ. ἀλλ' οὐδὲν εἶργει σοὶ τελειοῦσθαι τάδε,
ἐπεὶ κελεύεις κάξαναγκάζεις, πάτερ.

ΗΡ. ἄγε νυν, πρὶν τήνδ' ἀνακινήσαι
νόσον, ᾧ ψυχὴ σκληρὰ, χάλυβος
λιθοκόλλητον στόμιον παρέχουσ',
ἀνάπανε βοὴν, ὡς ἐπίχαρτον
τελέουσ' ἀκούσιον ἔργον. 1260

ΤΛ. αἶρετ', ὀπαδοὶ, μεγάλην μὲν ἐμοὶ
τούτων θέμενοι συγγνωμοσύνην,
μεγάλην δὲ θεοῖς ἀγνωμοσύνην
εἰδότες ἔργων τῶν πρassoμένων,
οἱ φύσαντες καὶ κληζόμενοι
πατέρες τοιαῦτ' ἐφορῶσι πάθη.
τὰ μὲν οὖν μέλλουσ' οὐδεὶς ἐφορᾷ,
τὰ δὲ νῦν ἐστῶτ' οἰκτρὰ μὲν ἡμῖν,
αἰσχρὰ δ' ἐκείνοις,
χαλεπώτατα δ' οὖν ἀνδρῶν πάντων 1270

even the death of myself.—*ὑστάτη*, 'coming last of all.'

1257. *τελειοῦσθαι* is 'to be made τέλειον,' and it should properly refer to the attainment of full growth.

1259. *πρὶν ἀνακινήσαι*. 'Before they (the bearers) wake up this sleeping malady.'

1261. *παρέχουσα*. We might have expected *παρεχομένη*, 'showing a stern power of restraint.' But he seems to call on his soul to lend him or supply him with a bit of steel, that he may bear without a groan the pain of the burning. We might even read *στομίῳ*, and take *παρέχειν* in the sense of 'submitting to pain with a strong check on the feelings.' Mr. Blaydes, who has a very long note here, reads in his text *σκληροῦ χάλυβος λιθοκόλλητον στόμιον δάκνουσ'*. He considers this "one of the most perplexing passages in Sophocles." By *λιθοκόλλητον* the sort of hard bit is meant which the Romans called *lupatum*, viz. set with jagged pieces of stone. Schol. *λίθινον καὶ σκληρὸν χαλκὸν σαντῇ* (he should have said *ἐμοὶ*) *ἐπιβαλοῦσα*.

1262. *ἐπίχαρτον*. 'A deed which will

crown your present reluctance with future joy.'—*ὡς τελέουσα* is the future. Prof. Campbell's version does not seem very good, "performing an unwilling deed as if rejoicing in it."

1265. *θέσθαι*, like *ποιεῖσθαι*, with the accusative of the noun, represents a verb, as here *συγγινώσκειν*, 'giving me ample pardon for these acts, and feeling that if there be any cruelty in the deeds that are being carried out, that cruelty must be charged to the gods.'—*εἰδότες*, i. e. *καταγνόντες θεῶν ἀγνωμοσύνην*, as a man is said *εἰδέναι χάριν*, 'to be conscious of gratitude,' 'to know that a return is due.' Prof. Campbell is here rather quaint, "recognizing in the gods much frowardness." The word *ἀγνώμων* often means 'churlish,' 'brutal,' 'without fellow-feeling.' Mr. Blaydes' word "inconsiderateness" hardly expresses the idea.—For *θεῶν*, 'in the gods,' most of the editors give *θεοῖς* with MS. Vat. The lines following show that Zeus is really meant.

1269. *ἐφορῶσι*, 'quietly regard.' So Aesch. Ag. 1270, *ἐποπτεύσας δέ με κὰν τοῖσδε κόσμοις καταγελομένην*.

τῷ τήνδ' ἄτην ὑπέχοντι.

λείπου μηδὲ σὺν, παρθέν', ἀπ' οἴκων,

1275

μεγάλους μὲν ἰδοῦσα νέους θανάτους,

πολλὰ δὲ πῆματα καὶ καινοπαθῇ,

κοῦδὲν τούτων ὅ τι μὴ Ζεὺς.

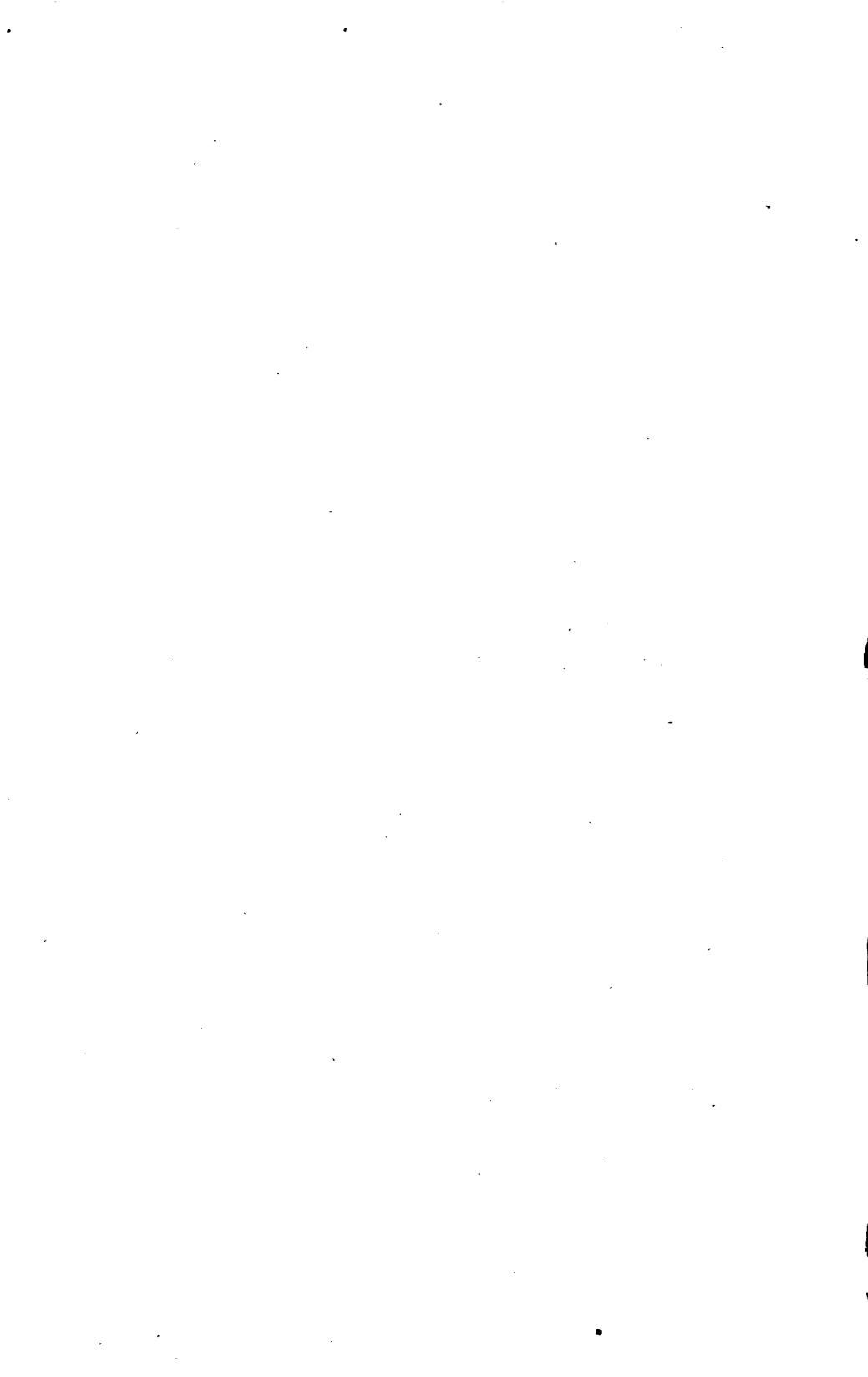
1274. *ὑπέχειν*, which often has *δίκην* for its object, here takes the analogous accusative *ἄτην*, 'for him who has now to endure this affliction.'

1275. *παρθένε*, which the Schol. and most of the editors refer to the Hegemon of the Chorus, appears to be addressed to Iole, who is called *παρθένος* sup. v. 1219. She also is to attend the procession, and 'not to be left behind in the procession from the house.' There is some ellipse, either *βαδίζουσα* or *τῶν ἀπ' οἴκων*, 'do not be behind the others belonging to the household.' The Schol. records a variant *ἐπ' οἴκων*, which Mr. Blaydes adopts; but it is very doubtful if the phrase ever means 'at home;' it is probably limited to the sense of 'home-wards,' with a verb of motion.—*νέους θανάτους*, the new, i. e. recent violent death of Deianira.—*μεγάλους*, often used

by the Attics in the sense of *δεινούς*.

1278. ὅ τι μὴ Ζεὺς, supply *ἔστι* or *ἔπραξεν*. Mr. Blaydes compares Aesch. Ag. 1464, *τί γὰρ βροτοῖς ἔνευ Διὶς τελεῖται· τί τῶνδ' οὐ θεόκρατόν ἐστιν*;—A procession is now formed with which, as in several other tragedies and comedies, the actors leave the stage followed by the chorus. Suspensions have been entertained, not without reason, of the genuineness of the concluding anapaests assigned to Hyllus. The rule, observed in nearly all the extant tragedies, was for the chorus to utter two or three or more sententious anapaestic verses in concluding the subject of the drama. In the *Prometheus* however these anapaests are spoken by Prometheus himself. The same suspicion attaches to the speech of Teucer in Aj. 1402—17.

ΣΟΦΟΚΛΕΟΥΣ ΑΙΑΣ.



ΥΠΟΘΕΣΙΣ.

Τὸ δράμα τῆς Τρωϊκῆς ἐστὶ πραγματείας, ὥσπερ οἱ ΑΝΤΗΝΟΡΙΔΑΙ, καὶ ΑΙΧΜΑΛΩΤΙΔΕΣ, καὶ ΕΛΕΝΗΣ ΑΡΠΑΓΗ, καὶ ΜΕΜΝΩΝ. πεπτωκός γάρ ἐν τῇ μάχῃ τοῦ Ἀχιλλέως ἐδόκουν Αἴας τε καὶ Ὀδυσσεὺς ἐπ' αὐτῷ πλέον τι ἀριστεύειν περὶ τὴν τοῦ σώματος κομιδὴν· καὶ κρινομένων περὶ τῶν ὅπλων κρατεῖ Ὀδυσσεύς. ὅθεν ὁ Αἴας, τῆς κρίσεως μὴ τυχὼν, παρακεκίνηται καὶ διέφθαρται τὴν γνώμην, ὥστε ἐφαπτόμενος τῶν ποιμνίων δοκεῖν τοὺς Ἕλληνας διαχρήσασθαι. καὶ τὰ μὲν ἀνείλε τῶν τετραπόδων, τὰ δὲ δῆσας ἀπάγει ἐπὶ τὴν σκηνήν· ἐν οἷς ἐστὶ καὶ κριὸς τις ἑξοχος, ὃν ᾤετο εἶναι Ὀδυσσεά, ὃν δῆσας ἐμαστίγωσεν, ὅθεν καὶ τῇ ἐπιγραφῇ προσκεῖται ὁ ΜΑΣΤΙΓΟΦΟΡΟΣ, ἢ πρὸς ἀντιδιαστολὴν τοῦ ΛΟΚΡΟΥ. Δικαίρχος δὲ ΑΙΑΝΤΟΣ ΘΑΝΑΤΟΝ ἐπιγράφει. ἐν δὲ ταῖς διδασκαλίαις ψιλῶς ΑΙΑΣ ἀναγέγραπται.

Ταῦτα μὲν οὖν πράττει ὁ Αἴας καταλαμβάνει δὲ Ἀθηνᾶ Ὀδυσσεά ἐπὶ τῆς σκηνῆς διοπτεύοντα τί ποτε ἄρα πράττει ὁ Αἴας, καὶ δηλοῖ αὐτῷ τὰ πραχθέντα, καὶ προκαλεῖται εἰς τὸ ἐμφανὲς τὸν Αἴαντα ἔτι ἐμμανῆ ὄντα, καὶ ἐπικομπάζοντα, ὡς τῶν ἐχθρῶν ἀνηρημένων. καὶ ὁ μὲν εἰσέρχεται ὡς ἐπὶ τῷ μαστιγοῦν τὸν Ὀδυσσεά. παραγίνεται δὲ χορὸς Σαλαμινίων. ναυτῶν, εἰδὼς μὲν τὸ γεγονὸς, ὅτι ποίμνια ἐσφάγησαν Ἑλληνικά, ἀγνοῶν δὲ τὸν δράσαντα. ἔξεισι δὲ καὶ Τέκμησσα, τοῦ Αἴαντος αἰχμάλωτος παλλακίς, εἰδὼτα μὲν τὸν σφαγέα τῶν ποιμνίων ὅτι Αἴας ἐστίν, ἀγνοοῦσα δὲ τίνος εἶεν τὰ ποίμνια. ἐκάτερος οὖν παρ' ἐκατέρου μαθόντες τὸ ἀγνοούμενον, ὁ χορὸς μὲν παρὰ Τεκμήσσης, ὅτι ὁ Αἴας ταῦτα ἔδρασε, Τέκμησσα δὲ παρὰ τοῦ χοροῦ, ὅτι Ἑλληνικά τὰ σφαγέοντα ποίμνια, ἀπολοφύρονται· καὶ μάλιστα ὁ χορὸς. ὅθεν δὴ ὁ Αἴας προελθὼν ἔμφρων γενόμενος ἑαυτὸν ἀπολοφύρεται. καὶ τούτου ἡ Τέκμησσα δέχεται παύσασθαι τῆς ὀργῆς· ὁ δὲ ὑποκρινόμενος πεπαῦσθαι ἔξεισι καθαρσίῳν ἕνεκα καὶ ἑαυτὸν διαχρήται. εἰσὶ δὲ καὶ ἐπὶ τῇ τέλει τοῦ δράματος λόγοι τινὲς Τεύκρου πρὸς Μενέλαον, οὐκ ἔωντα θάπτειν τὸ σῶμα. τὸ δὲ πέρας, θάψας αὐτὸν Τεύκρος ἀπολοφύρεται. παρίσθησι δὲ

ὁ λόγος τῆς τραγῳδίας ὅτι ἐξ ὀργῆς καὶ φιλονεικίας οἱ ἄνθρωποι ἤκοιεν ἐπὶ τὰ τοιαῦτα νοσήματα, ὥσπερ ὁ Αἴας προσδοκήσας ἐγκρατῆς εἶναι τῶν ὅπλων, καὶ ἀποτυχὼν ἔγνω ἑαυτὸν ἀνελεῖν. αἱ δὲ τοιαῦται φιλονεικίαι οὐκ εἰσὶν ἐπωφελεῖς οὐδὲ τοῖς δοκοῦσι νενικηκέναι. ὄρα γὰρ καὶ παρ' Ὀμήρῳ τὰ περὶ τῆς ἥττης τοῦ Αἴαντος πάνυ διὰ βραχέων καὶ περιπαθῶς· (Ὀδ. λ, 542.)

οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο
νόσφιν ἀφειστήκει κεχολωμένη εἴνεκα τευχέων.

εἶτα αὐτοῦ ἄκουε τοῦ κεκρατηκότος· (547.)

ὥς δὴ μὴ ὕφελον νικᾶν τοιφδ' ἐπ' ἀέθλῳ.

οὐκ ἔλυσιτέλησεν ἄρα αὐτῷ ἡ νίκη, τοιούτου ἀνδρὸς διὰ τὴν ἥτταν ἀποθανόντος.

Ἡ σκηνὴ τοῦ δράματος ἐν τῷ ναυστάθμῳ πρὸς τῇ σκηνῇ τοῦ Αἴαντος. δαιμονίως δὲ εἰσφέρει προλογίζουσιν τὴν Ἀθηνᾶν. ἀπίθανον γὰρ τὸν Αἴαντα προῖοντα εἰπεῖν περὶ τῶν αὐτῷ πεπραγμένων, ὥσπερ ἐξελέγχοντα ἑαυτόν· οὐδὲ μὴν ἔτρεός τις ἠπίστατο τὰ τοιαῦτα, ἐν ἀπορρήτῳ καὶ νυκτὸς τοῦ Αἴαντος δράσαντος. θεοῦ οὖν ἦν τὸ ταῦτα διασαφῆσαι, καὶ Ἀθηνᾶς προκηδομένης τοῦ Ὀδυσσέως, διό φησι· (ν. 36.)

καὶ πάλαι φύλαξ ἔβην
τῇ σῇ πρόθυμος εἰς ὁδὸν κυνηγία.

Περὶ δὲ τοῦ θανάτου τοῦ Αἴαντος διαφόρως ἱστορήκασιν. οἱ μὲν γὰρ φασιν ὅτι ὑπὸ Πάριδος τρωθεὶς ἦλθεν εἰς τὰς ναῦς αἰμορροῶν· οἱ δὲ ὅτι χρησμὸς ἐδόθη Τρωσὶ πηλὸν κατ' αὐτοῦ βαλεῖν· σιδήρῳ γὰρ οὐκ ἦν τρωτός· καὶ οὕτω τελευτᾷ. οἱ δὲ ὅτι αὐτόχειρ αὐτοῦ γέγονεν, ὣν ἔστι καὶ Σοφοκλῆς. περὶ δὲ τῆς πλευρᾶς, ὅτι μόνῃν αὐτὴν τρωτὴν εἶχεν, ἱστορεῖ καὶ Πίνδαρος, ὅτι τὸ μὲν σῶμα, ὅπερ ἐκάλυψεν ἡ λεοντῇ, ἄτρωτον ἦν, τὸ δὲ μὴ καλυφθὲν τρωτὸν ἔμεινε.

INTRODUCTION.

THERE is every reason to believe that the story of the Contest for the Arms of Achilles between Ajax and Ulysses was one of the most famous episodes of antiquity. The *Ὅπλων Κρίσις* of Aeschylus treated of this subject, which is but briefly referred to in the Eleventh Book of the *Odyssey* (543—560). It is given at much greater length in the Fifth of Quintus Smyrnaeus (123—663), who has preserved, as has been shown in another publication,¹ the outline of the old Epics (commonly known as the ‘Little Iliad’ of the Cycclus) from which Sophocles evidently drew his inspirations.

After the celebration of the Funeral Games in honour of Achilles, his mother Thetis thus addresses the assembled Greeks:

ἀλλ' ἴτω δὲ τ' ἐδάωσε νέκυν καὶ ἄριστος Ἀχαιῶν,
καὶ νύ κέ οἱ θηητὰ καὶ ἔμβροτα τεύχε' ἔσασθαι
δώσω, ἃ καὶ μακάρεσσι μέγ' ἔβαθεν ἀθανάτοισιν.

(Q. S. v. 125.)

Upon which Ajax and Ulysses rise to put in their claim on the score of service rendered to Achilles either in life or in death.² After some speeches on each side, the decision is entrusted to the Trojans,

καὶ τότε Τρῳεῖοι νῆες ἔριν δικάσαντ' ἀλεγεινὴν
αἰζηῶν· νίκην δὲ καὶ ἔμβροτα τεύχεα δῶκαν
πάντες ὁμοφρονέοντες εὐπτολέμῳ Ὀδυσῆϊ.

(Q. S. v. 318.)

Ajax never forgave what he regarded the injustice of the verdict, and the supposed wrong so rankled in his mind that he turned mad,

¹ Quintus Smyrnaeus and the “Homer” of the Tragic Poets (2nd edition, F. Norgate, 1879). It will be seen, in the course of the notes to this play, that Sophocles deviates in many points from the Iliad.

² See Philoet. 372.

and made an attack on the herds and flocks collected in the camp, under the delusion that he was slaying his enemies, the two Atridae included.

It is at this point that the action of the play commences. Athena, the constant friend and protectress of Ulysses, addresses that hero, who has just gone forth in quest of the author of the havoc, and stands in great fear of him in his infuriated state.³ She is told what Ajax has done, and instructs Ulysses what he is to do. Ajax comes on the stage, and in a very mad conversation with the goddess, openly boasts in the hearing of Ulysses, whom however he is not permitted to see, of the tortures which he is about to inflict on him and the other supposed captives.

From his appearing with a thong or whip to lash them with, he is called *Μαστιγοφόρος*,—perhaps an addition of later actors, or editors, to distinguish this from the *Αἶας Λοκρὸς* of the same author, and from others by more than one hand.⁴

The scene is laid in the Troad, in the part of the Greek camp adjoining the tent of Ajax. The time is the early dawn following the night-adventure. The chorus consists of Salaminian sailors,⁵ who bear the same relation to Ajax as their chief that the Myrmidons did to Achilles. The burden of their song nearly always turns either on the merit of their hero or the discomfort of their long service. The poet, of course, takes the opportunity of indirectly complimenting Athens on the *κλεινὰ Σαλαμῖς* which was so important an appanage to their empire. The subject indeed was itself one of much political significance, since Ajax was the Eponym hero of one of the Tribes, and “both Athens and all Hellas had reason to hold dear the honour of the son of Telamon.”⁶ The character of Ajax is

³ Sophocles inclines to the side of Ajax as the braver of the two. Thus in v. 1819 he makes even Ulysses speak of the dead Ajax as *ἄλκιμος νεκρός*. There is a slight touch of comedy (not altogether alien to the tragic muse) in the timidity of Ulysses vv. 74—88.

⁴ See the *ῥαότητες*, ἐν ταῖς διδασκαλίαις ψιλῶς ΑΙΑΣ ἐπιγράφεται, and Jebb, *Introd.* p. xv. So the Hippolytus *Στεφανηφόρος* was distinguished from *Ἴπ. Καλυπτόμενος*, and similarly the extant plays respectively entitled *Οἰδίπους* and *Ἰφιγένεια* have a special nomenclature, like *Προμηθεὺς Δεσμώτης* and *Λυόμενος*.

⁵ Mr. Palmer thinks that they acted also as herdsmen and shepherds; and this view, by no means an unreasonable one, explains, as will be seen, some difficulties in the play.

⁶ Prof. Campbell, *Introd.* p. 45.

very finely conceived: he is not here the mere man of muscle, but he is also the man of thought and feeling,' who can moralize and forecast for the interests of his bereaved family. If his answers to the amiable Tecmessa are somewhat "short" and captious, it is but the reflexion of what every Greek soldier was likely to be, and perhaps habitually was, towards his helpmate and concubine.

To have seen the hero seated, distraught and blood-besprent, among the slaughtered herds (v. 325), and just becoming conscious of the enormity of his act, was a spectacle in itself as grand as is the soliloquy in which he determines on suicide (v. 646 seqq.). "He has found" (says Prof. Campbell) "a deep necessity for dying, of which, in his more passionate mood, he had been only imperfectly conscious. He is aware that he has broken through the sacred bounds of rule, and that he can only clear himself by death. He cannot submit, while he is Ajax—that is ethically impossible—but he can go where his enemies cannot come, and his debt to Athena will thus be paid." Pindar, while he refers (*Isthm.* iii. 53. *Nem.* vii. 27) to the suicide from vexation at the loss of the arms, and cites "Homer" as his authority, says nothing expressly about the madness.

The conclusion of the play, which turns on the disposal of the body after the suicide, has been called "very feeble," and compared to the conclusion of the *Trachiniae*.⁷ Prof. Campbell is content to think that "the poet has spent less labour on this than on the former part of the drama." Nevertheless, a comparison of the ceremonies of the funeral described in Quintus Smyrnaeus (v. 612 ad fin.) will show that this formed a prominent part of the story in the old epics. To have stopped short after killing his hero would have been, on the part of the poet, a most lame and impotent proceeding. Those are but poor critics of Sophocles who regard the speeches of Agamemnon, Menelaus, and Teucer on the question of the burial, as mere "padding."⁸ It has been remarked by others, that the plot naturally

⁷ In the *Iliad*, as Wunder (p. 9, note) observes, among other qualities of strength is added the mental endowment *καὶ πρηνότης*, vii. 289. See Prof. Campbell, '*Sophocles*,' p. 90—3.

⁸ Mr. Blaydes, *Introd. to Trach.* p. 4. In p. 2 of the Introduction to the *Ajax* he is content with observing that "here" (*viz.* after the suicide), "according to our notions of what is becoming, the play should have ended, where its interest ceases."

⁹ The disputes in question, Mr. Blaydes contends, "enfeeble considerably the interest of the drama," and he adds, "if this portion of the play were omitted altogether, we should not miss it." I am bound to say, that this is not at all my

falls into three nearly equal divisions, the Madness, the Suicide, and the Burial. To lop off the last act would be materially to mutilate the poet's conception of the plot. "The true subject of the play" (observes Prof. Jebb) "is, in modern phrase, *The Death and Burial of Ajax*." Prof. Jebb further remarks (p. xii) that "the *Ajax* in a manner gathers up the lessons of the *Iliad* and of the *Odyssey*." My own impression is that the character, as well as the plot, is not drawn in reference to those poems, but was adapted from the other epic narratives, largely modified by the rhetoric and the philosophy of the Periclean age. The points of resemblance to, or rather of identity with, the Fifth Book of the "*Posthomericæ*" are so close as to make it certain that Sophocles must have had before him that version of the story, while on the other hand the discrepancies from the Homeric account are, as will be shown, many and important. Compare, for instance, v. 51 seqq.,

ἐγὼ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι
γνώμας βαλοῦσα, τῆς ἀνηκέστου χαρᾶς,
καὶ πρὸς τε ποίμνας ἐκτρέπω, σύμμικτά τε
λείας ἄδαστα βουκέλων φρουρήματα,

with Q. S. lib. v. 359, 404,

καὶ τὰ μὲν ὧς ὄρμαινε, τὰ δὲ τάχα πάντα τέλεσσαν,
εἰ μὴ οἱ Τριτωνὶς ἀσχετον ἔμβαλε λύσσαν,—
τοῦνεκα δὴ μεγάλοιο μένος Τελαμωνιάδαο
τρέψεν ἀπ' Ἀργείων—
ἐν δ' ἔθαρεν μήλοισι, λῆων ὡς ὀβριμόθυμος,
καὶ τὰ μὲν ἐν-κονίῃσιν ἐπασσύντερ' ἄλλοθεν ἄλλα
κάββαλεν.

The return to his senses, and his remorse for the deed, is mentioned *ib.* 451, καὶ τότε οἱ Τριτωνὶς ἀπὸ φρενὸς ἦδδ καὶ ὄσσων ἐσκέδασεν μανίην βλοσυρὴν πνείουσαν ὄλεθρον. His suicide by the sword of Hector (*ib.* 483), the efforts of Teucer to save him (500), the outburst of Tecmessa's grief (521), the infant Eurysaces left in the tent (528), the fear of his being sold as a slave (*ib.* 553, *Aj.* 499), and his likeness to his father (*ib.* 527, *Aj.* 551), are all points of the closest

own opinion. And Mr. Blaydes himself quotes with approval the critique of Dindorf, "hac scena fabula aptissime finitur, et injuria, quam Ajax vivus erat expertus, honoribus qui mortuo habentur expiatur." I fully agree with Prof. Jebb's comment on this subject, *Introd.* p. xiii, and with Prof. Campbell in pp. 44, 115, of his '*Sophocles*' (*Classical Writers*, 1879).

identity between the epics (now lost in their original form) and the drama which fortune has preserved to us.¹

It is one of the peculiarities of Sophocles, and it shows the versatility of his genius, that no one of the extant plays is in the least like any other. Every one has a character and prominent merit of its own. To my mind the Ajax is an extremely fine play, both in conception and versification. I certainly do not sympathize with Mr. Blaydes' general estimate (p. 4), "as a whole, the play fails to excite much interest in a modern reader; and I agree with Bergk in thinking it not altogether worthy of the genius and taste of Sophocles." He appears to me to deal with it not so much as a work of art, as a field for Greek criticism and conjectural emendation.

It is generally agreed, though the date of this play is unknown, that it was one of the poet's earlier works. The rather frequent use of Epic words (noticed by Prof. Campbell, p. 53) fairly tends to this conclusion. Other arguments are given in p. xiv of Prof. Jebb's Introduction. There are nowhere more than two actors taking actual part in the dialogue; the anapaestic parodos (134 seqq.) is unique in Sophocles; and in the list of Sophoclean plays the Ajax stands first.

The Moral, or ethical character and object of the play, has been well explained by the same writer (Prof. Campbell) in his Introductory Analysis, while the Mythology has been given in detail in Wunder's Preface. Professor Jebb has done good service in showing the political and historical bearings of the play, in his prefatory remarks. I was the first, I believe, to show clearly that the whole plot of the play was unquestionably borrowed from the poems we call "Cyclic," and that the allusions, of which there are several, to scenes in the Iliad, indicate some marked differences from our present text of that poem.

¹ Wunder, who shows in his Introduction that he is aware that the poet followed the so-called 'Little Iliad' (ascribed by Proclus to Lesches, but by the ancients to Homer), shows that he had not consulted Q. Smyrnaeus. He remarks (p. 12), "I know no author who has clearly made this statement," viz. that Ajax and Ulysses first disputed with each other concerning the arms, without appealing to an arbitrator. Yet this is distinctly described in Q. S. v. 128, where Thetis proposes her son's arms as a prize:

ὡς φάτο· τοὶ δ' ἀνόρουσαν ἐριδμαίνοντ' ἐπέεσσιν
 υἱὸς Λαέρτῃο καὶ ἀντιθέου Τελαμῶνος
 Αἴας, ὃς μέγα πάντας ὑπείρχειν ἐν Δαναοῖσιν.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΘΗΝΑ.

ΟΔΥΣΣΕΥΣ.

ΑΙΑΣ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

ΤΕΚΜΗΣΣΑ.

ΑΓΓΕΛΟΣ.

ΤΕΥΚΡΟΣ.

ΜΕΝΕΛΑΟΣ.

ΑΓΑΜΕΜΝΩΝ.

ΚΩΦΑ ΠΡΟΣΩΠΑ.

ΕΥΡΥΣΑΚΗΣ.

ΠΑΙΔΑΓΩΓΟΣ.

ΣΤΡΑΤΟΚΗΡΥΞ.

ΣΟΦΟΚΛΕΟΥΣ ΑΙΑΣ.

ΑΘΗΝΑ.

Ἄει μὲν, ὦ παῖ Λαρτίου, δέδορκά σε
 πείρὰν τιν' ἐχθρῶν ἀρπάσαι θηρώμενον
 καὶ νῦν ἐπὶ σκηναῖς σε ναυτικάις ὁρῶ
 Αἴαντος, ἔνθα τάξιν ἐσχάτην ἔχει,
 πάλαι κυνηγετοῦντα καὶ μετρούμενον
 ἵχνη τὰ κείνου νεοχάραχθ', ὅπως ἴδῃς
 εἴτ' ἔνδον εἴτ' οὐκ ἔνδον. εὖ δέ σ' ἐκφέρει
 κυνὸς Λακαίνης ὥς τις εὖρινος βάσις.

5

1. ἀει μὲν. Many plays begin with μὲν, not always definitely answered by δέ. The poet preferred καὶ νῦν to νῦν δέ, partly from metrical convenience, but also because by that formula (as inf. 18) a practical illustration is given of a general remark. See on Aesch. Ag. 8. *Ut semper, ita nunc quoque*, Wunder.—The next line is variously rendered, 'seeking to seize an occasion against,' 'seeking to anticipate the design of,' 'hunting after an attempt upon your enemies, to seize it,' 'hunting for some adventure, to snatch some attempt upon thy foes' (Prof. Campbell, Int. Essay, p. 67). Schol. τὴν παρὰ τῶν ἐχθρῶν σοι γινομένην βλάβην (ῥητοῦντα) προῦφάρμασαι. For the infinitive Eur. Hel. 63 and 553, ὅς με θηρᾶται λαβεῖν, is cited. The first seems on the whole the best, and is that adopted by Linwood.

4. τὰξιν ἐσχάτην, a post at the furthest end of the naval camp, viz. at the promontory of Sigeum. See Il. viii. 826. xi. 8. The twelve ships of Ajax (Il. ii. 567) are mentioned as ἐσχαταῖ also in Iph. Aut. 292.

6. τὰ κείνου, 'his foot-tracks,' i. e. as

if he was the enemy you had specially in pursuit.—μετρούμενον, 'taking your measure of them,' in order to form a judgment about his distance from you, while the traces are still recent. Many understand 'scanning,' 'observing,' 'considering.'

8. εὖρινος, which the Schol. took for the genitive of εὐρις (Aesch. Ag. 1093), is by most regarded as the nominative. Compare εὐχειρ, ὀλεσίθηρ (Phoen. 664). Hesych. εὖρινος † εὐμνους (εὐόσμου, Sopring). For ὥς, 'as it were the step,' cf. Trach. 116, τὸν Καδμογενῆ τρέφει ὥσπερ πέλαγος Κρήσιον. The sense is, 'And very well do you hunt too, like a keen-scented Spartan hound; for the man is just now (as you suppose) at home,' i. e. he has just returned, ἔσω εἰσῆλθεν. Cf. Plato, Parmen. p. 128, ο, καίτοι ὥσπερ γε αἱ Λακαῖναι σκύλακες εὖ μεταθεῖς τε καὶ ἱχνεύεις τὰ λεχθέντα. For τυγχάνει (ἂν) see El. 313, νῦν δ' ἀγροῖσι τυγχάνει.—ἐκφέρει, 'carries you on your way.' Schol. ἔξω τῆς σπηνῆς τοῦ Αἴαντος, but nothing more is meant than the going forth to some distance from the starting-place.

ἔνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, κᾶρα
 στάζων ἰδρῶτι καὶ χέρας ξιφοκτόνους. 10
 καὶ σ' οὐδὲν εἶσω τήσδε παπταίνειν πύλης
 εἴ' ἔργον ἐστὶν, ἐννέπειω δ' ὄτου χάριν
 σπουδὴν ἔθου τήνδ', ὡς παρ' εἰδυίας μάθης.

ΟΔΥΣΣΕΥΣ.

ὦ φθέγμ' Ἀθάνας φιλτάτης ἐμοὶ θεῶν,
 ὡς εὐμαθές σου, κᾶν ἄποπτος ᾗς ὁμως, 15
 φώνημ' ἀκούω καὶ ξυναρπάζω φρενὶ
 χαλκοστόμου κώδωνος ὡς Τυρσηνικῆς.
 καὶ νῦν ἐπέγνωσ' εὖ μ' ἐπ' ἀνδρὶ δυσμενεῖ
 βάσιν κυκλοῦντ', Αἴαντι τῷ σακεσφόρῳ.
 κεῖνον γὰρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι. 20

11. παπταίνειν, Hesych. περιβλέπειν πάντη, 'to be anxiously looking,' peering or peeping with some caution lest you should be surprised. There seems in this word a slight reproach on his timidity; cf. v. 76. On the other hand, there is some vaunt in the reply of Ulysses, Αἴαντι τῷ σακεσφόρῳ.

13. εἰδυίας, scil. δεῦν νῦν ἐστί.

14. Ulysses, hearing himself addressed by name, but not seeing the speaker, recognizes his patron-goddess by her voice, and with some loquacity tells her the whole story of the present adventure.

15. ἄποπτος. I agree with Mr. Palmer that this means 'out of sight.' In Aesch. Eum. 397 the goddess appears in some kind of aerial car; but here, for all purposes of the stage, the voice was sufficient: it does not appear necessary that she should be seen even by the spectators. (The Schol. however says ἐστὶ μέντοι ἐπὶ τῆς σκηνῆς ἡ Ἀθηνᾶ· δεῖ γὰρ τοῦτο χαρίζεσθαι τῷ θεατῇ.) In Phil. 1412, Heracles is both heard and seen; but ἄποπτος in Phil. 467 means 'out of ken,' and it has a similar sense El. 1489 and Oed. R. 762, ὡς πλείστον εἴη τοῦδ' ἄποπτος ἔστω. And so the Schol., φθέγμα εἶπεν ὡς μὴ θεασάμενος αὐτήν. See Oed. C. 863. El. 1225, and for εὐμαθές, Trach. 614. Hesych. ἄποπτος: ὁ ἄνωθεν (ἄκωθεν;) καὶ ἔξω τῆς ὄψεως. Id. ἄποπτον πόρρωθεν δρώμενον, ἢ ἀθεώρητον. Professors Jebb and Campbell prefer the sense 'dimly seen,' the

latter editor holding it to be "unlikely that Athena should continue speaking so long, and be invisible." He refers also to σκιά τις inf. 301, but that proves nothing as to a present apparition to Ulysses. Prof. Jebb strongly maintains the visibility, on aesthetic grounds. Yet, if she were seen by him, why should Ajax say καὶ ξυναρπάζω φρενὶ, viz. σοῦ εἶναι? Compare however the *partial* apparition of Hera in Il. i. 198.

17. Τυρσηνικῆς. See Aesch. Eum. 537. We may suppose that a loud clear voice (ὁπέρτονον γήρυμα, Aesch. Eum. 539) was heard, by the aid of some acoustic contrivance.

18. δυσμενεῖ. 'That it is against an enemy that I am roaming about here, and that enemy is—Ajax the bearer of the (famed) shield.'—κυκλοῦντα, walking round and round, and to and fro about the tent.—ἐπέγνωσ', here used for ἔγνωσ', 'you are right in your judgment.' See Ant. 960, where the compound means 'found out too late.'

20. κεῖνον γάρ. 'For 'tis he, and no other, whom I have been tracking for some time past.' The reason why, he at once adds; 'for he has done us unlooked-for mischief only last night,—if indeed he *has* done it, for at present 'tis but a guess.' It might seem a better arrangement if v. 24 followed v. 20, in which case the γὰρ in v. 25 would refer to an ellipse of this kind; ('though we cannot doubt that the mischief was done by him,) for only just now we found'

νυκτὸς γὰρ ἡμᾶς τῆσδε πρᾶγος ἄσκοπον
 ἔχει περάνας, εἶπερ εἵργασται τάδε·
 ἴσμεν γὰρ οὐδὲν τρανές, ἀλλ' ἀλώμεθα·
 καγὼ 'θελοντῆς τῷδ' ὑπεζύγην πόνῳ·
 ἐφθαρμένας γὰρ ἄρτίως εὐρίσκομεν 25
 λείας ἀπάσας καὶ κατηναρισμένας
 ἐκ χειρὸς αὐτοῖς ποιμνίων ἐπιστάταις.
 τήνδ' οὖν ἐκείνῳ πᾶς τις αἰτίαν νέμει.
 καὶ μοί τις ὀπτήρ αὐτὸν εἰσιδὼν μόνον
 πηδῶντα πεδία σὺν νεορράντῳ ξίφει 30
 φράζει τε κἀδήλωσεν· εὐθέως δ' ἐγὼ
 κατ' ἵχνος ἔσσω, καὶ τὰ μὲν σημαίνομαι,
 τὰ δ' ἐκπέπληγμαι, κούκ ἔχω μαθεῖν ὅτου.
 καίρῳ δ' ἐφήκεις· πάντα γὰρ τά τ' οὖν πάρος

&c. The editions agree in placing a full stop after *πόνῳ*. But the reason why Ulysses has volunteered in the service seems expressed by the following γάρ.

21. ἄσκοπον. Hesych. ἀθέατον· ἄσκοπος· κλῆς Αἰάντι μαστιγοφόρῳ. *Id.* ἄσκοπος· ἀνόητος· ἀπροόρατος. Some understand, 'a deed for which we can see no motive' (the real motive being that Ajax thought he was killing the Greek chiefs); others 'unlooked for,' as Trach. 246. El. 864.—*ἡμᾶς*, depending on the implied sense of *ἔδρασε*, influenced, perhaps, by *εἵργασται* (transitively used). This is more after the manner of Sophocles than *ἡμῖν*, proposed by Linwood.

23. Hesych. *τρανές*· σαφές, ἀληθές. (Root *τερ*, as in *τορός*. Curtius, Gr. Et. p. 222.)

26. *ἐναρίζειν* and *κατεναρίζειν* (see Trach. 94) convey the combined idea of slaughter and spoil taken from the dead. Hesych. *κατηναρισμένα*· ἀπολωλότα, ἐκδεδαρμένα, ἐσκυλευμένα. Σ. Αἰ. μαστ.—*ἐκ χειρὸς, cominus*, by sword wounds and not by missiles from afar. Prof. Campbell follows Prof. Jebb in thinking an attack by man is meant, as opposed to deaths by wild beasts or lightning. So too Linwood, *vi, non casu aliquo prostratas*.

29. Hesych. *ὀπτήρ*· ὀρατήρ· ἐφόπτης. The word is a synonym of *σκοπός*. Cf. Aesch. Theb. 364, *κατόπτης στρατοῦ*. *Id.* 36, *σκοποῦς καὶ κατοπτήρας στρατοῦ*.

32. *σημαίνομαι* is nearly a synonym of *τεκμαίρομαι*, 'I assure myself of by visible proofs,' 'I know by the marks,' *ἔχω σήματα αὐτοῦ*.—*ἐκπέπληγμαι*, 'I am puzzled' (not, 'I am alarmed,' Wunder).—*τὰ μὲν* and *τὰ δὲ* seem to be accusatives of the object. Prof. Campbell prefers the sense 'in part.'—*ἔσσω*, 'I start off at once on the track.'—*δου*, sc. *ἀνδρός ἐστι*, 'whose they are.' Whether *ἵχνη* or *ἔργα* is meant by *τὰ μὲν* and *τὰ δὲ*, is left somewhat uncertain; but the confused marks of cattle and human feet may be so described. The Schol. read *δου*, which is found in several MSS., and a var. lect. in L., i. e. *δου νῦν ἐστὶν ὁ ἀνὴρ*. Prof. Campbell translates, "and cannot discover where the quarry lies." He considers *δου* the less probable because it is ambiguous. But Hermann says, "non ubi Ajax sit quaerit, sed cuius hominis esse facinus illud dicat." Linwood also has *δου*.—*ἐφήκειν*, like *supervenire*, implies a fitness of time in arriving; cf. El. 304, *παυστήρ*· ἐφήζειν. Prof. Jebb's rendering 'in season hast thou succoured' is not altogether a good one. Ajax thus appeals to Athena for further guidance.

34. *καίρῳ*, for *καιρίως*, 'just at the right time,' used like *ἀρχήν, δίκην, τέλος*, &c. Cf. inf. 1316.—*τά τ' οὖν*, as in the formula *εἰτε—εἰτ' οὖν*, where the *οὖν* has no representative in our idiom. Mr. Palmer, who renders it 'in all things

- || τὰ τ' εἰσέπειτα σῇ κυβερνώμαι χερὶ. 35
 ΑΘ. ἔγνω, Ὀδυσσεύ, καὶ πάλαι φύλαξ ἔβην
 τῇ σῇ πρόθυμος εἰς ὁδὸν κυναγία.
 ΟΔ. ἦ καὶ, φίλη δέσποινα, πρὸς καιρὸν πονῶ ;
 ΑΘ. ὡς ἔστιν ἀνδρὸς τοῦδε τάργα ταῦτά σοι.
 ΟΔ. καὶ πρὸς τί δυσλόγιστον ᾧδ' ἦξεν χέρα ; 40
 ΑΘ. χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὄπλων.
 ΟΔ. τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν ;
 ΑΘ. δοκῶν ἐν ὑμῖν χεῖρα χραίνεσθαι φόνῳ.
 ΟΔ. ἦ καὶ τὸ βούλευμ' ὡς ἐπ' Ἀργείοις τόδ' ἦν ;
 ΑΘ. κἂν ἐξεπράξατ' εἰ κατημέλησ' ἐγώ. 45
 ΟΔ. ποίαισι τόλμαις ταῖσδε καὶ φρενῶν θράσει ;
 ΑΘ. νύκτωρ ἐφ' ὑμᾶς δόλιος ὀρμάται μόνος.
 ΟΔ. ἦ καὶ παρέστη καπὶ τέρμ' ἀφίκετο ;

then &c., is obliged altogether to omit γάρ. He observes that τὰ εἰσέπειτα refers to Ulysses' advice to Agamemnon to allow the corpse of Ajax to be buried, v. 1333.

36. ἔγνω. 'I know it (your obedience to me); and that is why I am willing to help you now.' This gives a very good sense, and nothing seems gained by taking the aorist historically, 'I was aware (of thy setting out),' or 'I observed it, viz. that you were at fault.' The Schol. however says ταῦτα πρὸς τὰ ἐξ ἀρχῆς, ἵνα μὴ δόξη ἀγνοεῖν ἢ θεὰ τὸ πρῶγμα.—κυναγία, which some make to depend directly on πρόθυμος, perhaps belongs to the whole sentence, 'a zealous guide on the way for this hunt of yours.' Prof. Jebb construes ἔβην εἰς ὁδόν, 'I took my post upon the route,' and so Wunder.

39. ὧς. ('Yes;') for these doings *are* his, as you say (say!). Prof. Campbell prefers to understand ἴσθι ὧς, as in Phil. 567.

40. As καὶ τίς, καὶ πῶς &c. express incredulity, the *sense* of this verse is, 'Surely he did not set his hand to so purposeless (irrational) a deed!' But it is a difficult verse to translate: the reply shows that there is a direct question conveyed; 'And with what view (πρὸς τί σκοπῶν) did he engage in so reckless an act?' Mr. Palmer, 'And wherefore has he thus violently used his senseless

hand?' Prof. Campbell, 'What had he respect to, when he rushed forth in an act of such ill-reasoned violence?' Mr. Blaydes, 'And for what inconceivable purpose did he thus direct his hand?' Prof. Jebb, 'And wherefore thus darted he his senseless hand?' There can be little doubt that δυσλόγιστον is the epithet to χέρα. Properly, ἄσσειν is transitive, 'to put in quick motion'; whence ἄσσεται is passive in Oed. Col. 1261. Wunder reads χερὶ, and construes δυσλόγιστον ἦξεν.

42. ποίμναις, with emphasis, i. e. ἀλλ' οὐκ αὐτοῖς τοῖς στρατηγοῖς.—βάσιν, a somewhat irregular cognate accusative, the sense being τήνδε ὁρμὴν ποιεῖται.

44. ὡς ἐπ', i. e. πραχθησόμενον.

45. ἐξεπράξατο. 'He would have carried the design out of (or for) himself.' There is a variant ἐξέπραξεν, which Linwood, Wunder, and Jebb prefer. Mr. Blaydes reads ἐξέπραξέ γ', which is probable. Hesych. ἐξεπράξατο ἐφόνευσεν.—ἐγώ, emphatic; 'but for my care of you.'

46. τόλμαις. So κακὰς τόλμας, Trach. 582. The dative represents πῶς ἂν ἐξεπράξατο; and the more full question would be ποῖαι δὲ ἦσαν αἱ τόλμαι κ.τ.λ. The reply virtually is, 'by a nightly at tack made single-handed upon us.'

48. παρέστη. Schol. ἐπλησίασεν ἡμῖν.—ἐπὶ τέρμα, τῆς ὁδοῦ, τῆς κυναγίας.

- ΑΘ. καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσιν πύλαις.
 ΟΔ. καὶ πῶς ἐπέσχε χεῖρα μαιώσαν φόνου ; 50
 ΑΘ. ἐγὼ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι
 γνώμας βαλοῦσα, τῆς ἀνηκέστου χαρᾶς,
 καὶ πρὸς τε ποίμνας ἐκτρέπω σύμμικτά τε
 λείας ἄδαστα βουκόλων φρουρήματα·
 ἔνθ' ἐσπεσὼν ἔκειρε πολύκερων φόνου 55
 κύκλῳ ῥαχίζων· κἀδόκει μὲν ἔσθ' ὅτε
 δισσοὺς Ἀτρείδας αὐτόχειρ κταίνειν ἔχων,
 ὅτ' ἄλλοτ' ἄλλον ἐμπίτνων στρατηλατῶν.
 ἐγὼ δὲ φοιτῶντ' ἄνδρα μανιάσιν νόσοις
 ὠτρυνον, εἰσέβαλλον εἰς ἔρκη κακά. 60
 κᾶπειτ' ἐπειδὴ τοῦδ' ἐλώφησεν πόνου,
 τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν
 ποίμνας τε πάσας ἐς δόμους κομίζεται,
 ὡς ἄνδρας, οὐχ ὡς εὐκερων ἄγρην ἔχων.
 καὶ νῦν κατ' οἴκους συνδέτους αἰκίζεται. 65

49. καὶ δὴ. 'He was already at,' or 'he was actually at the doors of the tents where the two generals-in-chief were quartered.'—δισσαῖς, i. e. δισσῶν στρατηγῶν.

50. καὶ πῶς κ.τ.λ. See on v. 40. 'And surely, if he got so far as that, he did not restrain a hand that was so eager for slaughter!' The genitive may depend on ἐπέσχε, but more probably on the notion of ἐπιθυμοῦσαν implied. Cf. Aesch. Suppl. 895, μαιμά πέλας δίπους ὄφιοι.

51. ἐγὼ κ.τ.λ. 'It was I who prevented him, by throwing across his eyes strange horrible fancies, from exulting in that fatal deed; and I turned him from them to the flocks and the (herds) of yet undivided spoil in charge of the herdsmen, mixed up with others already there.' The genitive (λείας) depends on the implied notion of ἀγέλας. Prof. Campbell renders *δυσφόρους γνώμας* 'overpowering imaginations.' Mr. Palmer, with Wunder, understands 'misleading;' but he is mistaken in quoting *παραφόρους* from the scholia. Any notion, true or false, that takes strong possession of the mind, would be *δύσφορος*. Prof. Jebb's version seems to

me less happy, 'the vexing fantasies of his baneful joy.'—Hesych. *ἀνηκέστου ἀθεραπεύτου*.

55. πολύκερων (accusative), like *μελαγκέρῳ* in Agam. 1127, and *εὐκερων* inf. 64.—*ἐκειρε*, properly applied to the cattle themselves, governs *φόνου* as if *ἐπραξε* had been used. See on Trach. 848.—*ραχίζων*, Hesych. *διακόπτων*, διὰ τὸ τὴν πρῶτην καὶ μεγάλην διακοπὴν κατὰ τὴν ῥάχιν γίνεσθαι (from the Schol.).

58. Mr. Blaydes spoils the metre by needlessly reading *ὅτε δ' ἄλλοτ' ἄλλον*. Wunder reads *ἄλλοτ' ἄλλον*. The syntax is, *ἔσθ' ὅτε στρ. ἄλλοτ' ἄλλον*.

59. ἐγὼ, repeated from v. 51,—'it was I, as I said, who' &c.—*φοιτῶντα*, i. e. *δαιμονῶντα*, *μανέντα*. Hesychius refers to this verse in v. φοιτῶντα. For *ἔχων* and *ἐμπίτνων* the Schol. has preserved variants *παρῶν* and *ἐμπεσῶν*.—*ἔρκη*, nets or enclosures, *ἀρκύστατα*, from which he had no escape. All these are hunting terms; *δερύνειν* is used of urging wild animals to their own destruction.

62. αὖ. 'Then he turned to another work, and fastened together with ties the cows and sheep that survived, to take them in triumph to his home.'

65. αἰκίζεται, 'he is torturing,'

δείξω δὲ καὶ σοὶ τήνδε περιφανῆ νόσον,
ὡς πᾶσιν Ἀργείοισιν εἰσιδὼν θροῆς.
θαρσῶν δὲ μίμνε μηδὲ συμφορὰν δέχου
τὸν ἄνδρ'. ἐγὼ γὰρ ὁμμάτων ἀποστροφούς
αὐγὰς ἀπείρξω σὴν πρόσσιψιν εἰσιδεῖν.
οὗτος, σὲ τὸν τὰς αἰχμαλωτίδας χέρας
δεσμοῖς ἀπενθύνοντα προσμολεῖν καλῶ.
Αἶντα φωνῶ· στείχε δωμαίων πάρος.

70

ΟΔ. τί δρᾷς, Ἀθάνα; μηδαμῶς σφ' ἐξω κάλει.

ΑΘ. οὐ σίγ' ἀνέξει μηδὲ δειλίαν ἀρεῖ;

75

ΟΔ. μὴ πρὸς θεῶν· ἀλλ' ἔνδον ἀρκείτω μένων.

ΑΘ. τί μὴ γένηται; πρόσθεν οὐκ ἀνὴρ ὄδ' ἦν;

ΟΔ. ἐχθρὸς γε τῷδε τάνδρ' καὶ τανῦν ἔτι.

ΑΘ. οὐκ οὐν γέλως ἥδιστος εἰς ἐχθροὺς γελᾷν;

ΟΔ. ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν.

80

ΑΘ. μεμνηότ' ἄνδρα περιφανῶς ὀκνεῖς ἰδεῖν;

'cruelly treating.' Hesych. *μαστίζεται, ὀβριζεται*. A word applied to disfiguring wounds &c. inflicted on slaves. So Prom. V. 195, *οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται*. Inf. vv. 111. 300.

66. *περιφανῆ*, 'that this is plain downright madness.' Prof. Campbell translates 'in open day,' Prof. Jebb, 'this signal frenzy.'

68. *συμφορὰν δέχου*. 'Do not take it ill if I show you the man,' 'do not regard his presence as likely to harm you in any way.' Wunder construes *θαρσῶν μίμνε τὸν ἄνδρα*.

69. *ἀποστροφούς*. In point of sense this means *ἀποστρέψασα*. Wunder strangely says *ἀπείρξω* is put for *ποιήσω*.

71. *αἰχμαλωτίδας*. This delusion was one of the *δύσφοροι γνῶμαι*, sup. 52.—*ἀπενθύνοντα*, 'holding in thrall.' Profs. Campbell and Jebb think the notion of 'bending back' is implied, as in *ἀποστρέψαι*. Properly, the word is applied to keeping an animal, or a captive perhaps, from deviating from the straight path. In Oed. R. 104, *ἀπενθύνειν πόλιν* is to direct and govern a state, in Agam. 1645, 'to bring straight on a journey.'

73. Hesych. *στείχε· ἴθι, πορεύου*.

75. I agree with Linwood and Mr. Blaydes that the true reading is *ἀρεῖ*, not *ἀρεῖς*. They cite Hesychius, *ἀρῆ· λήγη, οἴση*. Σοφοκλῆς Αἰάντι *μαστιγο-*

φόρῃ (referring however to 129 inf.). The *ἀ* of the future is generally long, as contracted from *ἀερῶ*, and *ἀίρω*, *ἄρῶ*, follows the false analogy of *φαίνω*, *φανῶ*. Prof. Campbell seems to speak of them as distinct verbs. He renders the active (*ἀρεῖς*) 'allow cowardice to arise.' But *ἀρεῖν δειλίαν* would be very strange in this sense: it differs altogether from *ἀρεῖν θυμὸν, animos tollere*. Translate, 'Do take it quietly, and not bring upon yourself the charge of cowardice.' Cf. Aesch. Theb. 239, *οὐ σίγα μηδὲν τῶνδ' ἐρεῖς κατὰ πτόλιν*;

76. *ἀρκείτω*, used personally, as in Antig. 547, *ἀρκέσω θνήσκουσ' ἐγώ*.

77. *ἀνὴρ*, 'a man,' i.e. valiant, and one deserving of the name. Cf. Oed. Col. 393. This is a common Attic use; so in Ar. Equit. 178, *καὶ πῶς ἐγὼ ἀλλαντοπώλης ὢν ἀνὴρ γενήσομαι*; Ibid. 333, *ἀλλ' ὃ τραφεὶς δευτέρῃ εἰσιν ἄνδρες οἵτερ εἰσιν*. Plat. Symp. p. 192, A, &c. Hermann however thinks the meaning is, 'mad or not mad, his prowess is *but that* of a man, and you ought to face it.' 'And so I would' (says Ulysses, v. 82), 'were he in his right senses.' The goddess virtually asks, why Ajax should be feared now, if he was not feared before.

78. *τανῦν ἔτι*. Viz. *ἀνὴρ πρόσθεν ἐχθρὸς καὶ νῦν ἐχθρὸς ὢν*.

81. Mr. Blaydes prints this verse

- ΟΔ. φρονοῦντα γάρ νιν οὐκ ἂν ἐξέστην ὀκνῶ.
 ΑΘ. ἀλλ' οὐδὲ νῦν σε μὴ παρόντ' ἴδῃ πέλας.
 ΟΔ. πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὄρα ;
 ΑΘ. ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα. 85
 ΟΔ. γένοιτο μέντ' ἅν' ἑοῦ τεχνωμένου.
 ΑΘ. σίγα νυν ἐστὼς καὶ μέν' ὥς κυρεῖς ἔχων.
 ΟΔ. μένοιμ' ἂν' ἤθελον δ' ἂν ἐκτὸς ἂν τυχεῖν.
 ΑΘ. ὦ οὔτος, Αἴας, δευτέρον σε προσκαλῶ.
 τί βαιὼν οὕτως ἐντρέπει τῆς ξυμμάχου ; 90

ΑΙΑΣ.

- ὦ χαῖρ' Ἀθάνα, χαῖρε Διογενὲς τέκνον,
 ὥς εὖ παρέστης· καί σε παγχρύσοις ἐγὼ
 στῆψω λαφύροις τῆσδε τῆς ἄγρας χάριν.
 ΑΘ. καλῶς ἔλεξας. ἀλλ' ἐκεῖνό μοι φράσον,
 ἔβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῶ ; 95
 ΑΙ. κόμπος πάρεστι κοῦκ ἀπαρνοῦμαι τὸ μῆ.
 ΑΘ. ἦ καὶ πρὸς Ἀτρεΐδαισιν ἤχμασας χέρα ;
 ΑΙ. ὥστ' οὐποτ' Αἴανθ' οἶδ' ἀτιμάσουσ' ἔτι.

without an interrogation. In the next, he wrongly supplies ἰδεῖν with ἐξέστην. Verbs of this kind, like ἐκβῆναι δρον, *silvas egredi, evadere* &c., often take the accusative. Other editors have compared Dem. p. 460, οὐδένα πάποτε κίνδυνον ἐξέστησαν.

83. ἀλλ' οὐδὲ νῦν. 'Why, not even now (when he is *not* in his right senses) is there any fear of his seeing you near him,' i. e. near enough to get at you.

85. καὶ δεδορκότα. 'I will make them see dimly, though they retain the power of sight.'

87. ὥς κυρεῖς ἔχων, 'as you are at this present time.' (Not, 'as you *happen* to be in at present,' Mr. Palmer.) Not *chance*, but coincidence of time, is the true meaning of this phrase, as in the next verse, 'to be out of the way just now.' See Phil. 186.

90. ἐντρέπει, 'care for.' So τοῦ δὲ σοῦ φόβου οὐκ ἂν στραφεῖν, inf. 1117. Properly, 'to turn round at some one's call;' hence to regard, attend to, &c. Compare μετατρέπεσθαι and ἐντρέπεσθαι ἥτορ in Homer.—τῆς ξυμμάχου, said according to the delusion of Ajax, who

fancies the goddess is on his side.

92. παρέστης, *ades*. He does not say πέφνηας, and it may be doubted if the goddess was even now visible. Prof. Jebb, assuming this, and consequently supposing that three actors were at once on the stage, argues from it the lateness of the play, or at least, the composition of it shortly after the novelty had been introduced.—παγχρύσοις κ.τ.λ. "It is part of his madness that Ajax regards the goddess as his ally, and promises offerings to the deity whose help he had so scornfully rejected." Prof. Campbell. 'Thank you,' replies Athena; 'but tell me this, did you make a successful onslaught on the Grecian host?'

97. ἤχμασας. A more poetic,—we might perhaps say, in regard to the artificial style of Sophocles, a more pedantic,—term than ὥπλισας. Mr. Blaydes gives ἤμας, with Musgrave, comparing inf. 453, and so Wunder. But the Schol. has σὺν αἰχμῇ ἐκίνησας. We have αἰχμάσαι τάδε in Trach. 354. Il. iv. 324, αἰχμὰς δ' αἰχμάσσουσι νεώτεροι.

98. οἶδε. "Ajax identified the Atreidae

- ΑΘ. τεθναῖσιν ἄνδρες, ὡς τὸ σὸν ξυνήκ' ἐγώ.
 ΑΙ. θανόντες ἤδη τὰμ' ἀφαιρείσθων ὄπλα. 100
 ΑΘ. εἶεν, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου,
 ποῦ σοι τύχης ἔστηκεν ; ἡ πέφευγέ σε ;
 ΑΙ. ἡ τοῦπίτριπτον κίναδος ἐξήρου μ' ὅπου ;
 ΑΘ. ἔγωγ' Ὀδυσσῇ τὸν σὸν ἐνστάτην λέγω.
 ΑΙ. ἡδιστος, ὦ δέσποινα, δεσμώτης ἔσω 105
 θακεῖ· θανεῖν γὰρ αὐτὸν οὐ τί πω θέλω.
 ΑΘ. πρὶν ἂν τί δράσης ἡ τί κερδάνης πλέον ;
 ΑΙ. πρὶν ἂν δεθεῖς πρὸς κίον' ἐρκείου στέγης
 ΑΘ. τί δῆτα τὸν δύστηνον ἐργάσει κακόν ;
 ΑΙ. μάλιστα πρῶτον νῶτα φοινηχθεὶς θάνῃ. 110
 ΑΘ. μὴ δῆτα τὸν δύστηνον ὧδέ γ' αἰκίσῃ.
 ΑΙ. χαίρειν, Ἀθάνα, τὰλλ' ἐγώ σ' ἐφίεμαι·
 κείνος δὲ τίσει τήνδε κοῦκ ἄλλην δίκην.
 ΑΘ. σὺ δ' οὖν, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν,
 χρῶ χειρὶ, φείδου μηδὲν ὧνπερ ἐννοεῖς. 115
 ΑΙ. χωρῶ πρὸς ἔργον· τοῦτό σοι δ' ἐφίεμαι,

with the two rams, his treatment of which is described vv. 237 seqq." Prof. Jebb. "He has them in the tent, close at hand." Prof. Campbell.—*Ἄπαντα*, proudly said, and with the emphasis of self-consciousness.

99. τὸ σὸν, 'as I understand from your account.' Aesch. Ag. 533, ὡς νῦν τὸ σὸν δὴ, καὶ θανεῖν πολλὰ χάρις. Cf. inf. 1401.

100. τὰ ἐμὰ, i. e. which ought to be mine.

103. ἐπίτριπτον, 'good-for-nothing,' one who has had blows well rubbed upon him. So προστριβεσθαι and ἐπιτριβεσθαι are often used. *Versutum*, Wunder. Prof. Campbell explains it 'worn down,' 'fine,' comparing τριβὴν and περιτριμμά ἀγορᾶς, which involve the notion of wasting time. The Schol. rightly has μαστίγιον.—Hesych. κίναδος· θηρίον, ὄφις. Photius, Lex., ἰδίως Σικελιώτας φασὶ τὴν ἀλώπεκα κινάδιον καλεῖν.

104. τὸν σὸν ἐνστάτην. 'Who stood in your way in the matter of the arms,' τὸν ἐνστάμενόν σοι ἐπὶ τῆς κρίσεως, Schol.—Hesych. ἐνστάτης· ἐχθρὸς ἐνιστάμενος, καὶ μὴ ἀναχωρῶν.

108. πρὸς κίονα. The central pillar

that supported a peaked roof, ὀψληῖς στέγης στύλον ποδῆρη, Agam. 898. The "grandiloquent expression," Prof. Campbell says, is due to his madness. Prof. Jebb translates "a pillar in the court."

110. θάνῃ. Somewhat laxly repeated, though under the special condition, from v. 106. "I would not have him die till he is whipped to death." Prof. Campbell.

112. ἐγώ. This is one of very few passages in which no emphasis seems to be conveyed by the personal pronoun, unless, perhaps, there is some antithesis to κείνος.—σε, as in λέγω σε χαίρειν &c. Cf. El. 1456.—χαίρειν, 'to have your way.' The meaning is simple, but the Schol. misunderstood it.—ἐφίεμαι here = κελεύω, more commonly so used in the historic tenses.

114. σὺ δ' οὖν. 'Very well, then, do you, as you say it is a pleasure to you so to act, make a free use of your hand, spare him in nothing of what you intend to do.' With μηδὲν we may supply δρᾶν, as φείδεσθαι takes a genitive. Linwood explains μηδὲν φείδου (ἐκείνου) ὧνπερ ἐννοεῖς.—With the willing answer to this request, Ajax retires within his tent.

- τοιάνδ' αεί μοι ξύμμαχον παρεστάναι.
 ΑΘ. ὀρᾷς, Ὀδυσσεύ, τὴν θεῶν ἰσχὺν ὄση ;
 τούτου τίς ἄν σοι τάνδρὸς ἢ προνούστερος,
 ἢ δρᾷν ἀμείνων ἡρέθη τὰ καίρια ; 120
 ΟΔ. ἐγὼ μὲν οὐδέν' οἶδ'. ἐπιοικτείρω δέ νιν
 δύστηνον ἔμπας, καίπερ ὄντα δυσμενῇ,
 ὁθύνεκ' ἄτη συγκατέζευκται κακῇ,
 οὐδὲν τὸ τούτου μᾶλλον ἢ τοῦμὸν σκοπῶν.
 ὀρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν 125
 εἰδῶλ' ὅσοιπερ ζῶμεν ἢ κούφην σκιάν.
 ΑΘ. τοιαῦτα τοίνυν εἰσορῶν ὑπέркоπον
 μηδέν ποτ' εἴπης αὐτὸς ἐς θεοὺς ἔπος,
 μηδ' ὄγκον ἄρῃ μηδέν', εἰ τινος πλέον
 ἢ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει. 130
 ὥς ἡμέρα κλίνει τε κἀνάγει πάλιν
 ἅπαντα τάνθρώπεια· τοὺς δὲ σῶφρονας
 θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακοὺς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τελαμώνιε παῦ, τῆς ἀμφιρύτου
 Σαλαμῖνος ἔχων βάθρον ἀγχιάλου, 135

119. σοι. The ethical dative after *εἰρέθη*, not governed by *προνούστερος*. 'Whom could you have found to behave more considerably or to act more opportunely than Ajax,' i. e. in his ordinary capacity? Prof. Jebb quotes Il. vii. 289, where *πινυτή*, 'good sense,' is attributed to Ajax, though in xiii. 824 he is called *βουγῆδιος*, 'a hulking lout.' The meaning is, 'here is a man who had excellent common sense, but who now, through the power of the gods in perverting it, has done the most foolish things.'

122. *ἔμπας, δμως, tametsi*.—*ἔτη κακῇ*, 'a mischievous delusion.' (Or simply *gravi malo*.) The metaphor from a yoke-horse is extremely frequent in tragedy. Cf. inf. 736.

127—33. Athena moralizes on the sentiments expressed by Ulysses. To her conversation, says Prof. Campbell (from Jebb), we may attribute the modera-

tion shown by him at the end of the play.

129. *ἔρῃ*, 'assume.' See v. 75.—*ὄγκον*, 'conceit,' puffed up notions of your own prowess or cleverness.

131. *κλίνειν* and *ἀνάγειν*, 'to depress and lift up' (Phil. 866) are metaphors from the beam of a balance.—*ἡμέρα*, 'diuturnitas temporis,' Linwood. Others think 'a day,' i. e. a single day, is meant.

133. *καὶ στυγοῦσι*, i. e. as they favour the one, so they dislike the other.

134. The chorus of Salaminian sailors, friends and staunch supporters of (and as we say, 'believers in') Ajax, come to his tent, as represented on the stage, and as they march along, sing the anapaestic parodos. They are indignant at the charge brought against him, and attribute it to the envy which is apt to assail those in high places.

135. *βέθρον*. An island, resting firmly

σὲ μὲν εὖ πρᾶσσοντ' ἐπιχαίρω
 σὲ δ' ὅταν πληγὴ Διὸς ἢ ζαμενῆς
 λόγος ἐκ Δαναῶν κακόθρους ἐπιβῇ,
 μέγαν ὄκνον ἔχω καὶ πεφόβημαι
 πτηνῆς ὡς ὄμμα πελείας.

140

ὡς καὶ τῆς νῦν φθιμένης νυκτὸς
 μεγάλοι θόρυβοι κατέχουσ' ἡμᾶς
 ἐπὶ δυσκλείᾳ, σὲ τὸν ἵππομανῇ
 λειμῶν' ἐπιβάντ' ὀλέσαι Δαναῶν
 βοτὰ καὶ λείαν,

145

ἥπερ δοριληπτος ἔτ' ἦν λοιπῇ,
 κτείνοντ' αἰθωνι σιδήρῳ.
 τοιούσδε λόγους ψιθύρους πλάσσω
 εἰς ὧτα φέρει πᾶσιν Ὀδυσσεὺς,
 καὶ σφόδρα πείθει. περὶ γὰρ σοῦ νῦν
 εὐπιστα λέγει, καὶ πᾶς ὁ κλύων
 τοῦ λέξαντος χαίρει μᾶλλον
 τοῖς σοῖς ἄχεσιν καθυβρίζων.

150

amidst the waves, is appropriately called a rocky platform, or immovable seat. Prof. Jebb seems to confuse a 'firm throne in an island' with the island itself, though he rightly explains γῆς τὸδ' αἰτεινὸν βᾶθρον, said of Lemnos, in Phil. 1000.—ἀγχιάλου, a common-place epithet of any small island, in which every πόλις is of necessity near the sea.—Donaldson, New Crat. § 304, approves Bothe's correction βᾶθρον ἀγχιάλου.

136. ἐπιχαίρειν, properly 'to exult over,' is here used for χαίρειν. Cf. Aesch. Theb. 815, χαίρειν—πόλιν ἐδ' ἐπράσσουσιν. The meaning here is, χαίρω ὅταν εὖ πράσῃς, as the context shows.

138. ὅταν—ἐπιβῇ. The subjunctive implies that such a slander may happen again,—'whenever a stroke from Zeus or the violent language of abuse has assailed you, I am (ever) in great fear, and am scared, even as the dove shows fear by its eye in its flight,' or 'as the timid-eyed dove.'

141. τῆς νῦν φθιμένης, i. e. τῆς παρελθούσης. More properly, 'a report of what was done by you last night.' Schol. ὡς καὶ τῆς παρελθούσης νυκτὸς ἐν φόβῳ γηγόναιεν ἐπὶ τῇ σῇ δυσκλείᾳ.

Rather, 'reports to our discredit,' as the character of the Salaminians generally was at stake.

143. τὸν ἵππομανῇ. A common-place epithet of a field in which horses frisk and race about without restraint. Compare Trach. 188, ἐν βουθερεῖ λειμῶνι. Theoc. ii. 48, ἵππομανὲς φυτὸν ἐστὶ παρ' Ἀρκάσι, τῷ δ' ἐπὶ πᾶσαι καὶ πᾶλοι μαίνονται ἂν ὄρεα καὶ θοαὶ ἵπποι. The Schol. doubted whether the epithet belongs to σε or to λειμῶνα. I have no doubt myself that the latter is right, though Mr. Palmer at some length defends the former. The chief objection lies in the strangeness of the compound applied to human madness. Schol. μεγάλως μαίνόμενον, ἢ γὰρ τῶν ἵππων μανία χαλεπωτέρα ἐστίν.

146. This verse, without the proper caesura, reads somewhat like an interpolation.

150—1. νῦν—λέγει. Schol. ὅτι ἐν ἀτυχίᾳ καθέστηκας, τῆς ἡττῆς χάριν.

152. τοῦ λέξαντος μᾶλλον. "As the rumour spreads and gains in strength, the spiteful joy of each new hearer is louder and more confident." Prof. Jebb.

- τῶν γὰρ μεγάλων ψυχῶν ἰεῖς
οὐκ ἂν ἀμάρτοι· κατὰ δ' ἂν τις ἐμοῦ 155
τοιαῦτα λέγων οὐκ ἂν πείθοι.
πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει.
καίτοι σμικροὶ μεγάλων χωρὶς
σφαλερὸν πύργου ῥῦμα πέλονται·
μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν 160
|| καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.
ἀλλ' οὐ δυνατὸν τοὺς ἀνοήτους
τούτων γνώμας προδιδάσκειν.
|| ὑπὸ τοιούτων ἀνδρῶν θορυβεῖ
χῆμεῖς οὐδὲν σθένομεν πρὸς ταύτ' 165
ἀπαλέξασθαι σοῦ χωρὶς, ἄναξ.
ἀλλ' ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,

154. *ιεῖς*. Verbs of aiming regularly take a genitive, as *τοξεύειν τινος* &c. For *ἀμάρτοι* Laur. by the first hand has *ἀμάρτοις*, which Linwood and Mr. Blaydes prefer. The scholia strangely combine both readings, *κατὰ μὲν τῶν μεγάλων ψυχῶν ἰεῖς τις οὐκ ἂν ἀμάρτοις*. Either is easily defensible. 'When one aims at great souls, one is not likely to miss; but against *me* if a man said such things, he would hardly convince his hearers.' The contrast, says Prof. Jebb, is between a *βασιλεὺς* and one of the people.—Hesych. *ἀμάρτοις* ἀποτύχοις.

157. *τὸν ἔχοντα*, 'the wealthy,' and indirectly, 'the man of influence,' *τὸν δυνατόν*. See Eur. Alc. 57, where *τῶν ἐχόντων* = *πλουσίων*.

159. *σφαλερόν*. Hesych. *σαθρόν, ἀβέβαιον, ἐπικίνδυνον, ἐπισφαλές*.

161. *ὀρθοῖτο*. As large stones are kept in their place in a Cycloped wall by small ones inserted in the interstices. 'As the small (by union) with the great, so the great will be best kept straight by the smaller.' The ingenious and satisfactory explanation of Dr. Donaldson, New Crat. § 465, who, referring to a parallel passage in Plato, Legg. p. 902, D, observes "it is very strange that all the commentators have failed to perceive this obvious interpretation." He adds, that the poet himself by v. 162 shows that the chorus is reciting a proverb. Prof. Jebb therefore misses the point in

translating "a slippery garrison for the walls,"—a phrase in itself not very intelligible.

165. *ἡμεῖς κ.τ.λ.* 'And we have no power against these charges, to ward them off from ourselves, unless you assist us.' The sense is simple enough; but Mr. Blaydes translates 'to make any reply to this.' (Schol. *ἀντιτάσθαι*.)

167. *ἀλλ' ὅτε κ.τ.λ.* 'Well! albeit, when they have got safely out of your sight, they chatter like a flock of birds, yet the moment you appear, they will cower in silence in alarm at the mighty vulture' (lit. 'perhaps, if you were on a sudden to appear, they would' &c.). Ajax is not compared to a vulture which frightens the birds, but he is described as the vulture himself. For this confusion of the object with the thing to which it is compared, cf. Aesch. Suppl. 223, *ἐν ἀγνῷ δ', ἐσμὲς ὡς πελειάδων, ἴεσθε κίρκων τῶν ὁμοπτέρων φόβῳ*. By *σιγῇ* and *ἄφωνοι* is meant, that the slanderers would not have another word to say. With *ἀλλὰ* we might supply *οὐ μέλει αὐτῶν ὅτε γὰρ κ.τ.λ.* More logically the proposition would stand thus: *εἰ γὰρ καὶ νῦν παταγοῦσιν φυγόντες σε, θμῶς φανέλς φόβῳ ἐκπλήσσεις*. Linwood supposes the poet meant to say *ἡμεῖς οὐδὲν σθένομεν πρὸς ταῦτα*,—*ἀλλὰ τάχ' ἂν, εἰ σὺ φανείης, πτήξειαν*, but confused the passage by inserting the clause *ὅτε γὰρ δὴ κ.τ.λ.*

παταγούσιν ἄτε πτηνῶν ἀγέλαι·
 μέγαν αἰγυπιὸν δ' ὑποδείσαντες
 τάχ' ἂν ἐξαίφνης, εἰ σὺ φανείης, 170
 σιγῇ πτήξειαν ἄφωνοι.
 ἦ ρά σε Ταυροπόλα Διὸς Ἄρτεμις, στρ.
 ὦ μεγάλα φάτις, ὦ
 μᾶτερ αἰσχύνας ἐμᾶς,
 ὥρμασε πανδάμους ἐπὶ βούς ἀγελαίας, 175
 ἦ πού τιнос νίκας ἀκάρπτωτον χάριν,
 ἦ ρά κλυτῶν ἐνάρων
 ψευσθεῖς, ἀδώροις εἴτ' ἐλάφηβολαίς ;
 ἦ χαλκοθώραξ † ἦ τιν' Ἐνυάλιος

It is not easy to trace the poet's reasoning in ἄλλα κ.τ.λ., but perhaps he virtually meant ἄλλα γὰρ τάχα σιγὴν ζῶσι. Wunder, after Dobree, omits ὑποδείσαντες, and makes μέγαν αἰγυπιὸν —πτήξειαν the apodosis.

172. "Hitherto the chorus have not even entertained the possibility of the charge against Ajax being true. But now they begin to ask themselves if it is possible that Ajax may have been driven to such an act by the wrath of some offended deity?" Prof. Jebb. Similarly in Hippol. 142 seqq. the illness of Phaedra is attributed to Pan, Hecate, the Corybantes, or to some offence against Artemis Dictynna. Mr. Davies (on Agamemnon v. 511) remarks that Ἄρτεμις Ταυροπόλα and Ἐνυάλιος are mentioned as the probable agents of the madness of Ajax, because they are indigenous divinities. At all events, the worship of the goddess was established at Brauron in the near neighbourhood; see Iph. T. 1456, Ἄρτεμιν δέ νιν βροτοὶ τὸ λοιπὸν ὑμνήσουσι Ταυροπόλον θεάν. Ibid. v. 1462, σὺ δ' ἄμφι σεμνὰς, Ἰφιδέγεια, κλίμακας Βραυρωνίας δεῖτ' ἴσθαι κληδουχεῖν θεάς. See Hesych. in Ταυροπόλα and Ταυρῶ, and Phot. Lex. in Ταυροπόλον.

176. ἀκάρπτων. There is no way of exactly translating such an expression, or the similar one ἀνέρος ἀθύτων πελάγων in Hippol. 147. The meaning is, 'on account of the fruits of some victory not being paid;' but this is confused with καρπὸν οὐκ ἔχουσα νίκης χάριν. Schol. διὰ χάριν τινὸς νίκας, ἥς καὶ

καρποὺς οὐκ ἔδέξατο. Prof. Campbell points out that χάριν may here mean 'the giving of a victory.' This is supported by another scholium, ἄρα χαρίζομένη σοι τὸ νικᾶν καρπὸν καὶ ἀπαρχὰς οὐκ ἔδέξατο τῆς νίκης;—For ἡ που Linwood and Wunder read, with Lobeck, ἡ που. In this case it would be better to mark the question at ἀγελαίας. 'Was it Artemis who urged you on? Then it was doubtless because she had been disappointed of her expected honours in war or hunting: or was it the War-god &c.?'

178. The MSS. give ψευσθεῖσα δάροις, but the Schol. must have found ἀδώροις. His comment is, ἡ ἀπὸ κυνηγεσιῶν δῶρα οὐ λαβοῦσα. Mr. Palmer attempts to defend the vulgate, "or else because she has been defrauded on account of the gifts of noble spoils (not having been such as they ought to have been)."

179. As Homer and Aristoph. Pac. 457 appear to distinguish Ἄρηι from Ἐνυάλιος, and as Aeschylus calls Ares χρυσοσπῆλῃς δαίμων (Theb. 107), we may perhaps here follow the MSS. and scholia (διαστέλλει τὸν Ἄρεα ἀπὸ τοῦ Ἐνυαλίου) in retaining ἡ—ἦ against the corrections σοὶ τιν', αὐ τιν' (Prof. Campbell), εἰ τιν', ἦ τιν', μή τιν'. Prof. Campbell objects, that if the difference between the two gods can be maintained, it is out of place here. He remarks that Pindar, Isthm. v. 54, associates Enyalios with the prowess of Ajax; and it seems he was a δαίμων ἐπιχώριος. As Ares was on the side of the Trojans, ἔννοῦ δордs can only refer to Enyalios as the

μομφὰν ἔχων ξυνοῦ δορὸς ἐννυχίοις	180
μαχαναῖς ἐτίσατο λώβαν ;	
οὐ ποτε γὰρ φρενόθεν γ' ἐπ' ἀριστερά, ἀντ.	183
παῖ Τελαμώνος, ἔβας	
τόσσον ἐν ποίμναις πίτνων	185
ἦκοι γὰρ ἂν θεία νόσος· ἀλλ' ἀπερύκοι	
καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν.	
εἰ δ' ὑποβαλλόμενοι	
κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς,	
ἣ τὰς ἀσώτου Σισυφιδᾶν γενεᾶς,	190
μὴ * μοί γ', ἄναξ, ἔθ' ὧδ' ἐφάλοις κλισίαις	
ὄμμ' ἔχων κακὰν φάτιν ἄρη.	193
ἀλλ' ἄνα ἐξ ἐδράνων, ὅπου μακραίωνι	ἐφωδ.
στηρίζει ποτὲ τᾷδ' ἀγωνίῳ σχολᾷ	195

ally of the Greeks. Prof. Jebb thinks δὴ τι' not improbable. The true reading is somewhat uncertain.

180. *μομφὰν ἔχων*. Dissatisfied that the aid of an allied spear was not duly acknowledged.—*μαχαναῖς*, 'by (prompting this) nocturnal enterprise.' Mr. Blaydes; and similarly Linwood. Less correctly, I think, Prof. Jebb, 'by nightly wiles,' i. e. subtle and malignant promptings in the dead of night. Mr. Palmer says "the device itself" is meant, "and not the suggestion of the thought." What follows, *φρενόθεν γε*, 'from your own thoughts' or suggestions, is contrasted with all the preceding surmises, not with the last alone. The Schol. seems to have construed ἐπ' ἀριστερά *φρενόθεν*, which he explains οὐ γὰρ ἐπὶ τοσούτων ἀφρονείς ὡς ἀνευ αἰτίας θέλειν ἐμπεσεῖν τοῖς ποιμνίοις.—*πίτνων* is 'in thus falling on the flocks.'

186. *ἦκοι γὰρ ἂν*. ('No! it cannot be that; it *must* be some god-sent delusion; for a divine madness may have come.' Schol. *ἐοικε γὰρ εἶναι θεῶν νόσος*. The optative of *ἦκειν* in the sense of *venerit* is to be noticed. See El. 797. Prof. Jebb translates "must come," and he explains the γὰρ by a different ellipse.

188. *ὀποβαλλόμενοι*, taking up from others and adopting rumours of which they are not the authors. Cf. *ὀπόβλητον στόμα*, 'speaking at the dictation of

another,' Oed. Col. 794.

189. οἱ μεγάλοι βασιλῆς. "Atridas dicit." Linwood.

190. *Σισυφιδᾶν*. See Phil. 417.—*γενεᾶς*, sc. *βασίλεις τις*, viz. Ulysses. Linwood suggests *Σισυφίδας*. But cf. v. 202.

191. *μὴ μοί γ'* is Mr. Blaydes' correction for *μὴ μὴ μ'*, though in his own text he gives *μὴ μηκέτ' ἄναξ*, and *ἐμμένω* for *ὄμμ' ἔχων*. It is very difficult to explain *με*, by the general notion implied of *μὴ με διαβδλῃς αὐτὸς διαβαλλόμενος* (Jebb), and equally difficult to defend the elision of *μοι*. The Schol. however says τὸ πλήρες, *μὴ μὴ μοι*. Linwood admits the rarity of such an ellipse, but adds "certe *μ'* hoc quidem loco pro *μοι* positum fuisse crediderim."—*ὄμμ' ἔχων*, Schol. *κρυπτόμενος ἐν ταῖς ἐφάλοις κλισίαις*. Others translate, 'gazing on the tents by the sea.' In either case *κλισίαις* is a dative of place.

195. *ὅπου—ποτέ*. 'Wherever it is that you are now fixed to the spot in this long rest from the contest.' Others, with the Schol. *τὸν* (l. τῷ) *ἀγῶνα ἐμποιούντ'ι σοι*, understand 'troubles,' 'anxious' rest. "An intermission which is both contentious and perilous," Prof. Campbell. Wunder says (not. crit.) "I have little doubt that Sophocles wrote *μακράων*," and he reads in the next line *ποτὶ*, since *ὅπου ποτέ* would imply that the chorus did not know where Ajax was.

ἄταν οὐρανίαν φλέγων. ἐχθρῶν δ' ὕβρις
 ἀτάρβητος ὀρμᾶται
 ἐν εὐανέμοις βάσσαις,
 ἀπάντων κατχαζόντων γλώσσαις
 βαρυνάληγτ', ἐμοὶ δ' ἄχος ἔστακεν.

200

ΤΕΚΜΗΣΣΑ.

ναὸς ἄρωγοὶ τῆς Αἴαντος,
 γενεᾶς χθονίων ἀπ' Ἐρεχθειδῶν,
 ἔχομεν στοναχὰς οἱ κηδόμενοι
 τοῦ Τελαμῶνος τηλόθεν οἴκου.
 νῦν γὰρ ὁ δεινὸς μέγας ὠμοκρατῆς
 Αἴας θολερῶ
 κεῖται χειμῶνι νοσήσας.

203

ΧΟ. τί δ' ἐνῆλλακται † τῆς ἡμερίας

On the other hand, *στηρίζεσθαι* *πρὸς* *τινι* seems very doubtful Greek.—*φλέγων*, Schol. *ζωπυρῶν, ἀνεγείρων*. 'Aggravating,' Mr. Blaydes. "Inflaming the heaven-sent plague," Prof. Jebb. "Making calamity blaze to the sky," Prof. Campbell, who thinks the metaphor from a conflagration is continued in the next words. Translate, 'for the insolence of thy enemies goes forth with boldness undaunted in the breezy dells, while they all jeer at you with their tongues in words that cause us deepest pain.' The MSS. and Schol. have *βαρυνάληγτα*, which Dindorf alters to *βαρυνάληγτος*. Not the adverb, but the accusative after *κατχαζόντων* seems intended. Most of the editors adopt the conjecture of Dindorf, *κατχαζόντων*. The MS. Laur. has *κακχαζόντων*. This form might be defended on the analogy of *ἄκχος, βρόκχος*, and the Italian *acqua*, viz. by a lengthening of the guttural in pronunciation. The nasalized form of the root occurs in the Homeric *κατχαλῶν*, 'chuckling.'—Wunder reads *ᾤδ' ἀτάρβητος*, and the neuter plural may have come from the feminine termination.

200. *ἔστακεν*, stands steadfast, i. e. departs not, Hesych. *κεῖται*. The antithesis which Mr. Palmer finds between the report that speeds along and the grief that stands still, is a rather feeble one. Linwood however propounds a similar idea, that *στηρίζει* and *ὀρμᾶται*

are thus contrasted. "Ajax semper in uno loco obsidiis obnoxius sedet: [dum] inimici apertos quasi per saltus vagantur, occasionem illum laedendi nunquam non captantes."

201. Tecmessa, the captive concubine of Ajax (v. 488), not knowing that the chorus have already heard the report, comes in great grief to inform them that her renowned Ajax is down with an attack of madness. Though islanders, (*νησιῶται*, whom the Athenians usually held in some contempt,) they are here complimented as Athenian *ἄσολοι*, and descendants from Erechtheus. The Schol. observes that this is done to keep the allegiance of Salamis steadfast to the mother country.

202. *γενεᾶς*, = *γενόμενοι*. Cf. 190.

204. *τηλόθεν*. 'We, who have a concern for the house of Telamon without any close connexion with it.' Whether *δντες* or *δντος* should be supplied, the Schol. is in doubt. Linwood adopts the latter.

205. *ὠμοκρατῆς*, 'stern in command.' They speak as comrades who have experienced the short temper of their captain. See v. 548. By a naval metaphor, derived from a disturbed and muddy sea, they speak of him as ailing from a malady that deprives him of clear thought. Cf. Prom. V. 885, *θολεροὶ δὲ λόγοι παλιν εἰκὴ στυγνῆς πρὸς κύμασιν ἄτης*.

208. With Linwood, I regard *ἡμερίας* as probably corrupt; and the correction

- νὺξ ἦδε βάρος ;
παῖ τοῦ Φρυγίου Τελεύταντος, 210
λέγ', ἐπεὶ σε λέχος δουριάλωτον
στέρξας ἀνέχει θούριος Αἴας·
ὥστ' οὐκ ἂν αἰδρὶς ὑπείποις.
- ΤΕ. πῶς δῆτα λέγω λόγον ἄρρητον ;
θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει. 215
μανίᾳ γὰρ ἀλούς ἡμῖν ὁ κλεινὸς
νύκτερος Αἴας ἀπελωβήθη.
τοιαυτ' ἂν ἴδοις σκηνῆς ἐνδον
χειροδαίκτη σφάγι' αἰμοβαφῇ,
κείνου χρηστήρια τάνδρός. 220
- ΧΟ. οἶαν * ἔδειξας ἀνέρος αἰθοπος ἀγγελίαν στρ.
ἄτλατον οὐδὲ φευκτᾶν,

of Thiersch, *ἡρεμίας*, as of little value, since it destroys the antithesis between night and day, which seems intended. Adopting this, Prof. Jebb translates, 'And by what heavy chance has the night been varied from its wonted stillness?' I doubt if this sense can be extracted from the Greek. And to supply *ῥας* with *ἡμερίας* seems a licence without precedent. The Schol. has a remarkable gloss, *ἀντὶ τῆς ἀηδοῦς φορᾶς*, and *ποῖον βάρος ἔλαβεν αὐτῇ ἢ νύξ ἀπὸ τῆς προτέρως ἀηδίας*; The variant he records, *ἀημερίας*, is only the Doric α super-scribed over *ῆ*. It is hardly credible that he could have confounded *ἀημ* with *ἀηδ*, but it is difficult to suggest anything better than *τί δ' ἐνῆλλακται τοῦ πρὶν ἀηδοῦς κ.τ.λ.*

210. *Τελεύταντος* was pronounced with the liquid doubled. See many examples of this given on Aesch. Cho. 1038. It is surprising that so many editors should adopt Dindorf's reading, which violates the anapaestic pause, *τοῦ Φρυγιοῦ Τελεύταντος*. Porson's proposal *σὺ Τ.* involves a false use of the pronoun.—In the "Homer" of Sophocles the parentage of Tecmessa had doubtless been given.

212. *ἀνέχει*, lit. 'upholds,' 'maintains,' has the notion of familiar fondness, as the nightingale is described in Oed. Col. 674, *τὸν οἰνῶπ' ἀνέχουσα κισσόν*. Eur. Hec. 119, *τῆς μαντιπόλου βᾶκχης ἀνέχων λέκτρ'* 'Αγαμέμνων. Schol. *ἀντὶ τοῦ ἀνυψοῦ, τιμᾶ*.

213. *οὐκ αἰδρὶς*. 'You must be able with full knowledge to suggest a reason. For *ὑπειπεῖν* see Eur. Suppl. 1171, and Herc. F. 962.

216—17. Mr. Palmer thinks *ὁ κλεινὸς νύκτερος* form two descriptive epithets, "our famous night-marauding Ajax." It seems however simpler to take *νύκτερος* = *νύκτωρ*, 'disgraced (made a fool or) himself by a night-adventure,' or (with Linwood) *nocte furore capius*.

220. *χρηστήρια*, 'victims,' as if slain for a sacrifice. Aesch. Suppl. 450, *πесεῖν χρηστήρια θεοῖσι πολλοῖς πολλὰ*. Theb. 230, *σφάγια καὶ χρηστήρια θεοῖσιν ἔρδειν*. —*κείνου τοῦ ἀνδρός*, i. e. of that once renowned and illustrious hero, who has now become a mere cattle-killer.

221. *ἀνέρος ἀγγελίαν*, 'a report about a man,' as inf. 998, *σοῦ βᾶσις*.—*αἰθοπος* Dind., an epic form, recognized by Hesych. in *αἰθονα*, and compared with *αἰθων* *λῆμα*, Aesch. Theb. 448, *αἰθων γὰρ ἄνθρωπος*, Rhes. 122, i. e. *θερμὸς, θρασὺς, αὐθάδης*. But the Schol. with most of the MSS. has *αἰθοπος*, and Hesych. *αἰθοπος* *διαπύρου, μέλανος, and αἰθονα* *μέλανα* *πυρώδης, ἢ θερμαντικόν*. There seems no authority for the shortened genitive of *αἰθων*, for *αἰθονα* in Hesych. is probably an error for *αἰθονα*. In Laur. there is an erasure which leaves the original reading uncertain.—*οἶαν*, of course, is an exclamation, not a question. —*ἔδειξας ἀνέρος* is Wunder's reading for *ἐδήλωσας ἀνδρός*. See on 245.

- 225 τῶν μεγάλων Δαναῶν ὑπο κληζομέναν, 225
 τὰν ὁ μέγας μῦθος ἀέξει.
 οἴμοι φοβοῦμαι τὸ προσέρπον. περίφαντος ἀνὴρ
 θανεῖται, παραπλήκτῳ χερὶ συγκατακτὰς 230
 κελαινοῖς ξίφεσιν βοτὰ καὶ βοτῆρας ἵππονώμας.
 ΤΕ. ὦμοι· κεῖθεν κεῖθεν ἄρ' ἡμῖν 233
 δεσμῶν ἄγων ἤλυθε ποίμνην·
 ὦν τὴν μὲν ἔσω σφάζ' ἐπὶ γαίᾳς, 235
 τὰ δὲ πλευροκοπῶν δίχ' ἀνερρήγνυ.
 δύο δ' ἀργίποδας κριοὺς ἀνελῶν
 τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν
 ῥίπτει θερίσας, τὸν δ' ὀρθὸν ἄνω
 κίονι δῆσας 240

226. τὰν κ.τ.λ., 'which is exaggerated by the serious talk about it.' Prof. Campbell, "which the mighty rumour is setting abroad."

227. Aesch. Prom. 127, τὰν μοι φοβερὴν τὸ προσέρπον.—περίφαντος, 'in the sight of all.' Compare the Homeric ἐν περιφανομένῳ, 'in a spot visible all round.' Schol. φανερός ἐστιν διὰ ταῦτα ἑαυτὸν διαθήσει. Linwood thinks the sense may be 'it is evident he will kill himself.' Prof. Jebb, "the man will die a signal death," i.e. he will be stoned to death in public (inf. 254). And the Schol. has (θανεῖται) ἐπὶ τῶν Ἑλλήνων, οὐ θεόθεν. The chorus in their alarm perhaps exaggerate the matter, 'we shall see him kill himself' next.

232. Mr. Palmer retains ἵππονόμους of the MSS., contending (Appendix, p. 113—17) that "an iambic or trochaic dipodia in answer to a choriambus is a legitimate licence." This opens a wide and obscure question. It is quite possible that the word was pronounced ἵππονόμους. See on 199 and 210. But as ἵππονώμας occurs in Hippol. 1399, as a 'manager of steeds,' it seems here a fairly safe correction, and nearly every editor has admitted it. The Schol. strangely took the compound to mean τοὺς μεγάλους φυλάττοντας, as in v. 143 he tells us that some explained τὸν ἵππομανῆ by τὸν μεγάλως μανόμενον, and in v. 241 ἵπποδέτην βυτήρα is χαλιῶν μέγαν.

233—4. κεῖθεν ἄρα. The truth breaks upon Tecmessa, who had only said (v. 217) that animals lay slaughtered in the

tent. Now she understands that it was from the public herds that he had brought the animals alive into his tent, and killed and tortured them there.

235. τὴν μὲν (viz. ποίμνην, for τὰ μὲν τῆς ποίμνης) Laur. and Schol., τὰ μὲν εἶσω two or three of the inferior MSS. Compare ὦν for ὅν τῆς μὲν in Trach. 548.—ἔσω, here for ἐνδον.—σφάζ' most of the editors, needlessly, perhaps.

236. πλευροκοπῶν, 'by chopping the sides.' A butcher's term for dividing a carcass lengthwise. Compare θαλασσοκοπεῖν, a term from rowing, Ar. Equit. 830.

237. ἀνελῶν, 'taking up,' as was the custom in killing victims for a sacrifice; cf. λαβεῖν ἀέρδην, Aesch. Ag. 235. Here the action is opposed to σφάζ' ἐπὶ γαίᾳς.—ἀργίποδας, Schol. λευκόποδας.—γλῶσσαν ἄκραν, a sacrificial ceremony; see Ar. Pac. 1060, and Od. iii. 332. It was connected with the tongue being a kind of sacred interpreter of the gods' will, and it is the origin of a custom not yet extinct, of cutting off and laying aside the tip of a tongue on the table. (As a boy, I have known one kept for years to 'bring luck.') The Schol. seems to have thought that the act symbolized the silencing of the eloquent Nestor, but the 'two rams' doubtless were supposed by Ajax to be the two Atreidae.

239. Hesych. θερίσας· τὸ θέρος ἀγαγών.

240. δῆσας takes the dative from the sense of προσδήσας, or κίονι may be a 'dative of place.'

- μέγαν ἵπποδέτην ῥυτῆρα λαβὼν
παίει λιγυρᾷ μᾶστιγι διπλῇ,
κακὰ δεννάζων ῥήμαθ', ἃ δαίμων
κούδεις ἀνδρῶν ἐδίδαξεν. 244
- ΧΟ. ὦρα τιν' ἤδη κρᾶτα καλύμμασι κρυψάμενον ἀντ.
ποδοῖν κλοπὰν ἀρέσθαι,
ἧ θοδὸν εἰρεσίας ζυγὸν ἐζόμενον
ποντοπόρῳ ναὶ μεθεῖναι. 250
- τοίας ἐρέσσουσιν ἀπειλὰς δικρατεῖς Ἀτρεΐδαι
καθ' ἡμῶν· πεφόβημαι λιθόλευστον Ἄρη
ζυναλγείν μετὰ τοῦδε τυπείς, τὸν αἴσ' ἄπлатος
ἵσχει. 255
- ΤΕ. οὐκ ἔτι. λαμπρᾶς γὰρ ἄτερ στεροπῆς 257
ἄξας ὅξυς νότος ὥς λήγει.
καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.
τὸ γὰρ ἐσλεύσσειν οἰκεία πάθη 260
μηδενὸς ἄλλου παραπράξαντος,
μεγάλας ὀδύνας ὑποτείνει.

241. ῥυτῆρα, 'a rein,' occurs Oed. Col. 900.—ἵπποδέτην, perhaps, 'tied (or fastened) to horses,' as a bit is διὰδετος γένυος ἵππιας, Aesch. Theb. 115. But a tether or 'horse-tie,' or even a carriage-trace, may be meant.—διπλῇ, Schol. διπλώσας τὸν χαλινόν. Cf. Il. xi. 531, ὃς ἔρα φωνήσας ἵμασεν καλλίτριχας ἵππους μᾶστιγι λιγυρῇ.

243. δεννάζων, supply αὐτοῦς, 'abusing them in bad (shocking) words.' Antig. 759, ἀλλ' οὐ—χαίρων ἐπὶ ψόγοισι δεννάσεις ἐμέ. Hesych. δεννάζων· λοιδορῶν. So violent was the language that Tecmessa supposed it was the result of some demoniac possession.

245. ὦρα τιν' ἤδη. 'Tis high time for one now' &c. Cf. Oed. R. 466. The chorus, foreseeing the disgrace, and possibly the punishment impending, deliberate on the best course to pursue; shall they hide their heads in shame, and steal away, or put to sea and give the ship way? They must ply the oar, for the Atreidae are plying threats against them.—μεθεῖναι, supply τὸν στόλον, 'to put on full speed.' The word is used in a military as well as in a naval sense. Aesch. Theb. 79, μεθεῖται στρατὸς

στρατόπεδον λιπών.

255. αἶσα ἄπлатος. A malady of such a kind that none can venture to approach him, viz. a furious raving madness.

257. οὐκέτι. 'Not so now: for, like a brisk wind that has suddenly come on without lightning, he is becoming calm.' We may well suppose a local observation about electric clouds is here described. Linwood thinks ἄτερ στεροπᾶς (στεροπῆς Dind.) corrupt. Mr. Palmer would join ὅξυς λήγει, 'he quickly ceases.' Perhaps λαμπρὸς, 'with a clear sky,' as in Agam. 1151, λαμπρὸς πνέων δ' χρησμός. Prof. Campbell prefers to construe ἄτερ στεροπᾶς λήγει, 'he stops from his rage without a fatal end.'

259. φρόνιμος, i. e. ἐμφρων γενόμενος.

260. τὸ γὰρ κ.τ.λ. The remorse of one coming to his senses after some insane act is well described: 'the looking upon afflictions caused by oneself, if no one else has had a hand in them besides, suggests very painful thoughts.' Mr. Palmer translates, 'no other having wrongfully done them.' The Schol. seems better: ὅλον, μηδενὸς συμπράξαντος καὶ μετασχόντος τῶν ἀμαρτημάτων.

- ΧΟ. ἀλλ' εἰ πέπανται, κάρτ' ἂν εὐτυχεῖν δοκῶ.
φρούδου γὰρ ἤδη τοῦ κακοῦ μείων λόγος.
- ΤΕ. πότερα δ' ἂν, εἰ νέμοι τις αἵρεσιν, λάβοις, 265
φίλους ἀνίων αὐτὸς ἡδονὰς ἔχειν,
ἢ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνών ;
- ΧΟ. τό τοι διπλάζον, ὦ γύναι, μείζον κακόν.
- ΤΕ. ἡμεῖς ἄρ' οὐ νοσοῦντες ἀτώμεσθα νῦν.
- ΧΟ. πῶς τοῦτ' ἔλεξας ; οὐ κάτοιδ' ὅπως λέγεις. 270
- ΤΕ. ἀνὴρ ἐκεῖνος, ἡνίκ' ἦν ἐν τῇ νόσῳ,
αὐτὸς μὲν ἦδεθ' οἷσιν εἶχετ' ἐν κακοῖς,
ἡμᾶς δὲ τοὺς φρονοῦντας ἡνία ξυνών
νῦν δ' ὡς ἔληξε κἀνέπνευσε τῆς νόσου,
κεῖνός τε λύπη πᾶς ἐλήλαται κακῇ 275
ἡμεῖς θ' ὁμοίως οὐδὲν ἦσσαν ἢ πάρος.
ἄρ' ἔστι ταῦτα δις τόσ' ἐξ ἀπλῶν κακά ;

263. εἰ πέπανται. Viz. as your word *λήγει* implies.—κάρτ' ἂν εὐτυχεῖν means *εὐτυχῆσω*.

265—77. The argument is sophistical, and not very clearly expressed. 'Would you rather be Ajax,' Tecmessa asks, 'or his friends? He causes them grief, but does not feel it himself: they, from close companionship, have *his* trials to bear as well as their own (v. 275—6), when he has become conscious of his offence; and two evils are worse than one.' Tecmessa hence infers (v. 269) that she is really more to be pitied than Ajax: 'then we, without being mad, have to bear the sad consequences of madness; we have the *ἔτη*, while he alone has the *νόσος*. Prof. Campbell, after Hermann and Linwood, observes, "Tecmessa here identifies herself with Ajax." Rather, she contrasts herself, except indeed so far as the griefs are common to both. The Schol. however says, ἡμεῖς, ἀντὶ τοῦ ὁ Αἴας, νῦν μὴ νοσῶν ὀδυρᾶ ἐαυτὸν διὰ τὰ πεπραγμένα. Mr. Blaydes, "we then, because we are not ailing (because Ajax has ceased from his madness) are now in trouble." Prof. Jebb, "then are we losers now, though the plague is past,"—where ἡμεῖς (he says) are Ajax and his friends. He gives the general sense thus: "You think that we are in better case because the frenzy of Ajax has passed off. But

compare the actual with the recent state of things. *Then*, his madness was painful for his friends to witness; but *he*, at least, revelled in his delusions. *Now*, we his friends are still full of grief and anxiety; while he, restored to consciousness, shares our feelings. Thus the sum-total of suffering is increased. There is distress on both sides, and not on one only." I agree with Mr. Palmer, that "there is a clear distinction intended between Tecmessa and Ajax." She represents herself as the heavier sufferer of the two.

270. οὐ κάτοιδα. The chorus does not understand the sophistical proposition. Tecmessa explains: 'When he was mad, he vexed us without feeling vexation himself. Now he feels vexation himself, and we are vexed just *because* he is vexed, as well as on account of his former doings. So now we have grief on two separate accounts, for his sake and for our own sakes.' The effort to reason out the 'double woe' has introduced some obscurity into the passage. The meaning of *κοινὸς ἐν κοινοῖσι λυπεῖσθαι* (267) is explained by 275—6, viz. *λυπεῖσθαι σὺν τοῖς κοινῶς λυπουμένοις*. For the repetition of the adjective see El. 742. Trach. 613.

273. ξυνών, 'because he was one of us.'

275. πᾶς, i. e. *κατὰ πάντα*.

277. ἄρα, *nonne*?

- ΧΟ. ξύμφημι δὴ σοι καὶ δέδοικα μὴ 'κ θεοῦ
πληγὴ τις ἦκη. πῶς γὰρ, εἰ πεπαυμένους
μηδέν τι μᾶλλον ἢ νοσῶν εὐφραίνεται ; 280
- ΤΕ. ὥς ᾧδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή.
- ΧΟ. τίς γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτατο ;
δήλωσον ἡμῖν τοῖς ξυναλοῦσιν τύχας.
- ΤΕ. ἅπαν μαθήσει τοῦργον, ὥς κοινωνὸς ὢν.
κείνος γὰρ ἄκρας νυκτὸς, ἡνίχ' ἔσπεροι 285
λαμπτήρες οὐκέτ' ἦθον, ἄμφηκες λαβῶν
ἐμαίει' ἔγχος ἐξόδους ἔρπειν κενάς.
ἰὰ γὰρ 'πιπλήσσω καὶ λέγω, τί χρήμα δρᾶς,
Αἴας ; τί τήνδ' ἄκλητος οὐθ' ὑπ' ἀγγέλων
κληθεὶς ἀφορμᾶς πείραν οὔτε του κλύων 290
σάλπιγγος ; ἀλλὰ νῦν γε πᾶς εὐδαι στρατός.
ὁ δ' εἶπε πρὸς με βαί', αἰεὶ δ' ὑμνούμενα·

279. There are variants *ἦκη*, *ἦκει*, *ἦκοι*. The first expresses fear lest a blow should have come ; the second, which is adopted by Linwood, fear as to whether it has come, i. e. that it *has* come. Both, of course, are defensible ; but the apprehension of the result seems here more appropriate. See on Phil. 493, *δέδοικα*—*μὴ βεβήκη*.—*πῶς γὰρ*, i. e. the settled gloom on his mind shows that all is not right. The remark, of course, anticipates the coming suicide, as sup. 280.

282. *ἀρχή*. The chorus, who as yet know only the effects, wish to learn the cause and first symptoms of the madness.—*προσέπτατο*, like *προσέπτα* Prom. V. 115, said of any sudden approach. Cf. *ibid.* 644. Eur. Alc. 420, *οὐκ ἄφνω κακὸν τὸδε προσέπτατ'*.

284. *κοινωνός*, viz. as a partner in his disgrace as well as in his prosperity ; cf. 267.

285. *ἄκρας*. Commentators differ as to whether early night or late night is meant ; nor is it possible to decide. Both the edge or verge of night (evening), or the highest point to which it as it were ascends in the sky, may be meant. Professors Jebb and Campbell agree in preferring the latter sense, i. e. 'the dead of night.' So also Wunder, 'at midnight.' Linwood, *prima nocte*, and so

Schol., *περὶ πρῶτον ὕπνου*, and *οἶον κατὰ τὴν ἐσπέραν*.—*λαμπτήρες*, Aesch. Ag. 22, Cho. 537, Od. xviii. 307, not 'torches,' or 'lights,' but great standard candlesticks, as we should call them, used for inserting or suspending blazing pitch or oil or any flaming light : see Rich, Companion to Dict. in v. *candelabrum*. Schol. *οἱ κατὰ τὴν οἰκίαν φαίνοντες λύχνοι*. As *ἀθεῖν* is usually transitive, Mr. Blaydes thinks the poet may have written *ἐσπέρους λαμπτήρας*.

287. *κενάς*. Schol. *τὰς οὐκέτι [ἐς] χρήσιμον γινόμενας*. 'On a bootless expedition,' to which no one had summoned him. Mr. Palmer translates, "to steal out upon the deserted paths." It was however the uselessness of the journey that caused Tecmessa to object.

289. *ὕπ' ἀγγέλων*. See Trach. 391. Aesch. Cho. 821, *ἦκου μὲν οὐκ ἄκλητος, ἀλλ' ὑπάγγελος*.

292. *βαῖα*, 'few words, but oft-repeated.' Ajax was a man of few words, and moreover *ὠμοκράτης*, v. 205, stern in his commands. Here he 'snubbed' Tecmessa by virtually asking, 'What is that to you ?' She, knowing his present temper, *μαθοῦσα*, ceased from further expostulation, and he went forth alone.—*ἐσσύμενος*, like the anomalous epic form *ἐσσύμενος*, takes the double *σ* for metrical convenience.

γύναι, γυναιξὶ κόσμον ἢ σιγῇ φέροι.
 καὶ γὰρ μαθοῦς' ἔληξ', ὃ δ' ἐσσύθη μόνος.
 καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέγειν πάθας· 295
 ἔσω δ' ἐσῆλθε συνδέτους ἄγων ὁμοῦ
 ταύρους, κύνας βοτῆρας, εὐκερών τ' ἄγραν.
 καὶ τοὺς μὲν ἡχέενιζε, τοὺς δ' ἄνω τρέπων
 ἔσφαζε κάρραχιζε, τοὺς δὲ δεσμίους
 ἡκίκεθ' ὥστε φῶτας ἐν ποίμναις πίτνων. 300
 τέλος δ' ὑπάξας διὰ θυρῶν σκιᾷ τινὶ
 λόγους ἀνέσπα τοὺς μὲν Ἀτρειδῶν κάτα,
 τοὺς δ' ἄμφ' Ὀδυσσεῖ, συντιθεῖς γέλων πολὺν,
 ὄσσην κατ' αὐτῶν ὕβριν ἐκτίσαιτ' ἰών·
 κᾶπειτ' ἀπάξας αὖθις ἐς δόμους πάλιν 305
 ἔμφρων μόλις πῶς ξὺν χρόνῳ καθίσταται,

296. *συνδέτους*, bound or strung together, like captives tied to each other in a row. Mr. Palmer separates *κύνας* from *βοτῆρας* by a comma, supposing that men and animals were promiscuously brought in. The words *δοτε φῶτας* (300) imply that animals alone are described. The Schol. explains *τοὺς ποιμενικοὺς κύνας*, but *κύων βοτῆρ* is certainly a strange phrase for a shepherd's dog.—For *εὐκερών* (accusative) Dindorf reads *εὐερόν τ'* from Schneidewin,—a needless change, since goats and sheep have horns as well as oxen.

298. *ἡχέενιζε*. 'Wrung (or broke) their necks,' as distinct from *ἔσφαζε*, 'cut their throats.'—*ἡκίκετο*, sup. 65. For *ραχίσειν*, 'to break the back-bone,' cf. sup. 56. Aesch. Pers. 428, *ἐπαιον*, *ἐρράχιον*, where the exact sense is determined by the context. (Prof. Campbell, "he cleft them through to the spine.") It is usual in this construction to omit the copula, so that *ἔσφαζεν*, *ἐρράχιζεν* is probably the true reading.

301. *ὑπάξας*, 'stealing away in haste.' A variant of equal authority is *ἀπάξας*.—*σκιᾷ τινι*, the shadowy form, or rather, the visionary person of some one whose voice only was heard. The goddess does not say (sup. 51 seqq.) that she actually spoke to Ajax or he to her, after bringing in the cattle. But the context seems to show that she had urged him to the

violent treatment which he supposed he was exercising on his enemies.—*ἀνέσπα*, a metaphor from drawing arrows out of a quiver. So *τοξεύειν*, like *λέναι*, is often used of uttering words; cf. Ant. 1034. For *ἀνασπᾶν* in the corresponding sense see Ar. Ran. 903. Plat. Theaet. p. 180.

303. *γέλων*, a loud laugh of exultation; cf. Ant. 483. The usual epithet is *πολὺς*, e. g. in Bacch. 250. Q. Smyrnaeus, v. 439, *ὅψι δ' ὃ γ' ἄρρειόιο κατακταμένον σχεδὸν ἔστη, καὶ β' ὅλον γελᾶσας τοῖον ποτὶ μῦθον ἔειπε*.—*συντιθεῖς*, 'adding,' lit. putting laughter as well as taunts into his action against them. Similarly Agam. 1579, *λάκτισμα δειπνῶν ξυνδίκως τιθεῖς ἄρᾳν* (*ἀρᾷ*). Mr. Blaydes is hardly correct, "heaping up much ridiculous talk," nor is "many a vaunt" (Jebb) precisely the sense.—*ἐκτίσαιτο*, the indirect past narrative, 'at having gone and paid off upon them so much ill-treatment of himself,' viz. in refusing him the arms, unjustly as he thought. Musgrave proposed *ἐκτίσαιτ'*, 'he would pay them for.'

306. *μόλις*, 'at last, and after some time, he comes to his senses by some means or other.' This is the usual sense of *μόλις*, exactly the Latin *vix*. ("In painful wise," Jebb.)—For *ἀπάξας*, 'hastening back,' Dind. reads *ἐπάξας*, Mr. Blaydes *ἐσφᾶξας*. Wunder compares Trach. 693, *ἔσω δ' ἀποστείχουσα*.

καὶ πλήρες ἄτης ὡς διοπτέυει στέγος,
παίσας κάρα ᾿θώϋξεν· ἐν δ' ἑρειπίοις
νεκρῶν ἑρειφθεὶς ἔζετ' ἄρνειου φόνου,
κόμην ἀπρὶξ ὄνυξι συλλαβὼν χερί. 310
καὶ τὸν μὲν ἦστο πλείστον ἄφθογγος χρόνον·
ἔπειτ' ἐμοὶ τὰ δειν' ἐπηπείλησ' ἔπη,
εἰ μὴ φανοίην πᾶν τὸ συντυχὸν πάθος,
κάνηρετ' ἐν τῷ πράγματος κυροῖ ποτέ.
κὰγώ, φίλοι, δείσασα τοῦξειργασμένον 315
ἔλεξα πᾶν ὅσονπερ ἐξηπιστάμην.
ὁ δ' εὐθύς ἐξώμωξεν οἰμωγὰς λυγρὰς,
ᾶς οὐποτ' αὐτοῦ πρόσθεν εἰσήκουσ' ἐγώ.
πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους
τοιούσδ' αἰεὶ ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν 320
ἄλλ' ἀψόφητος ὀξέων κωκυμάτων

307. ἄτης. Properly the delusion itself, then (as here) the consequences of it, which is the usual sense of ἄτη in Sophocles.—Hesych. διοπτέυειν κατασκοπεῖν. He is thought to allude to this passage. Q. Smyrn. v. 456, Αἴας δ' ὡς ἰδεμῆλα κατὰ χθονὸς ἀσπαίροντα, θάμβειεν ἐν φρεσὶ πάμπαν· ὄλισατο γὰρ δόλον εἶναι ἐκ μακρόρων.

309. ἑρειφθεὶς. ἀντὶ τοῦ καταπεσὼν, ἐρριμμένος, Schol., who records a variant ἑρείσθεις. But ἐρείπειν is to throw down in ruin, ἐρεῖδειν to prop and support. The latter might here mean 'leaning against the dead bodies.' And this is adopted by Mr. Blaydes. We have νεκροῖς combined with ναυτικά ἐρείπια in Agam. 643. A second genitive is here added, as the cause from which the fall of the carcases came.

310. Hesych. ἀπρὶξ· προσπεφυκῶς, ἰσχυρῶς, σφοδρῶς.

311. τὸν μὲν—πλείστον. The separation of the article is due to metrical convenience; so Eur. El. 781, ὁ δ' εἴμ' Ὀρέστης. Phoen. 512, ταῖς γὰρ ἂν Θήβαις τὸδε γένοιτ' ὄνειδος. See on Trach. 116.

312. τὰ δεινὰ ἔπη. 'Then it was that he uttered against me all those threatening (horrible) words, if I did not make known to him all the disaster that had befallen him.' With δεινός in this sense the article is more often used than

omitted. See inf. 650. 1226.—φανοίην, the future; there is no transitive aorist φανον. Tecmessa, though unwilling to explain the full extent of the damage done, does so under fear of the threat; see on 292. The Schol. says, 'there is great pathos in such a sensible man (τὸν ἐμφρονέστατον) as Ajax asking of his concubine what are the acts which he has himself done.' Prof. Campbell: "Tecmessa, fearing that she was wrong in obeying Ajax, attempts to secure yet more the sympathy of the chorus."

314. ἐν τῷ πράγματι. Linwood compares Eur. Hel. 1195, ἐν τῷ δὲ κείσθαι ξυμφορᾶς;

317. ἐξώμωξεν. Schol. ἐξάκουστον ὤμαξεν.

320. ἐξηγεῖτο, 'he explained,' he gave it as a reason (or perhaps, 'he used sagely to observe'), 'that it was the part of a cowardly and low-spirited man to indulge in groans of that sort.'—ἔχειν γόους, to make them a practice, *consuevere*. Profs. Campbell and Jebb think ἔχειν πρὸς ἀνδρὸς might mean that groans proceed from a man; for myself, I doubt this. Compare ἔχομεν στοναχὰς sup. 203, (though *causas gemendi* is there meant,) and Phil. 213.—βαρυψύχου, Schol. μικροψύχου, καταπεπτακτός την ψυχὴν.—For πρὸς cf. inf. 581.

321. Hesych. ἀψόφητος· ἄνευ κραυγῆς.

- ὑπεστέναζε ταῦρος ὥς βρυχώμενος.
 νῦν δ' ἐν τοιαῦδε κείμενος κακῇ τύχῃ
 ἄσιτος ἀνὴρ, ἄποτος, ἐν μέσοις βοτοῖς
 σιδηροκμήσιν ἥσυχος θακεῖ πεσών, 325
 καὶ δηλὸς ἐστὶν ὥς τι δρασείων κακόν·
 τοιαῦτα γάρ πως καὶ λέγει κῶδύρεται.
 ἀλλ', ὦ φίλοι, τούτων γὰρ οὐνεκ' ἐστάλην,
 ἀρήξατ' εἰσελθόντες, εἰ δύνασθέ τι.
 φίλων γὰρ οἱ τοιοῖδε νικῶνται λόγοις. 330
- XO. Τέκμησσα δεινὰ παῖ Τελεύταντος λέγεις
 ἡμῶν, τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς.
- AI. ἰὼ μοί μοι.
- TE. τάχ', ὥς ἔοικε, μᾶλλον· ἥ οὐκ ἡκούσατε
 Αἴαντος οἶαν τήνδε θωῖτσει βοήν; 335
- AI. ἰὼ μοί μοι.
- XO. ἀνὴρ ἔοικεν ἥ νοσεῖν, ἥ τοῖς πάλα

322. *βρυχώμενος*. 'Moaning,' not uttering shrieks or screams *δέξω*s. See Trach. 805. 904.

325—6. A full stop is wrongly placed in the editions both at *πεσών* and at *κακόν*. The sense is, 'he shows that he wants to do some mischief, for I know not how it is, but all his words and lamentations turn on (or tend to) this.' Tecmessa says just enough to suggest suicide to her hearers, though she does not as yet apprehend such a terrible result.

328. *ἐστάλην*, 'I came here to find you.' Oed. Col. 20, *μακρὰν γὰρ ὥς γέροντι προστάλης ὁδόν*. She says this by way of excuse for having left Ajax in such a time of trouble (Schol.).

330. *οἱ τοιοῖδε*. 'Men like him (stern in temper, v. 205) are prevailed over by the arguments of friends,' viz. if not by the persuasions of a woman. The MSS. and Schol. have *φίλοι* for *λόγοις*, but the latter is quoted by Stobaeus, Flor. 113. 8. Mr. Palmer, with Wunder, retains *φίλοι*, but the sense is very poor, 'such friends yield to their friends.' The error perhaps arose from an ancient variant, *λόγοις γὰρ οἱ τοιοῖδε νικῶνται φίλοι*.

332. *διαπεφοιβάσθαι* (*φοιβάζω*, al. *διαπεφοιβᾶσθαι*), Schol. *ἐκμεμηνέναι*, 'has

become thoroughly and hopelessly mad,' i.e. even though he has had a lucid interval. "Has been demented by his troubles," Prof. Jebb. It is a question (which I have raised on *διατετίμηται*, Aesch. Theb. 1050) if the sense is not rather, 'what you say about the madness caused by his troubles being over' (*ἐμφρων*, v. 306) is something terrible,' viz. if he is still showing such symptoms of distress, and is so moody and strange in his conduct, that he may yet end by committing some worse act.—*ἡμῶν*, like *ἐμός* and *εἶναι*, Agam. 14 and 1100, overflows, as it were, from the preceding verse. Some, as sup. 216, take it as part of this verse, 'our hero' &c.

334. *μᾶλλον*. Schol. *τάχα, ὥς φαίνεται, μᾶλλον στενάζει* (l. *στενάζει*).

336. *ἐοικεν* κ.τ.λ. From the suppressed groans heard from within, the chorus infers that Ajax is either still out of his mind, or pained by the memory of the ravings that were formerly upon him. In contrast with *τοῖς πάλα* *ζυνούσι* they add *παρὼν*, 'as if still present at events which are past.' The Schol. explains *νοσήμασι* by *τοῖς πεπραγμένοις ὑπὸ τοῦ παλαιοῦ νοσήματος*. Linwood thinks *παρὼν* corrupt. Perhaps, *παρούσι*—*ζυνών*.

νοσήμασι ξυνοῦσι λυπείσθαι παρών.

ΑΙ. ἰὼ παῖ παῖ.

ΤΕ. ὦμοι τάλαιν'· Εὐρύσακες, ἀμφὶ σοὶ βοᾷ. 340

τί ποτε μενοιῶ; ποῦ ποτ' εἶ; τάλαιν' ἐγώ.

ΑΙ. Τεῦκρον καλῶ. ποῦ Τεῦκρος; ἢ τὸν εἰσαεὶ
ληλατήσῃ χρόνον; ἐγὼ δ' ἀπόλλυμαι.

ΧΟ. ἀνὴρ φρονεῖν ἔοικεν. ἀλλ' ἀνοίγετε.

τάχ' ἂν τιν' αἰδῶ κάπ' ἐμοὶ βλέψας λάβοι. 345

ΤΕ. ἰδοῦ, διοίγω· προσβλέπειν δ' ἔξεστί σοι
τὰ τοῦδε πράγῃ, καὐτὸς ὡς ἔχων κυρεῖ.

ΑΙ. ἰὼ φίλοι ναυβάται, μόνοι ἐμῶν φίλων στρ. α. 348

μόνοι ἔτ' ἐμμένοντες ὀρθῶ νόμῳ, 350

ἴδεσθέ μ' οἷον ἄρτι κῦμα φοινίᾱς ὑπὸ ζάλης
ἀμφίδρομον κυκλείται.

ΧΟ. οἴμ' ὡς εἰκας ὀρθὰ μαρτυρεῖν ἄγαν.

341. τάλαιν' ἐγώ. Schol. ἐδεδῖε μὴ ἀνέλῃ αὐτὸν μαινόμενος. Hesych. μενοιῶ· φροντίζει, μεριμνᾷ. προθυμεῖται, ὀρέγεται.

342. ποῦ Τεῦκρος. "Ajax wished to see Teucer (his half-brother) in order to commend the child Eurysaces to his care: cf. v. 562." Prof. Jebb. When therefore Ajax first called out 'Boy!' and then said that he called Teucer, he meant that he wanted them both. "The chorus thinks he has recovered his senses, since he recollects his son and brother so well" (Wunder). Teucer had gone into the Troad on one of those raids of which, from the frequent allusions to them in the Iliad, the old epics doubtless gave detailed accounts. See 564 and 720. "We may observe the dramatic propriety of Teucer's absence; for, had he been present, Ajax would not have been able to effect his bloody purpose." Mr. Blaydes.

344. φρονεῖν ἔοικεν, i. e. ἐμφρῶν γενέσθαι. They judge either from the altered tones of his voice, or from the concern he now expresses for his own family.

345. καὶ ἐπ' ἐμοί. Schol. τάχ' ἂν ἐφ' ἡμῖν αἰδεσθῇ, ἀπολιπὼν ἡμᾶς ἀνάρχους καὶ ὑποχείριους τοῖς ἔχθροῖς. "Perhaps he may have some feeling of respect even for me when he sees me, i. e. though so much humbler in rank, and less closely

related to him than Tecmessa herself. (Mr. Blaydes thinks 'even me' refers to the absence of Teucer.) Prof. Campbell takes αἰδῶ to mean 'self-respect.' Linwood construes καὶ βλέψας ἐπ' ἐμοί, comparing, for the slight disarrangement of καί, Antig. 280. 554. Wunder makes καί qualify αἰδῶ, 'perhaps he may even be more moderate when he sees me.' For βλέψας ἐπ' ἐμοί Mr. Palmer cites ἐπι-βλέπειν ἐπὶ τινι from Dinarchus, 99. 22.

346. διοίγω. According to the Schol., the eccyclema is here employed. Mr. Blaydes thinks that the curtain of the tent is drawn aside, and the hero is seen sword in hand seated among the slaughtered sheep.—πράγῃ, in the sense of ἔργῳ, or πράξεις (Schol.), is somewhat unusual.—Ajax addresses his trusty comrades in a metaphor suited to their naval service, and bids them behold by what a tempest of bloodshedding frenzy he has been overtaken and caught.

350. ὀρθῶ νόμῳ. Schol. τὸν τῆς φιλίας φησὶν. He imagines all his friends have deserted him except the chorus.

354. ὡς εἰκας. Schol. πρὸς τὴν Τέκμησαν ὁ λόγος. He seems also to recognize a reading ὡς—ἔχεις, by which the remark would be addressed to Ajax himself, ἔοικεν οὖν, φησὶν, ὅτι ἐν μεγάλῳ χειμῶνι γέγονας. But ἔχει gives a good and simple meaning: 'the fact itself proves how completely he is out of his

- δηλοῖ δὲ τοῦργον ὡς ἀφροντίστως ἔχει. 355
- AI. ἰὼ γένος ναῖας ἀρωγὸν τέχνας, ἀντ. α΄.
 δς ἀλίαν ἔβας ἐλίσσων πλάταν,
 σέ τοι σέ τοι μόνον δέδορκα † ποιμένων ἐπαρκέσονται·
 ἀλλὰ με συνδαΐζον. 361
- XO. εὐφημα φώνει· μὴ κακὸν κακῶ διδοῦς
 ἄκος πλέον τὸ πῆμα τῆς ἄτης τίθει.
- AI. ὀρᾷς τὸν θρασὺν, τὸν εὐκάρδιον, στρ. β΄.
 τὸν ἐν δαίτοις ἄτρεστον μάχαις, 365
 ἐν ἀφόβοις με θηρσὶ δεινὸν χέρας ;
 οἷμοι γέλωτος, οἶον ὑβρίσθην ἄρα.

mind.' Prof. Jebb objects to Ajax being the subject to *ἔχει*, since Ajax had returned to his senses. But his version is not satisfactory, "The fact proves that a wild hand was here." Prof. Campbell takes *τοῦργον* as the subject. This may mean, *δηλοῖ σε κυκλεῖσθαι κ.τ.λ., ἐπεὶ ἀφρ. ἔχει*. On the whole, I agree with Mr. Palmer's view of the passage. It was most natural that, on first seeing the slain sheep, the chorus should conclude the slayer was still mad, sitting as he was amongst them.

359. *ἀλίαν δς ἐπέβας* the MSS. The reading in the text is Hermann's. Others give *δς ἑλίον ἔβας* and *ἑλίον δς ἐπέβας* (Linwood and Campbell).—*ἐλίσσων*, poetically for *ἐρέσσων*, in reference to the turning of ships round an island. Hesych. *πλάταν πλοῖον*. And so Aesch. Ag. 679, *κελσάντων πλάταν ἄφαντον*. The Schol. thinks there is an imitation of the Homeric *νέες ἀμφιέλισσαι*. "Addidit ἐλίσσων, ut ostenderet qualis sive quo munere fungens chorus navem conscendisset." Linwood.

360. The words *ποιμένων ἐπαρκέσονται* are probably corrupt. The Schol. seems to have found an imperative: *ποιμένων, τῶν ἐμὲ ποιμαίνοντων καὶ θαλπόντων τὴν αὐτὴν οὖν μοι προαιρέσιν λάβε, καὶ εὖζαι με ἀποθανεῖν, ἢ σφάζον με σὺν τοῖς θρέμμασιν*. Perhaps therefore he read (with a stop after *ποιμένων*) *ἐπαρκέσων δ', ἢ ἀλλὰ με (ἢ σύ με) συνδαΐζον*. A gloss on v. 362 reads *ἀλλὰ σύ με δαΐζον*. Mr. Palmer contends that the chorus were "shepherds who pastured their flocks in Mount Ida year after year," appealing to v. 600—5. There are difficulties in this view, since the chorus are spoken of

as sailors by profession throughout the play, and especially in this very passage. The title given them in v. 565, *ἄνδρες ἀσπιστῆρες, ἐνάλιος Λεῶς*, seems hardly compatible with their position as shepherds. Linwood says "*ποιμένων verum esse nequit*," and he conjectures, without much confidence, *τῶν ἐμῶν*. Dindorf reads *πημονῶν ἔτ' ἄρκος δντ'* with Lobeck; Wunder and Mr. Blaydes *πημονῶν ἐπαρκέσονται* with Reiske. Prof. Campbell thinks *μόνον ποιμένων* may mean 'the only shepherd,' i. e. 'the only one to do the duty of a shepherd,' viz. to slay him. But this is certainly far-fetched, as is the ordinary explanation of *ποιμένων* = *κηδεμόνων*.

363. With *τὸ πῆμα τῆς ἄτης*, 'the mischief already done by your madness,' cf. *τὸ πῆμα τῆς νόσου*, Phil. 765, and *πῆμ' ἀποστρέψαι νόσου*, Agam. 823. Prof. Jebb's rendering, 'the bitterness of the doom,' seems rather forced. The word may well bear the Aeschylean sense of mental delusion. (See on v. 307.) The 'bad remedy for the evil' is, of course, the death he not obscurely alludes to. Schol. *μὴ τῷ θανάτῳ διαλύσῃς τὸ δνειδὸς πῆμα δὲ ἄτης, κατὰ περίφρασιν, ἄτην*.

364. *τὸν θρασὺν κ.τ.λ., i. e. καλούμενον*. Cf. Trach. 541. inf. 726.

366. *ἀφόβοις*. Schol. *τοῖς μὴ φόβον ἐμποιοῦσι, θηρσὶ δὲ, προβάτοις*. In the sense of 'inspiring no fear' Mr. Palmer cites Prom. V. 921, *ἐμοὶ δ' ὅτε μὲν ὁμαλὸς δ γάμος, ἀφοβος, οὐδὲ δέδια*.

367. *ἄρα* is more common in this sense with the imperfect, 'what a sport, it seems, have I been made, and what an outrage has been done me (by the

- TE. μῆ, δέσποτ' Αἴας, λίσσομαί σ', αὔδα τάδε.
 AI. οὐκ ἐκτός; οὐκ ἄψορρον ἐκνεμεῖ πόδα;
 αἰαῖ αἰαῖ. 370
 XO. ὦ πρὸς θεῶν ὑπείκε καὶ φρόνησον εὖ.
 AI. ὦ δύσμορος, ὃς χερὶ μὲν μεθήκα τοὺς ἀλάστορας,
 ἐν δ' ἐλίκεσσι βουσί καὶ κλυτοῖς πεσὼν αἰπολίοις
 ἐρεμνὸν αἶμ' ἔδευσα. 376
 XO. τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξειργασμένοις;
 οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ὦδ' ἔχειν.
 AI. ἰὼ πάνθ' ὀρώων, ἀπάντων τ' αἰεὶ ἀντ. β'.
 κακῶν ὄργανον, τέκνον Λαρτίου, 380
 κακοπινέστατόν τ' ἄλλημα στρατοῦ,
 ἥ που πολὺν γέλωθ' ὑφ' ἡδονῆς ἄγεις.
 XO. ξὺν τῷ θεῷ πᾶς καὶ γελαῖ κωδύρεται.
 AI. ἴδοιμι *γάρ νιν, καίπερ ὦδ' ἀτώμενος —

goddess)! See on Trach. 61, and inf. 401—3.

369. οὐκ ἐκτός. 'Get out!' (with violence.) Ajax retains his character of ὠμοκρατής, v. 205. The contrast is the stronger from Tecmessa's gentle and imploring expostulation. Hesych. ἄψορρον· παλινδρόμητον, ἐξ ὑποστροφῆς.

372. ὦ δύσμορος. He does not notice the remark of the chorus, but goes on, as people out of their minds do, talking of himself incoherently. (Schol.)—*χερὶ* Herm. for *χερσὶ* or *χεροῖν*. The sense seems to be, ὃς τοὺς μὲν ἀλάστορας μεθήκα, τοῖς δὲ βουσὶν ἐμπεσὼν αἶμα ἔδευσα *χερὶ*, as Wunder perceived.

375. κλυτοῖς. Schol. διὰ τὰς ἐν αὐτοῖς παραχὰς καὶ φωνάς. He thought the epithet meant 'heard' in their bleatings. But κλυτός is an old epic verbal (see New Cratylus, § 311) implying superiority, and was applied even to herds and flocks that were talked about, and so it became a common-place epithet.

376. ἔδευσα. He should have said αὐτοὺς αἵματι. But see v. 55.

377. ἐπ' ἐξειργασμένοις. 'Well, if it was so, why should you go on grieving when the deed has been done (and cannot be undone)?' So ἐπὶ ἀρρήτοις λόγοις, 'with words unsaid,' Ant. 556. See Aesch. Pers. 531. Agam. 1350.

378. ὅπως κ.τ.λ. A confused, or purposely eccentric variation of ὅπως

ταῦτα οὐχ ἔξει, or οὐ γένοιτ' ἂν ταῦτα ἄλλως ἔχειν. Mr. Palmer quotes, after others, Xen. Hell. vi. 2, 32, εὗρετο δὲ πως μήτε διὰ τὸν πλοῦν ἀνεπιστήμονας εἶναι, μήτε κ.τ.λ. Mr. Blaydes "does not believe the common reading can possibly be right," and gives ταῦτά γ' ὥστ' οὐχ ὦδ' ἔχειν. (For ὥστε οὐκ see on El. 780.)

379. πάνθ' ὀρώων, 'whose eye (*libidinem*) nothing escapes.'

381. The complimentary phrase, 'the dirtiest vagabond in all the army,' may be regarded as a specimen of the military slang. Hesych. κακοπινής· κακὸς μεθυστής (as if from πίνειν). Id. ἄλλημα· ὀδοπορία, and ἐφθδὸν ἔλευρον. The derivation from ἀλεῖν, 'to grind,' seems less probable. The Schol. explains ἄλλημα by ἀπάτημα. Linwood, *fraudator, qui alios in errorem inducit*. As Ulysses was an adept at playing the beggar, the word has a special point.—πολὺν κ.τ.λ., see v. 303. 'I dare say you are having a good laugh at me through joy at my misfortune.'—ἔγειν, as in σχολῇν ἔγειν, implies the continuance of the disposition.

384. The MSS. give ἴδοιμι νιν, and the syllable wanting may be variously supplied, μὲν, μὴν, δῆ, νιν, &c. There seems *apostropheis*, as he meant to say, 'may I see them killed,' but the wish is expressed by ὀλέσας, 390. Cf. Aesch. Cho. 430, κἄπειτ' ἐγὼ νοσφίσας (sc. αὐτοὺς) ὀλοίμαν.

ἰὼ μοί μοι.

385

TE. μηδὲν μέγ' εἶπης. οὐχ ὄρῃς ἵν' εἴ κακοῦ ;

AI. ὦ Ζεῦ, προγόνων προπάτωρ, πῶς ἂν τὸν αἰμυλώ-
τατον,

ἐχθρὸν ἄλημα, τοὺς τε δισσάρχας ὀλέσσας βασιλῆς
τέλος θάνοιμι καὐτός. 391

TE. ὅταν κατεύχῃ ταῦθ', ὁμοῦ καμοὶ θανεῖν
εὔχον' τί γὰρ δεῖ ζῆν με σοῦ τεθνηκότος ;

AI. ἰὼ σκότος, ἐμὸν φάος, στρ. γ'. 394

ἔρεβος ὦ φαεννότατον, ὥς ἐμοὶ,

ἔλεσθ' ἔλεσθέ μ' οἰκήτορα,

ἔλεσθέ μ'. οὔτε γὰρ θεῶν γένος οὔθ' ἀμερίων

ἔτ' ἄξιος βλέπειν τιν' εἰς ὄνασιν ἀνθρώπων. 400

ἀλλά μ' ἅ Διὸς

ἀλκίμα θεὸς

ὀλέθρ' αἰκίζει.

ποῖ τις οὖν φύγῃ ;

ποῖ μολῶν μενῶ ;

εἰ τὰ μὲν φθίνει, φίλοι,

405

394. The antithesis, 'O darkness that is light to me,' i.e. O death which to me is preferable to life, is a natural outpouring of grief. Similarly the grave is called σκότῳ φάος ἰσθμοῖρον, Aesch. Cho. 811. For ὡς ἐμοὶ cf. Ant. 1161. Linwood, after Dindorf, "quo in loco res meae sunt." Prof. Campbell thinks Ajax refers to the return of morning after the deeds done in the darkness. But 'take me to thee' can only refer to the grave; cf. El. 1165, τοιγὰρ σὺ δέξαι μ' ἐς τὸ σὸν τόδε στέγος.

399. θεῶν γένος. Supply εἰς from the following line. The Schol. seems to have read ἄξιον, 'neither gods nor men are worth looking to for aid now.'

403. ἀλέθρ' for ἀλέθριον Dind. Prof. Campbell adopts a more violent change, ὀβλιον, from Wunder.—For ποῖ τις φύγῃ cf. Oed. Col. 170, θύγατερ, ποῖ τις φροντίδος ἔλθῃ; In the older Attic, the third person of the deliberative subjunctive is used *only* in this formula, i.e. where τις virtually means ἡμεῖς. Mr. Palmer is wrong in reading φύγοι from inferior MSS. In what follows, where one or two syllables appear to

have dropped out, he thinks the context points to the sense, 'how can I escape, if the animals left in the field, together with these near me, have perished?' Thus he retains τοῖσδ' ὁμοῦ, which Lobeck alters to τοῖσι δ' ὁμοῦ, while Dindorf further reads πέλει for πέλας. No help is given by the Scholiast, who strangely comments (on τὰ μὲν φθίνει) τὴν κατὰ τὴν κρίσιν τῶν ὄπλων. Linwood thinks the words mean *perit omnis conatus; frustra sunt haec omnia*. No correction and no version of the passage as yet proposed carries with it any high degree of probability. Probably δὲ should be omitted after μάταις, this being the apodosis; and κείμει δὲ τοῖσδ' ὁμοῦ πέλας should be read in v. 406, 'If the creatures are slain, and I myself am lying amidst them, then we are liable to the charge of a senseless raid on dumb animals, and every man in the army will be likely to throw at me two javelins with his hand.' Thus in v. 424 we must restore ἐξερῶ μέγ', οἶον οὐ—| δέτω τινὰ Τροία στρατοῦ | δέρχῃ κ.τ.λ., for οἶον οὐτίνα κ.τ.λ.

* κεῖμαι δὲ τοῖσδ' ὁμοῦ πέλας,
μώραις [δ'] ἄγραις προσκείμεθα,
πᾶς δὲ στρατὸς δίπαλτος ἄν με
χειρὶ φονεύει.

ΤΕ. ὦ δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον 410
φωνεῖν, ἃ πρόσθεν οὗτος οὐκ ἔτλη ποτ' ἄν.

ΑΙ. ἰὼ πόροι ἀλέρροθοι 411
πάραλά τ' ἄντρα καὶ νέμος ἐπάκτιον,
πολὺν πολὺν με δαρὸν τε δὴ
κατείχεται ἄμφι Τροίαν χρόνον' ἀλλ' οὐκ ἔτι μ', οὐκ
ἔτ' ἀμπνοὰς ἔχοντα· τοῦτο τις φρονῶν ἴστω. 416
ὦ Σκαμάνδριοι

γείτονες ῥοαί,
εὐφρόνες Ἀργείοις 420
οὐκ ἔτ' ἄνδρα μὴ
τόνδ' ἴδῃτ', ἔπος

ἐξερέω μέγ', οἶον * οὐ-
δέπω τινὰ Τροία στρατοῦ
δέρχθη χθονὸς μολόντ' ἀπὸ 425
Ἑλλανίδος· τανῦν δ' αἴτιμος
ὦδε πρόκειμαι.

410. *χρήσιμον*. Schol. *γενναῖότατον*, sc. *χρησθῆναι γενναῖον φίλοις*, Eur. Or. 870.

412. *πόροι ἀλέρροθοι*. 'Rivers that flow surging to the sea,' viz. the rivers of the Troad. Cf. Aesch. Cho. 63, *πόροι πάντες ἐκ μιᾶς ὁδοῦ βαλόντες*. Hesych. *πόροι ποταμοί*. I cannot agree with Prof. Jebb's version, "paths by the wild waves." Schol. *ποταμοί εἰς θάλασσαν ῥέοντες*· οὐ τοὺς ἐν Σαλαμῖνι δέ φησιν, ἀλλὰ τοὺς ἐν Τροίᾳ. Prof. Campbell translates "paths of the rushing sea." Linwood, after Lobeck, 'waves that pass on the sea.'—*νέμος, nemus*, τόπος ἐν ᾧ νέμονται.

415. *οὐκέτι*, sc. *ζῶντά με καθέζεε*. The earth is very often said *κατέχειν* τὸν θανόντα, just as *ὁ θανὼν θήκην κατέχει*, Aesch. Suppl. 25. Mr. Palmer would connect *οὐκέτ' ἀμπνοὰς ἔχοντα ἄνδρα τόνδε μὴ ἴδῃτε*. It may be doubted if this is any improvement on the received punctuation, a full stop at *ἴστω*.

—*φρονῶν*, 'one who has intelligence.' He means, the dark hint and threat will be understood by some.

420. *Ἀργείοις* is said with some bitterness, 'kindly to the Argive host, (but not to me).' "It is a telling stroke in the madness of Ajax that he should regard even inanimate things as hostile to him, who in his saner mood has such deep tenderness for them." Prof. Campbell. He thinks *Ἀργείοις* is meant here to apply only to the chiefs. The propitiation of rivers, as *κουροτρόφοι* and *εὐτραφεῖς*, was a primary duty of all who came to a new land.

423. *ἔπος μέγα*. He apologizes for a boast about himself, extorted by the feeling that his merits have not been duly acknowledged.—Hesych. *ἐξερέω λέξω*.—*στρατοῦ*, 'belonging to the army.' Similarly Aesch. Theb. 117, *ἐπὶ δ' ἀγῶνες πρόποντες στρατοῦ δορυσσοῖς σάγαις*.

427. *πρόκεισθαι* is used of bodies flung

- ΧΟ. οὗτοι σ' ἀπείργειν, οὐδ' ὅπως ἐὼ λέγειν
ἐχῶ, κακοῖς τοιοῖσδε συμπεπτωκότα.
- ΑΙ. αἰαῖ· τίς ἄν ποτ' ᾤεθ' ᾧδ' ἐπώνυμον 430
τοῦμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς;
νῦν γὰρ πάρεστι καὶ δις αἰάζειν ἐμοὶ
καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω·
οἶτον πατὴρ μὲν τῆσδ' ἀπ' Ἰδαίας χθονὸς
τὰ πρῶτα καλλιστεῖ ἄριστεύσας στρατοῦ 435
πρὸς οἶκον ἦλθε πᾶσαν εὐκλειαν φέρων,
ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν ἐς τόπον
Τροίας ἐπελθὼν οὐκ ἐλάσσονι σθένει,
οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς,
|| αἴτιμος Ἀργείοισιν ᾧδ' ἀπόλλυμαι. 440
καίτοι τοσοῦτόν γ' ἐξεπίστασθαι δοκῶ,
εἰ ζῶν Ἀχιλλεὺς τῶν ὄπλων τῶν ὧν πέρι
κρίνειν ἔμελλε κράτος ἀριστείας τινι,
οὐκ ἄν τις αὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ.
νῦν δ' αὐτ' Ἀτρεΐδαι φωτὶ παντουργῶ φρένας 445
ἔπραξαν, ἀνδρὸς τοῦδ' ἀπώσαντες κράτη.
κεῖ μὴ τόδ' ὄμμα καὶ φρένες διάστροφοι

out, *projecta*, or exposed to the taunts or the gaze of the vulgar. Aesch. Theb. 958, *πρόκεισαι κατακτάς*. Inf. v. 1059.

430. *αἰαῖ*. By a very common custom a play or pun on the name *Αἴας* is expressed, as if we were to say, 'Ah, yes! I see now why I was called *Aias*. Who ever would have thought that my name would so well agree with my misfortunes!' There are many examples of this even in Homer, as *ὀδύσασθαι* and *Ὀδυσσεὺς*, *Τυχὸς κάμει τεύχων*, *πῆλαι Πηλιάδα μελίην*, *ἀλάσθαι πεδῖον τὸ ἀλῆιον* &c., and many more in Euripides. By *ᾧδ' ἐπώνυμον ξυνοίσειν* he means *ᾧδε ξυνῳδῶν*, or *ᾧδε ὁρθῶς*. Prof. Campbell calls *ἐπώνυμον* "a supplementary predicate."

434. *πατὴρ*. The adventures of Telamon as the companion of Hercules, and the prizes and honours awarded him in the first expedition to Troy,—among others, Hesione as a wife,—were doubtless described in the *Cypria*.

438. *Τροίας*, i. e. of the region of Troy, the Troad. The tradition doubtless was

that the army had occupied the site of the same camp in the former expedition. Indeed, this is alluded to in Il. xx. 145.

439. *ἀρκέσας*, i. e. *πράξας βοηθῶν τοῖς φίλοις*. Cf. inf. 535.

443. *κρίνειν*, to award as *κριτής*, to adjudge.

445. *αὐτ'*, i. e. *αὐτὰ*.—*ἔπραξαν*, 'contrived to secure them for,' the notion of intrigue and negotiation attaching to the word.—*παντουργῶ*, hardly to be distinguished from *πανούργω*, though Prof. Campbell would do this. One who would do anything is not in fact the same as he who does, or would do, everything. But did the poet intend this distinction?

446. *κράτη*, 'the valorous acts.' Elsewhere in the plural this word means 'commands.' See on Aesch. Suppl. 387.

447—9. *κεῖ μὴ κ.τ.λ.* 'And were it not this eye (saw things wrongly) and my mind was perverted and had lost the guidance of my judgment, they never would have decided a suit in this way

- γνώμης ἀπῆξαν τῆς ἐμῆς, οὐκ ἄν ποτε
 δίκην κατ' ἄλλου φωτὸς ᾧδ' ἐψήφισαν.
 νῦν δ' ἡ Διὸς γοργῶπις ἀδάματος θεὰ 450
 ἦδη μ' ἐπ' αὐτοῖς χεῖρ' † ἐπεντύνοντ' ἐμὴν
 ἔσφηλεν ἐμβαλοῦσα λυσσώδη νόσον,
 ὥστ' ἐν τοιοῖσδε χεῖρας αἰμάξαι βοτοῖς
 κείνοι δ' ἐπεγγελῶσιν ἐκπεφυγότες,
 ἐμοῦ μὲν οὐχ ἐκόντος· εἰ δέ τις θεῶν 455
 βλάπτοι, φύγοι τᾶν χῶ κακὸς τὸν κρείσσονα.
 καὶ νῦν τί χρὴ δρᾶν; ὅστις ἐμφανῶς θεοῖς
 11 ἔχθαιρομαι, μισεῖ δέ μ' Ἑλλήνων στρατὸς,
 ἔχθει δὲ Τροία πᾶσα καὶ πεδία τάδε.
 πότερα πρὸς οἴκους, ναυλόχους λιπὼν ἔδρας 460
 μόνους τ' Ἀτρείδας, πέλαγος Αἰγαῖον περῶ;
 καὶ ποῖον ὄμμα πατρὶ δηλώσω φανεῖς
 Τελαμῶνι; πῶς με τλήσεται ποτ' εἰσιδεῖν
 γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,
 ὧν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν; 465
 οὐκ ἔστι τούργον τλητόν. ἀλλὰ δῆτ' ἰὼν
 πρὸς ἔρυμα Τρώων, ξυμπεσὼν μόνος μόνους

against another man,' i. e. they would not have lived to do so. Mr. Blaydes reads τό τ' ὄμμα καὶ φρένες διάστροφοι γνώμης μ' ἀπείρξαν τῆς ἐμῆς, which would give a good sense, 'had precluded me from judging rightly.' The Schol. explains the verb by both ἐξέπεσον and ἀπῆγαγον.—The active ψηφίζειν, 'to give a vote by ballot,' here used for δικάζειν, is remarkable. Wunder incorrectly translates, 'they would never have passed such a sentence upon another man.'

451. ἐπεντύνοντ' is said to be the first reading in MS. Laur., and it is adopted by several editors, though inferior in sense. Mr. Palmer reads ἐπεντείνοντ', with some MSS., 'in the very act of stretching out my hand.' Translate, 'just as I was getting my hand ready to seize them.'—*λυσσώδη*, cf. Quint. Smyrn. v. 360, εἰ μὴ οἱ Τριτωνίς ἀσχετον ἐμβαλε λύσαν, and *ib.* 405, Αἴας—φοῖτα ἐνὶ στέρνοισιν ἔχων δλοόφρονα λύσαν.—*ἔσφηλεν*, 'crossed me in my path,' 'caused me to fail in my intention.'

453. Perhaps *βοτοῖς* is added by epexegetis, 'so as to imbrue my hands in creatures like these,—sheep and cattle.' Prof. Jebb translates 'these poor cattle.' "He turns a remorseful eye on the slain animals lying round him," Prof. Campbell.

456. βλάπτοι. For the sense of this word, 'to impede in a course,' see *New Cratylus*, § 454, and *El.* 696.

459. Prof. Campbell calls attention to the resolved foot. I have shown reasons for thinking that *πεδία* and similar forms were pronounced like *γα*. See on Aesch. *Eum.* 764.

461. μόνους is somewhat proudly said, 'left alone in their glory,' without my aid.

465. ὧν — *εὐκλείας*. "Literally, 'of which he had [himself] a great glory-crown,' both genitives depending on *στέφανον*, but *εὐκλείας* more closely." Prof. Jebb. Cf. v. 435. Linwood cites the same combination from Eur. *Suppl.* 315, and *Frag.* 219.

καὶ δρῶν τι χρηστὸν, εἶτα λοίσθιον θάνω ;
 ἀλλ' ὧδέ γ' Ἀτρείδας ἂν εὐφράναιμί που.
 οὐκ ἔστι ταῦτα. πείρά τις ζητητέα 470
 τοιάδ' ἀφ' ἧς γέροντι δηλώσω πατρὶ
 μὴ τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς.
 αἰσχροὺς γὰρ ἄνδρα τοῦ μακροῦ χρήζειν βίου,
 κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται.
 τί γὰρ παρ' ἡμᾶρ ἡμέρα τέρπειν ἔχει 475
 προσθεῖσα κἀναθεῖσα τοῦ γε κατθανεῖν ;
 οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτὸν
 ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται.
 ἀλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι
 τὸν εὐγενῆ χρῆ. πάντ' ἀκήκοας λόγον. 480

469. ὅδε. If I died so, they would be glad, since they would escape the invidious charge of having caused my death.

472. μὴ γεγώς. He should have said either *ὅτι οὐ γέγονα*, or *μὴ με γεγονέναι* ἄσπλαγχνον. As it stands, the use of *μὴ* is anomalous. Hesych. ἄσπλαγχνος· δειλός.—*μὴ γεγώς*, = *ὅτι οὐ γέγονα*.

474. *μηδὲν ἐξαλλάσσεται* means *μηδεμίαν ἐξαλλαγὴν ἔχει*, 'who has no alteration in respect of misfortunes.' Prof. Campbell, "who being in evils finds no respite therefrom." In the Scholia we should read [ἀλλ'] *ἀεὶ ἐν κακοῖς ἐξετάζεται*, sc. *ὧν*. Mr. Palmer thinks the sense is, "it is base for a man to desire a long life, because he happens to be one who is in no way cut off from it by calamities." To me this seems far-fetched and unnecessary. The argument goes on to show that life has no pleasure worth the living for, if one is weighed down by his woes. 'For what has one day alternating with another day, to please us by, when it does but bring us nearer to, or puts us further back from, that which must come at last, even death?' Thus a man seriously ill might be better one day and worse the next, and this alternation is the only chance that his sufferings receive. Prof. Jebb's version is this: "For what power to please hath day by day, with its doom-ing, or delaying,—just of death?" Prof. Campbell, "what pleasure can day following day afford,—at least by adding or subtracting what from death?"

Linwood, "adding to the account of life, and taking off from (h. e. deferring) death." He thinks the metaphor is from calculating, but doubts if 475—8 are genuine. Wunder, "for why can the day delight men, giving them up to, and rescuing them from death at alternate times?" Mr. Blaydes says "no satisfactory correction or explanation of it has yet been given." With *προσθεῖναι* and *ἀναθεῖναι* compare the Homeric phrase for closing and opening, *ἡμὲν ἀνακλίνειν πυκινὸν νέφος ἡδ' ἐπιθεῖναι*, II. v. 751. The Schol. explains *προσθεῖσα τὸ ζῆν καὶ ἀναβαλλομένη τοῦ θανεῖν*. For the *γε* in v. 476 we might compare the lines of Sir W. Scott, "For come he slow, or come he fast, It is but death that comes at last." Aesch. Cho. 410, *τί δ' ἂν πάντες τύχοιμεν ἢ τάπερ πάθομεν ἄχρα πρὸς γε τῶν τεκομένων*; ('parents, indeed!')

477. Mr. Palmer may perhaps be right in reading *βροτῶν* for *βροτόν*. He says the word occurs more than sixty times in Sophocles, but always, except here, in the plural. For *βροτῶν ὅστις* he well compares Oed. T. 427, 1194, and Oed. Col. 252. Thus the meaning is, 'I would not buy at (i. e. for) any consideration that one among mortals who allows himself to be cheered by empty hopes.' On the other hand, *βροτῶν* would be naturally the genitive after *λόγον*. Schol. *χλιαίνεται, θάλλεται τὸ γὰρ τοιοῦτον* (i. *τοιοῦτον γὰρ τὸ*) *ἐξαπατᾷν ἑαυτὸν ἐν ψευδολογίᾳ διαύγοντα*.

- ΧΟ. οὐδείς ἐρεῖ ποθ' ὡς ὑπόβλητον λόγον,
 Αἴας, ἔλεξας, ἀλλὰ τῆς σαντοῦ φρενός.
 παῦσαί γε μέντοι καὶ δὸς ἀνδράσιν φίλοις
 γνώμης κρατῆσαι τάσδε φροντίδας μεθείς.
- ΤΕ. ὦ δέσποτ' Αἴας, τῆς ἀναγκαίας τύχης 485
 οὐκ ἔστιν οὐδὲν μείζον ἀνθρώποις κακόν.
 ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυν πατρός,
 εἶπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν
 νῦν δ' εἰμὶ δούλη. θεοὺς γὰρ ὧδ' ἔδοξέ που 490
 καὶ σῇ μάλιστα χειρί. τοιγαροῦν, ἐπεὶ
 τὸ σὸν λέχος ξυνῆλθον, εὖ φρονῶ τὰ σά,
 καί σ' ἀντιάζω πρὸς τ' ἐφεστίου Διὸς
 εὐνῆς τε τῆς σῆς, ἣ συνηλλάχθης ἐμοὶ,
 μή μ' ἀξιώσης βάξιν ἀλγεινὴν λαβεῖν
 (| τῶν σῶν ὑπ' ἐχθρῶν, χειρίαν ἐφεῖς τινί. 495
 εἰ γὰρ θάνης σὺ καὶ τελευτήσας ἀφῆς,
 ταύτῃ νόμιζε καμὲ τῇ τόθ' ἡμέρᾳ

481. *ὑπόβλητον*, suggested by another, not your own genuine sentiments. See sup. 189. Schol. *οἰκεία σαντῶ εἶπας* ὁμῶς γε μὴν παῦσαι, τὸ πᾶν ἀναθεῖς ἡμῖν.

485. Tecmessa, in a speech of great pathos, bewails her unhappy state as a captive; she is wholly dependent now on her lord, and she loves him; let him not therefore leave her and her infant destitute and at the mercy of the enemy. Compare the speech of Andromache over the dead Hector in *Il.* xxii. 477 seqq., and also that in vi. 407 seqq.

Ibid. ἀναγκαίας τύχης. Mr. Palmer, "than the doom of an unavoidable calamity." Prof. Campbell, "than helpless fortune," i.e. the lot of the helpless. Prof. Jebb, "than the fate-doomed lot." A better rendering is, 'than the condition of slavish constraint.' Hermann rightly renders it by *captivitas*. Similarly the fate of captivity is called by the chorus in Aesch. *Cho.* 66 ἀνάγκα ἀμφίπολις. See inf. 803, πρόστητ' ἀναγκαίας τύχης, 'stand up for a poor slave.'

488. εἶπερ τινός. A singular instance of Attic attraction. See *Oed. Col.* 734. The separation of *Φρυγῶν* from *τινός* shows that the whole sentence was

regarded as one clause.

490. Hesych. *τοιγαροῦν* ὅθεν δὴ ἡ οὐκοῦν.

491. λέχος ξυνῆλθον. So *Trach.* 27, λέχος Ἡρακλεῖ κριτὸν ξυστάσα.

492. πρὸς τε. The *τε* is not 'misplaced,' but follows a general rule, that it is attached to the preposition. See sup. 53. We should rather expect, νῦν δ' ἀντιάζω πρὸς σ' ἐφεστίου Διός.—*συνηλλάχθης*, 'the marriage by which you were united to me.' Prof. Campbell, "where thou wast reconciled with me" (Ajax till then being her enemy as the destroyer of her home). Schol. γάμφ *συνεζεύχθης, συνηρμόσθης*.

495. ἐφείς, making me over to, putting me in the power of another to treat me as his slave (*χειρίαν*). Mr. Palmer says there is no instance of this use of ἐφείναι, and reads ἀφείς. It is probable that the poet purposely avoided the compound he uses in the very next line. The word is common in Homer, and properly means 'to let go at,' from which the notion of allowing some thing or person to leave one, is but a small change. Cf. inf. 1297.

497. ταύτῃ κ.τ.λ. So *Trach.* 719, καίτοι δέδοκται, κείνος εἰ σφαλίσεται,

- βία ξυναρπασθεῖσαν Ἀργείων ὑπο
 ξυν παιδὶ τῷ σῷ δουλίαν ἔξεν τροφήν.
 καὶ τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ 500
 λόγοις ἰάπτων, ἴδετε τὴν ὁμεννέτιν
 Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,
 οἷας λατρείας ἀνθ' ὅσου ζήλου τρέφει.
 τοιαυτ' ἐρεῖ τις. καὶ μὲν δαίμων ἑλᾷ,
 σοὶ δ' αἰσχρὰ τᾶπη ταῦτα καὶ τῷ σῷ γένει. 505
 ἀλλ' αἰδεσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ
 γήρᾳ προλείπων, αἰδεσθαι δὲ μητέρα
 πολλῶν ἐτῶν κληροῦχον, ἣ σε πολλάκις
 θεοῖς ἀρᾶται ζῶντα πρὸς δόμους μολεῖν
 οἴκτειρε δ', ὦναξ, παῖδα τὸν σὸν, εἰ νέας 510

ταύτη σὸν ὁρμῇ καὶ συνθανεῖν ἔμα. With Linwood, Mr. Palmer, and Prof. Campbell, I have retained εἰ against the inferior MS. reading ἦν and Bothe's conjecture ᾗ, adopted by Wunder. For εἰ with the subjunctive see Oed. Col. 1443. Aesch. Eum. 225. Mr. Palmer contends that the syntax ᾗ—ταύτη τῇ ἡμέρᾳ, where the preceding relative occupies a separate clause, is "novel and strange, and has certainly nothing at all like it in Sophocles." Possibly the poet wrote εἰ γὰρ θανεῖ σὺ καὶ ἀφ᾽ ἧς, the future and the aorist subjunctive being, from their close affinity, not unfrequently combined. See on Aesch. Cho. 80. Linwood proposes ταύτῃ.—δουλίαν, cf. Quint. Smyrn. v. 553, οὐ σέο κοιρανῆς ἐπιβήσεται, ἀλλὰ μιν ἄλλοι δμῶα λυγρὸν τεύξουσιν.

501. τὴν ὁμεννέτιν. 'This bed-fellow,'—a taunting expression in place of τὴν ἄλοχον. Thus πικρὸν πρόσφθεγμα is 'a harsh name to describe a person by.' ('Will name me in bitter phrase,' Jebb.)

503. ὅσου ζήλου. 'In place of how envied a lot,' viz. as the partner τοῦ μέγιστον ἰσχύσαντος.—τρέφει, Schol. αὖξει, ἔχει.

504. ἐλᾷ, 'will persecute,' cf. 275. 756.—σοὶ αἰσχρὰ, 'Ajax believed that he had guarded against the consequences which she fears. See v. 560.' Prof. Jebb.

510—13. οἴκτειρε παῖδα, εἰ διόσεται, ὅσον κακὸν νεμεῖς, is a condensed phrase. 'Think with pity on your son, if his

property shall be plundered by unfriendly guardians, without you to protect him, what harm you will do both to him and to me.' I incline to agree with Lobeck and Donaldson (New Crat. § 180) that διόσεται here means διασπασθήσεται. Hesych. διόσεται· διακριθήσεται· ἢ διᾶξει, καὶ βιώσεται· ἢ διαλελέσεται (διασπαράζεται?). The ὄρφανισται here are the χηρωσταὶ in Il. v. 158, who are said to divide the property of a youth killed in war. It is objected that διαφορεῖν, not διαφέρειν, is used in this sense; e.g. Bacch. 739, ἔλλαι δὲ δαμάλας διεφόρουσαν σπαράγμασιν. In Aesch. Cho. 60 the Schol. explains διαφέρει by διασπαράσσει, and the word often has the sense of carrying to and fro, as in Eur. Suppl. 382. 715. Most of the commentators however, with the Schol. διᾶξει καὶ βιώσεται, understand τὸν βίον. I cannot persuade myself that διαφέρειν ὑπὸ τινος could possibly mean 'to live under (subject to) a person.' More probably a verse may have dropped out, like κλήρον πατρῶν δυστυχῶς ἀφαιρεθεὶς ὑπ' ὀρφανιστῶν. Mr. Palmer would supply τὴν τροφήν, 'if he shall have to pass through the period of his young nurture under unfeeling guardians.' Wrongly, as I think, because it is against the pause or caesura of the verse, he construes νέας τροφῆς σου, 'the young nurture he is receiving from you;' and the genitive could not be so used, 'to live through.' The Schol. indeed has εἰ τῆς νέας τροφῆς σου χωρὶς

- τροφῆς στερηθεὶς σοῦ διοίσεται μόνος
 || ὑπ' ὀρφανιστῶν μὴ φίλων, ὅσον κακὸν
 κείνω τε κάμοι τοῦθ', ὅταν θάνῃς, νεμείς.
 ἐμοὶ γὰρ οὐκ ἔτ' ἐστὶν εἰς ὃ τι βλέπω
 πλὴν σοῦ. σὺ γάρ μοι πατρίδ' ἦστωσας δόρει, 515
 καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε
 καθεῖλεν Ἀιδου θανασίμους οἰκήτορας.
 τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς ;
 τίς πλοῦτος ; ἐν σοὶ πᾶς ἔγωγε σώζομαι.
 ἀλλ' ἴσχε κάμου μνήστιν. ἀνδρί τοι χρεῶν 520
 μνήμην προσεῖναι, τερπνὸν εἰ τί που πάθοι.
 χάρις χάριν γάρ ἐστὶν ἢ τίκτους' αἰεὶ
 ὅτου δ' ἀπορρεῖ μνήστις εὖ πεπονθότος,
 οὐκ ἂν γένοιτ' ἔθ' οὗτος εὐγενὴς ἀνὴρ.
 XO. Αἴας, ἔχειν σ' ἂν οἴκτον ὡς κἀγὼ φρενὶ 525
 θέλομ' ἄν· αἰνοίης γὰρ ἂν τὰ τῆσδ' ἔπη.
 AI. καὶ κάρτ' ἐπαίνου τεύξεται πρὸς γοῦν ἐμοῦ, ||
 ἔαν μόνον τὸ ταχθεὶν εὖ τολμᾷ τελεῖν.
 TE. ἀλλ', ὦ φίλ' Αἴας, πάντ' ἔγωγε πείσομαι.
 AI. κόμιζέ νῦν μοι παῖδα τὸν ἐμὸν, ὡς ἶδα. 530

διδέει, but I think some participle representing *στερηθεὶς* has dropped out, and that he intended to explain σοῦ μόνος by σοῦ χωρὶς. Prof. Campbell, though he translates "shall live out his life," adds "Hermann's interpretation, 'will be pulled to pieces by,' is perhaps worth considering."

515. Hesych. *ἡστωσας* ἀφανῆ ἐποίησας.

516. ἄλλη μοῖρα. Not, perhaps, 'another doom' (Prof. Campbell), i.e. 'a different fate,' but 'fate carried off besides my mother' &c. So Linwood, *praeterea*. According to the view we take, Ajax was or was not responsible for their deaths.—*καθαίρειν* is often used in the sense of destroying, perhaps by a metaphor from the wrestling-school.

521. εἰ τί που πάθοι. Mr. Palmer, in a good note, points out the peculiarity of the optative where there is only a condition and no apodosis. He refers to Ant. 1031, Trach. 93, and 1344 inf. But Laur. has *πᾶθῃ*, which Wunder re-

tains. Cf. 496.

522. *χάρις γάρ*. 'For it is a favour done that originates a favour received in every instance.'

523—4. Prof. Jebb thinks this distich alludes to the concluding lines in the speech of Ajax, 479—80. Since precisely the same was said in v. 520, that 'a man, if he deserves the name, is bound to remember a service done to him,' it is rather feeble here to add, 'if he does not, he loses his claim to good birth.' Linwood regards 523—4 as interpolated, and doubts if 523 is even good Greek.

527. There is a strong irony here. 'Praise her! Certainly, she shall have praise from me,—if only she condescends to do as she is bid.' The Schol. refers this to Tecmessa's reluctance to bring the child.—The εὖ belongs to *τελεῖν*. Possibly μόνον τὸ ταχθεὶν should be construed in the sense of *ἐὰν μὴ πολυπραγμονῇ*. Cf. 586.

- TE. καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην.
 AI. ἐν τοῖσδε τοῖς κακοῖσιν, ἧ τί μοι λέγεις ;
 TE. μὴ σοί γέ που δύστηνος ἀντήσας θάνοι.
 AI. πρέπον γέ τᾶν ἦν δαίμονος τοῦμοῦ τόδε.
 TE. ἀλλ' οὖν ἐγὼ 'φύλαξα τοῦτό γ' ἀρκέσαι. 535
 AI. ἐπήνεσ' ἔργον καὶ πρόνοιαν ἦν ἔθον.
 TE. τί δῆτ' ἂν ὡς ἐκ τῶνδ' ἂν ὠφελοῖμί σε ;
 AI. δός μοι προσειπεῖν αὐτὸν ἐμφανῇ τ' ἰδεῖν.
 TE. καὶ μὴν πέλας γε προσπόλοις φυλάσσεται. 540
 AI. τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν ;
 TE. ὦ παῖ, πατὴρ καλεῖ σε. δέυρο προσπύλων
 ἄγ' αὐτὸν ὅσπερ χερσὶν εὐθύνων κυρεῖς.
 AI. ἔρποντι φωνεῖς, ἧ λελειμμένῳ λόγων ;
 TE. καὶ δὴ κομίζει προσπύλων ὅδ' ἐγγύθεν.
 AI. αἶρ' αὐτὸν, αἶρε δέυρο. ταρβήσει γὰρ οὐ 545

531. καὶ μὴν—γε. See inf. 539. In this formula γε is a part of the expression, and does not (as Prof. Jebb contends) affect the sense of φόβοισι, 'in my poor fears.' Cf. Aesch. Cho. 197, καὶ μὴν στίβοι γε—ποδῶν ὁμοιοί. The simple sense is, 'well but, in (or through) my fears I let him leave me and go where he pleased.' Prof. Campbell, "Indeed in my fears I have put him out of the way of harm." Mr. Palmer, "In truth I only sent him away through absolute fear." Mr. Blaydes reads φόβῳ σφ' γ'. The plural occurs also Oed. R. 917. The Schol. probably read ἐξελευσάμην, and these words are sometimes confounded. See Prom. V. 243.—In Q. Smyrn. v. 528 Eurysaces is said to have been left by Tecmessa as an infant in the tent, ἀλλ' ὁ μὲν οὖν ἐτι τυτθὸς ἐνὶ λεχέεσσι λέλειπτο.

534. δαίμονος. Sophocles is very fond of the use of the genitive, and sometimes (as inf. 1274) employs it in a very anomalous manner. The reply seems intended purposely to vex and distress Tecmessa, whose compliant character is brought out by contrast with his short and stern answers.

535. ἀλλ' οὖν κ.τ.λ. 'Well, but I took care of him, so far as to prevent that happening.' There is a kind of play in ἐκλύσασθαι and φυλάξαι. She let him out just by way of keeping him

safe; 'I had him in my keeping by allowing him to depart.' This is explained at v. 539.—ἀρκέσαι, Schol. ἀποσοῆσαι τὸ θανεῖν.—'I thank you for the act,' Ajax replies, 'and for the foresight which you displayed.'

537. ὡς ἐκ τῶνδε, 'now that the matter is so,' viz. that he is at present away.

539. καὶ μὴν — γε. The sense is, 'Well, he is not far off, if you really want him.'

541. προσπύλων — ὅσπερ. Compare βροτῶν ὅστις sup. 477.—κυρεῖς has the usual meaning of 'at this time,' 'just now.'

543. ἔρποντι. 'Do you speak to him as going, or as having failed to hear you?' Supply προσπύλων τινί. There seems however no reason why παιδί may not be meant, since Tecmessa had said ὦ παῖ as well as προσπύλων τις. So perhaps the Schol. understood it, ἐγγυὺς ὄντι, ἧ ἀπολιμπανομένη τῆς κλήσεως. Mr. Blaydes' conjecture εὐδοντι is rather ingenious. 'Are they all asleep?' He should have confirmed it by Aesch. Cho. 867, κωφοῖς αἰτῶ καὶ καθύδουσιν μᾶτην ἔκραντα βάζω.

545. αἶρε. Schol. πρόσφερε. A common Attic use, as in Ar. Pac. 1, αἶρ' αἶρε μᾶζαν ὡς τάχιστα κανθάρω. So also μή μοι οἶνον ἄρει, Il. vi. 264.—που, i. e. οὐ γὰρ που, 'for, of course, he will not be afraid at seeing' &c. Linwood, with

νεοσφαγῇ που τόνδε προσλεύσων φόνον,
εἴπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν.

ἀλλ' αὐτίκ' ὠμοῖς αὐτὸν ἐν νόμοις πατρὸς
δεῖ πωλοδαμνεῖν κάξομοιοῦσθαι φύσιν.

ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, 550

τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.

καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω,

ὀθύνεκε' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.

ἐν τῷ φρονεῖν γὰρ μηδὲν ἡδιστος βίος.

τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακὸν,

ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης. 555

ὅταν δ' ἴκη πρὸς τοῦτο, δεῖ σ' ὅπως πατρὸς

|| δείξεις ἐν ἐχθροῖς οἷος ἐξ οἴου ἑτράφης.

τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν

ψυχὴν ἀτάλλων, μητρὶ τῇδε χαρμονήν.

οὔτοι σ' Ἀχαιῶν, οἶδα, μὴ τις ὑβρίσῃ 560

στρυγναῖσι λώβαις, οὐδὲ χωρὶς ὄντ' ἐμοῦ.

τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφί σοι

Dindorf, encloses v. 546 as an interpolation.

547. δικαίως, i. e. ἀληθῶς.

548. ὠμοῖς. See v. 205. Schol. νῦν τὸ ὠμοῖς ὡς κατὰ τῶν καρπῶν.—νόμοις, poetically for τρόποις. Prof. Jebb gives the sense "habits of hardy indifference" to the sight of what would unnerve others.—αὐτὸν, the object to πωλοδαμνεῖν, is the subject to ἐξομοιοῦσθαι. *Id.*—Hesych. πωλοδαμνεῖν· πῶλον δαμάζειν.

551. τὰ δ' ἄλλ' ὅμοιος. Q. Smyrn. v. 527, (Τέκμησσα) Εὐρυσάκην τέκεθ' υἱόν, ἐοικότα πάντα τοκῇ.

552. καίτοι κ.τ.λ. 'Become more lucky, did I say? Why, even now I have to envy you for this, that you are already happy in your unconsciousness of these evils. *Happy*, I say, for it is in the absence of feeling and emotion that the chief pleasure of life consists. Yes! if the want of φρόνησις is an evil, it is one at least that is wholly free from pain; it is only when you attain the knowledge of what joy and sorrow are, that you understand how much better it is φρονεῖν μηδὲν, to be without understanding.' Most of the editors omit 554 as an interpolation. But the Schol.

found it, and well explains it; ἐν τῷ νηπίῳ κακὸν μὲν τὸ μὴ φρονεῖν, κακὸν δὲ ὅμως ἀνώδυνον. Compare Trach. 144. Oed. R. 1390. The poet is, no doubt, alluding to a philosophical dogma. So at the present day some doubt if the education of the lower classes is a greater benefit than evil.

556. δεῖ σε (σκοπεῖν) ὅπως δείξεις is, in effect, δέησαι σε δείξαι, 'you will have to show.' See Philoct. 55.—ἐν ἐχθροῖς, "in dealing with your enemies," Prof. Campbell.

558. τέως, 'meanwhile,' viz. till you have attained to that knowledge.—βόσκου, grow, like a tender plant, by the light airs of heaven. See on Trach. 146.—χαρμονήν, 'a joy to thy mother,' the accusative in apposition to the sentence.

562. πυλωρόν. 'Such a warder for a guardian.'—ἀμφί σοι, circa te versatum, 'to protect you.' See inf. 990.—τροφῇς ἄκρον, i. e. ἄκρον οὐκ ἔχοντα, neither indolent nor indifferent in educating you.—ἔμπα, Schol. ὅμως. The passage may have been tampered with; a natural reading would be τοῖον πυλωρὸν Τεῦκρον ἀμφί σοι, τέκνον, λείψω τροφῇς ἄκρον φύλακα κ.τ.λ. Possibly, ἐμπὰς εἰ ταῦν

λείψω τροφῆς ἄοκνον ἔμπα, κεῖ τανὺν
 τηλωπὸς οἰχνεῖ δυσμενῶν θήραν ἔχων.
 ἀλλ', ἄνδρες ἀσπιστῆρες, ἐνάλιος λεῶς, 565
 ὑμῖν τε κοινὴν τήνδ' ἐπισκῆπτω χάριν,
 κείνῳ τ' ἐμὴν ἀγγείλατ' ἐντολήν, ὅπως
 τὸν παῖδα τόνδε πρὸς δόμους ἐμοὺς ἄγων
 Τελαμῶνι δείξει μητρί τ', Ἐρίβοιαν λέγω,
 ὣς σφιν γένηται γηροβοσκὸς εἰσαεῖ 570
 [μέχρις οὐ μυχοὺς κίχῳσι τοῦ κάτω θεοῦ],
 καὶ τὰμὰ τεύχη μῆτ' ἀγωνάρχαι τινὲς
 θήσουσ' Ἀχαιοὺς μῆθ' ὁ λυμεὼν ἐμοί.
 ἀλλ' αὐτό μοι σὺν, παῖ, λαβὼν ἐπάνωμον,

κ.τ.λ. For in Pind. Nem. iv. 36, *ἐμπα καίπερ ἔχει* should be *ἐμπας εἴπερ ἔχει*, because *καίπερ* does not take a finite verb, but only a participle. Compare *ἐντυπὰς, ἀνδρακάς*. A more remarkable example of the termination made short for metrical convenience is *ὕπ' αὐγὰς* in Ar. Thesm. 500. Compare sup. 121. Aeschylus uses *ἐμπας* Prom. 48. Eum. 220.

564. *θήραν ἔχων*. See sup. 343.

566—7. *ὕμιν τε—κείνῳ τε*. 'As on my part I charge you in common to do me this favour, so do you report to him (Teucer) this command of mine' &c.—*κοινὴν*, viz. to you, the chorus, and to Teucer. The Schol. well explains the sense, 'I shall be equally obliged to him for his compliance, and to you for giving to him my commands.'

569. *μητρί*, viz. *τῇ ἐμῇ*. See Pind. Isthm. v. 65. Diod. Sic. iv. 72, *Τελαμῶν δὲ φυγὼν ἐξ Αἰγίνης—ἐγγμεν ἐξ Ἀθηνῶν Ἐρίβοιαν τὴν Ἀλκάθου, ἐξ ἧς ἐγέννησεν Αἴαντα τὸν ἐπὶ Τροίαν στρατεύσαντα*.

571. *μέχρις οὐ*. This might be regarded as one word, as *ἐπὶ τοῖσδε* forms an initial anapaest. But most critics regard the verse as an interpolation, though the Schol. explains it by *ἔως τελευτήσωσι*.

573. The syntax is continued from 567, *καὶ ὅπως—μὴ θήσουσι* κ.τ.λ. The young Eurysaces is to be presented to his grandfather Telamon, that he may prevent his father's renowned arms being, like those of Achilles, proposed as a prize to be contended for, and perhaps again to be got possession of by Ulysses,

who is called *ὁ λυμεὼν ἐμός*.—His mind, the Schol. observes, so rankles on the defeat that he cannot help predicting a similar miscarriage of justice after his own decease.—*ἀγωνάρχαι*, Schol. *ἀγωνοθέται*.—For the article see on Trach. 936, *ὁ παῖς δύστηνος*. Homer often has *τὰ τεύχεα καλὰ* and the like; e.g. *ὁ μοχλὸς ἐλδίνος* in Od. ix. 378; *τὰ μῆλα ταναῦποδα*, ib. 464; and *ὁ γεννήτωρ ἐμός* occurs in Hippol. 683; yet it is probable that (as suggested in *New Cratylus*, § 304) *ἐμοί* should be read for *ἐμός*. Others propose to omit *ὁ*, which however seems essential to the proper emphasis, 'that destroyer of my peace.'

574. *αὐτό*. There is some difficulty in this. 'As for the shield itself, after which you had your name, take it and hold it, turning it this way and that by the leather thong stitched to it with much sewing.' In contrast with the shield stand *τὰ ἄλλα τεύχη*, which are to be buried with him. Perhaps however for *σὺ* we should read *σοῦ*, 'the shield that itself has your own name,' *ἐνρὺ σάκος*. It is very possible the poet meant to represent the compound *ἀντεπάνωμον*, Eur. Phoen. 769. The *πόρπαξ* was a ring of leather stitched down at intervals on the under side of the shield, so that the hand could grasp any loop of it. When these loops were cut, the shield became quite useless; see Ar. Equit. 849. Il. xii. 296, *ἔντοσθεν δὲ βοείας ῥάψε θημεΐδας*. The shield hung on the arm and shoulder by two bars called *κανόνες*. It was brandished and turned round, and the wearer was said

- Εὐρύσακες, ἴσχε διὰ πολυρράφου στρέφων 575
 πόρπακος ἐπτάβοιον ἄρρηκτον σάκος·
 τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται.
 ἀλλ' ὡς τάχος τὸν παῖδα τόνδ' ἤδη δέχου,
 καὶ δῶμα πάκτου, μηδ' ἐπισκῆνους γόους
 δάκρυε. κάρτα τοι φιλοίκτιστον γυνή. 580
 πύκαζε θάσσον. οὐ πρὸς ἱατροῦ σοφοῦ
 θρηνεῖν ἐπωδὰς πρὸς τομῶντι πῆματι.
 ΧΟ. δέδοικ' ἀκούων τήνδε τὴν προθυμίαν.
 οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθηγμένη.
 ΤΕ. ᾧ δέσποτ' Αἴας, τί ποτε δρασεῖς φρενί ; 585
 ΑΙ. μὴ κρίνε, μὴ 'ξέταζε. σωφρονεῖν καλόν.
 ΤΕ. οἴμ' ὡς ἄθυμῶ· καί σε πρὸς τοῦ σου τέκνου
 καὶ θεῶν ἰκνοῦμαι μὴ προδοὺς ἡμᾶς γένη.
 ΑΙ. ἄγαν γε λυπεῖς. οὐ κάτοιισθ' ἐγὼ θεοῖς
 ὡς οὐδὲν ἀρκεῖν εἴμ' ὀφειλέτης ἐτι ; 590
 ΤΕ. εὐφήμα φώνει.
 ΑΙ. τοῖς ἀκούουσιν λέγε.
 ΤΕ. σὺ δ' οὐχὶ πείσεις ;
 ΑΙ. πόλλ' ἄγαν ἤδη θροεῖς.

στρέφειν and δινεῖν, Aesch. Theb. 485. Prof. Jebb's version, "wielding it by the bulky armlet," does not give the right meaning.

579. πάκτου, 'fasten,' 'shut close.'—γόους δάκρυε, like κείρειν φόνον, v. 55, αἴμ' ἔθενσα, 375, ἔργα ἀρκέσας, 439, &c. By ἐπισκῆνους, 'at the tents,' a hint is given that a woman's grief should not reach the ears of soldiers.—φιλοίκτιστον, 'a complaining thing,' one to whom τὸ οἰκτίζεσθαι φίλον ἐστί. Hermann explains, "lamentis mulierum facile hominum miseria commovetur."

581. Hesych. πύκαζε· κάλυπτε· στεφάνου, πύκνου.

582. τομᾶν is one of those verbs which, like λημᾶν, φορᾶν, λοφᾶν, ποδαγρᾶν, imply a disposition to some affection. Here a malady is said 'to want the knife,' by which Ajax means the stab of his own sword; cf. v. 815. He virtually says, 'And now I must go and do the deed, since the evil has gone beyond the power of words (charms) to heal.' And

he says it with a bitterness and an emphasis which the chorus calls γλῶσσα τεθηγμένη.

586. μὴ κρίνε, 'question me not.' Cf. Trach. 195. Another of the short and stern replies of Ajax.—σωφρονεῖν, 'to be discreet;' Schol. νῦν τὸ μὴ περιεργεῖν, 'not to be inquisitive.'

588. προδοὺς γένη. Compare μὴ κτελεῖς γένη Phil. 773. Oed. T. 957.

589. On γε following ἄγαν see Ant. 573, and on Aesch. Suppl. 698.—Ajax, now quite determined to die, but evading the direct expression of his resolve, says (in reference to πρὸς θεῶν) that he owes the gods nothing now, i. e. after that they seem to have deserted him, and therefore he does not care whether they approve or disapprove of the act. "Do you not know that I am now no longer a debtor to the gods to render them any duty or service?" Mr. Palmer. The remark shocks the gentle Tecmessa, as bordering on impiety, and she bids him use good words.

TE. ταρβῶ γάρ, ὦναξ.

AI. οὐ ξυνέρξεθ' ὡς τάχος ;

TE. πρὸς θεῶν, μαλάσσουν.

AI. μῶρά μοι δοκεῖς φρονεῖν,
εἰ τοῦμὸν ἦθος ἄρτι παιδεύειν νοεῖς. 595

XO. ᾧ κλεινὰ Σαλαμῖς, σὺ μὲν πού στρ. α.

ναίεις ἀλίπλακτος, εὐδαίμων,

πᾶσιν περιφάντος αἰεί

ἐγὼ δ' ὁ τλάμων παλαιὸς ἄφ' οὗ χρόνος 600

598. οὐ ξυνέρξεθ'. 'Shut up the house, I say, directly!' Schol. τοῖς θεράπουσι κελεῖται αὐτὴν ἀποκλείειν. He may be right in supposing Tecmessa is meant. Yet it seems a repetition of the command in 579. 581, and shutting the house would mean the keeping her in.

595. μῶρα κ.τ.λ. 'You are a fool in my opinion, if you think to read my disposition a lesson now.' Matters have gone too far, and his temper is too much soured, to think of becoming μαλακὸς at a woman's request.

596. Ajax has retired to his tent, and Tecmessa with the child to the woman's apartment. The theme of the chorus is the pining for their native island, and the anticipation of the great grief that will prevail when the news arrives there of the madness of Ajax. They contrast the immovable island home, beaten by the waves, prosperous, ever conspicuous to all under the bright suns of Greece, with their own long wanderings and discomforts in the region of the Troad.

597. ἀλίπλακτος, 'sea-beaten,' is adopted by most editors for ἀλίπλαγκτος. But inf. 695 Pan is rightly called ἀλίπλαγκτος as a wanderer on the sea-shore (Aesch. Pers. 451).—ναίεις, cf. II. ii. 626. In περιφάντος there may be an allusion to historical events.

600. παλαιὸς ἄφ' οὗ κ.τ.λ. See Phil. 493. The passage following is difficult, and probably corrupt. Mr. Palmer is the only one of the editors who defends the MSS. reading, 'Ἰδαία μίμνω λειμωνία ποίᾳ, μήλων ἀνθρίθμος, αἶεν εὐνόμῳ, which he translates, (in connexion with ποιμένων, v. 860,) not indeed in very elegant English, "For I the wretched one, it is a long time dating back from an early period (of our coming hither), having the charge of a countless number of

sheep, have been dwelling in the grassy meadows of Ida, that at all seasons of the year afford good pasture." (The metre, which thus differs from the antistrophe, v. 614, he defends as a licence, at p. 113 seqq.) To my mind, the separation of αἶεν εὐνόμῳ (which he wrongly says is Doric for εὐνόμῳ) from ποίᾳ, by the intervening words μήλων ἀνθρίθμος, is a fatal objection. Again, εὐνόμῳ does not metrically correspond with ἡδύρηται in v. 615. Most of the editors acquiesce in the far-fetched conjectures λειμώνι' ἀποινα, μνηῶν ἀνθρίθμος, and εὐνόμῳ χρόνῳ. Prof. Jebb gives this version of the reading thus emended, "But I, sufferer, 'tis long time that I wait my reward for camping under Ida,—through endless months ever worn by the steady march of time." He regards εὐνόμῳ χρόνος = εὐκλήτος, the word by which the Schol. explains the corrupt εὐνόμῳ. Mr. Blaydes reads 'Ἰδαία νάλων λειμώνι' ἐπαυλα—εὐνώμαι (from εὐνώσθαι), after Bergk and Lobeck. Accepting ἐπαυλα as not widely differing from ποίᾳ, especially as it restores both sense and metre perfectly, I have ventured to read ἐνναλῶν for εὐνόμῳ. 'It is long since I have been waiting here, living all the time in the homesteads on Ida amidst countless sheep.' There may have been two causes of the corruption; the first was, the notion that ἐνναλῶν would require ἐπαύλοισι, and the other was, the idea that some epithet was wanted either to χρόνῳ or to ποίᾳ (when altered from ἐπαυλα). I seem to discover a vestige of a various reading λειμωνίοις ἐπαύλοισι in the scholium τοῖς χλοεοῖς καὶ λειμῶνας ἔχουσι, which, as the gloss now stands, is quite unintelligible. My conjecture ἐνναλῶν is further confirmed by the scholium διδάγων.

Ἰδαῖα μίμνω λειμώνι' ἔπαυλα μῆλων

ἀνήριθμος αἰὲν ἐνναίων,

χρόνῳ τρυχόμενος,

605

κακὰν ἐλπίδ' ἔχων

ἔτι μέ ποτ' ἀνύσειν

τὸν ἀπότροπον αἰδῆλον Ἄιδαν.

καί μοι δυσθεράπευτος Αἴας

ἀντ. α.

ξύνεστιν ἐφεδρος, ὥμοι μοι,

610

θείᾳ, μανίᾳ ξύναυλος·

ὃν ἐξεπέμψω πρὶν δὴ ποτε θουρίῳ

κράτουντ' ἐν Ἄρει· νῦν δ' αὖ φρενὸς οἰοβώτας

φίλοις μέγα πένθος ἡῦρηται.

615

τὰ πρὶν δ' ἔργα χεροῖν

μεγίστας ἀρετᾶς

ἄφιλα παρ' ἀφίλοις

620

ἔπεσ' ἔπεσε μελέοις Ἀτρεΐδαῖς.

ἧ που παλαιᾷ μὲν ἔντροφος ἀμέρᾳ, στρ. β'. 622

λευκῷ δὲ γήρᾳ μάτηρ νιν ὅταν νοσοῦντα

625

φρενομόρως ἀκούσῃ,

607. ἀνύσειν (ἀνύσειν Dind.), see on El. 1452.

608. Unless ἀνπότροπον is the true reading, 'from which there is no return,' we must understand 'hateful.' Cf. Oed. R. 1313.

609. καί μοι κ.τ.λ. 'Then (as a further grievance) there is Ajax with his obstinate malady whom I have to deal with as with a foe in reserve, afflicted (lit. residing, σύγχορτος, ξύνοικος) with a heaven-sent malady.' Linwood, "malis jam commemoratis accessit nunc tanquam gravior malum Ajax morbo correptus."

612. ἐξεπέμψω. 'Whom you (Salamis) erst did send forth as your champion.' Cf. El. 1130, δόμων δέ σ', ᾧ παῖ, λαμπρὸν ἐξεπέμψ' ἐγὼ, and for the middle, Pers. 140, ἐκδύστα—θοῦρον εὐνατῆρα προπεμφαμένα.

614. Ἄρει. Here, as in Trach. 653, Aesch. Theb. 233, the first syllable is long.—οἰοβώτας, 'a feeder on his own thoughts.' Schol. αὐθαίρετος, ὡς ἂν εἴποι τις, αὐτὸς ἑαυτοῦ διανοίαν βόσκων, καὶ μηδενὶ πειθόμενος. Ajax "turns his mind away from all others, like a herds-

man driving a single heifer apart from the herd," Prof. Campbell. The Schol. offers many explanations of this singular phrase. The doubt is, whether *ὄϊς* or *ὄλος*, *solus*, is the first part of the word. 'A solitary feeder' is appropriate to an animal which through illness separates itself from the rest. Aeschylus has *οἰοβουκόλος*, Suppl. 299.—ἡῦρηται seems to be passive, 'he is proved to be a great grief to his friends.'

620. παρὰ, 'in the judgment of.' See v. 924.

626. φρενομόρως. Schol. εἰς τὴν μοῖραν τῶν φρενῶν νοσοῦντα, ὃ ἐστὶ, φρενοβλαβῶς, μανικῶς. Either φρενοβόρως or φρενομανῶς (Agam. 1140) are probable conjectures of Mr. Blaydes.—αἰλιων, Schol. οὐκ αἰλιων, οὐδ' οἰκτρᾶς γόον ἀηδοῦς ἦσει. See on Aesch. Cho. 286. And so Mr. Palmer; while Profs. Jebb and Campbell understand that she will sing the song of Linus, but not that of the nightingale. The sense seems to me to be, she will utter a shrill scream, and not a low mourning note.

- αἴλιον αἴλιον
οὐδ' οἰκτρᾶς γόον ὄρνιθος ἀηδοῦς
ἦσει δύσμορος, ἀλλ' ὄξυτόνους μὲν ῥᾶς 630
θρηνήσει, χερόπληκτοι δ'
ἐν στέρνοισι πεσοῦνται
δοῦποι καὶ πολιάς ἄμυγμα χαίτας.
κρείσων γὰρ Ἄϊδα κεύθων ὁ νοσῶν μάταν, ἀντ. β'.
ὃς ἐκ πατρώας ἦκων γενεᾶς * ἄριστος 636
πολυπόνων Ἀχαιῶν,
οὐκ ἔτι συντρόφοις
ὀργαῖς ἔμπεδος, ἀλλ' ἐκτὸς ὁμιλεῖ. 640
ὦ τλᾶμον πάτερ, οἶαν σε μένει πυθέσθαι
παιδὸς δύσφορον ἄταν,
ἂν οὐπω τις ἔθρεψεν
αἰὼν Αἰακιδᾶν ἄτερθε τοῦδε. 645
- AI. ἅπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος

635. ὁ νοσῶν μάταν, 'one who is ailing from delusion.' ('The distempered foolishly,' "the idly vext," Prof. Jebb.) "Sensus est; qui tali in statu est, is magis lugendus est quam si mortuus esset," Linwood. There is no English equivalent for μάτην, which is often added when an act is itself the result of some failure. So Ar. Pac. 95, τί μάτην οὐχ ὑγιαίνει; Aesch. Cho. 831, λόγοι—θνήσκοντες μάτην. *Ibid.* 866, καθεύδουσιν μάτην ἔκραντα βάζω. The MSS. have ἡ νοσῶν μάτην, 'a man is better dead than mad.' This gives good sense, but the antistrophic verse is in favour of the correction. Mr. Palmer defends ἡ, comparing the similar verse Oed. R. 1368.

636. ἦκων κ.τ.λ. This seems a mixed construction between ἦκων ἐκ γενεᾶς ἄριστος and ἔριστος ὦν γενεᾶς. The best MSS. and Schol. omit ἔριστος. The Schol. seems to have found ἔριστα.

640. οὐκέτι — ὁμιλεῖ. 'No longer remains in the temper in which he was brought up, but lives outside of it.' It is hard to render ὁμιλεῖν exactly, which means that all his thoughts and conversation are distraught, and have left the limits of his usual habits. "Consorts with them so as to be outside them, i. e. does not consort with them, an oxy-

moron," Prof. Campbell.

645. αἰὼν, here for γενεά, or βίος. None of the Aeacid family, except this man Ajax, ever yet in their life-time fostered (have been the prey of) such a malady as this.—Mr. Blaydes, with Wunder, admits δῖον, i. e. διογενῶν, the conjecture of Reiske and Bergk.

646. Returning from his tent, in which for a time he had shut himself up, Ajax delivers a grand soliloquy, replete with reflections and philosophic maxims. How far the studied ambiguity of his language in reference to the suicide he has resolved upon is for the purpose of concealment, or the result of the subtle irony of which Sophocles is such a master, is a question not very easily answered. The spectators, of course, know what is coming; but his immediate friends should not be so clearly apprised of it as to prevent him from executing his purpose. He pretends, as the Schol. observes, to have been dissuaded from it by Tecmessa, and to have altered his mind in compassion to her and the boy.

646—9. The point of the remark is, 'Time only shows what is in store for us. Who would have thought that Ajax the stern would be melted by a woman's words?' But this is put into a philo-

φύει τ' ἄδηλα καὶ φανέντα κρύπτεται·
 οὐκ ἔστ' ἄελπτον οὐδὲν, ἀλλ' ἀλίσκεται
 χῶ δεινὸς ὄρκος χαί περισκελεῖς φρένες.
 κἀγὼ γάρ, ὃς τὰ δειν' ἑκαρτέρουν τότε 650
 βαφῇ σίδηρος ὧς, ἐθελύνθην στόμα
 || πρὸς τῇσδε τῆς γυναικός· οἰκτεῖρω δέ νιν
 χήραν παρ' ἐχθροῖς παῖδά τ' ὄρφανὸν λιπεῖν.
 ἀλλ' εἰμι πρὸς τε λουτρὰ καὶ παρακτίους
 λειμῶνας, ὡς ἂν λύμαθ' ἀγνίσας ἐμὰ 655
 μῆνιν βαρεῖαν ἐξαλύξωμαι θεᾶς·
 μολὼν τε χῶρον ἐνθ' ἂν ἀστιβῇ κίχῳ
 κρύψω τόδ' ἔγχος τοῦμόν, ἐχθιστον βελῶν,

sophic form: 'All things does long and countless time give birth to when yet unseen (hidden in its womb), and has them (in turn) put away when they have come to light.' The metaphor is from the hiding of a birth, which a mother would be said *κρύπτεσθαι*, 'to get concealed from sight.' Cf. Trach. 474, *πάν σοι φράσω τάληθές, οὐδὲ κρύψομαι*.

648. *ἀλίσκεται*. 'Even the solemn oath is no proof against time, nor the stubborn resolve.' He means, that even an oath to kill himself (such as that virtually made at v. 416) is not able to stand firm against the assaults of time, which may bring a change of intention. — *περισκελεῖς*, Schol. *αἱ ἄγαν σκληραὶ ψυχαί*.

660—2. *κἀγὼ γάρ*. 'For I too (viz. as a further and special instance of a general statement), who formerly was so terribly stiff and stark, like iron hardened by dipping, am now made by this woman to talk like her own softer sex.' The Schol. rightly understands *ἑκαρτέρουν ὧς σίδηρος*, though he gives another explanation, which many commentators adopt, 'have been softened like iron dipped in oil.' A little knowledge of metallurgy would have saved them from this mistake. It is obvious too that the simile must be *καρτερὸς ὡς σίδηρος*, not *θῆλυς ὡς σίδηρος*. Lobeck thinks 'softening' iron may refer to its general manipulation and treatment for making it serviceable. Compare Plat. Resp. iii. p. 411, B, *ὅταν τις μουσικῇ παρέχρ, οὕτως τὸ μὲν πρῶτον, εἰ τι θυμοειδὲς εἶχεν*,

ὥσπερ σίδηρον ἐμαλαξε καὶ χρήσιμον ἐξ ἀχρήστου καὶ σκληροῦ ἐποίησεν. On the other hand, in Od. ix. 392 the dipping of iron in water is called 'the hardening' or 'hardness' of it, *τὸ γὰρ αὐτὲ σίδηρον γε κράτος ἐστίν*. See also Antig. 474—6. A variant is recorded by the Schol. *ὃς τὰ δειν' ἐπηκέλησ' ἔπη*. — *στόμα*, which some interpret 'edge,' may just as well be taken for 'language.' Prof. Campbell thinks the double sense is intended.

652. *οἰκτεῖρω*, i. e. *δι' οἰκτον ὀκνῶ λιπεῖν*. But *λιπὼν, si reliquero*, is an obvious suggestion.

656. *λύματα*, viz. the gore from the slaughter of the cattle. This, as the Schol. observes, is a plausible excuse for withdrawing himself in order to carry out his intention without interruption. Prof. Jebb supposes there is a further allusion to the atonement of his own death; but I rather doubt this. Undoubtedly however there is such double meaning in what he proceeds to describe, the burying and hiding of the sword; cf. v. 821.

656. *ἐξαλύξωμαι* is restored from Hesychius, who cites this play, for *ἐξαλεύσωμαι*.

657. *ἐνθ' ἂν, = ὅπου ἂν*, occurs Ant. 773, *ἐρημος ἐνθ' ἂν ᾧ βροτῶν στίβος*. There is an allusion to the custom of carrying away and concealing any polluted thing, *καθάρματα ἐκπέμψαι*, Aesch. Cho. 90, and perhaps to the burying of the *μάχαιρα* of Acastus, Apollodor. iii. 13, 8. — *γαίης*, dependent on *ἐνθα* following.

- γαίας ὀρύξας ἔνθα μή τις ὄψεται·
 ἀλλ' αὐτὸ νύξ' Ἄιδης τε σωζόντων κάτω. 660
 ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην
 παρ' Ἑκτορος δῶρημα δυσμενεστάτου,
 οὐπω τι κεδνὸν ἔσχον Ἀργείων πάρα.
 ἀλλ' ἔστ' ἀληθὴς ἡ βροτῶν παροιμία,
 ἐχθρῶν ἄδωρα δῶρα κοῦκ ὀνήσιμα. 665
 τοιγὰρ τὸ λοιπὸν εἰσόμεσθα μὲν θεοῖς
 εἶκειν, μαθησόμεσθα δ' Ἀτρείδας σέβειν.
 ἄρχοντές εἰσιν, ὥσθ' ὑπεικτέον. τί μή ;
 καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα
 τιμαῖς ὑπέικει· τοῦτο μὲν νιφοστιβεῖς 670
 χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει·
 ἐξίσταται δὲ νυκτὸς αἰανὴς κύκλος
 τῇ λευκοπώλῳ φέγγος ἡμέρᾳ φλέγειν·
 δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε
 στένοντα πόντον· ἐν δ' ὁ παγκρατὴς ὕπνος 675
 λυεῖ πεδήσας, οὐδ' αἰὲ λαβὼν ἔχει.
 ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν ;

669. *ἐνθα μή, nisi non possit &c.* See El. 380. 436. Oed. R. 1412.—*γαίας*, as if he had said *ἐν τόπῳ τινὶ γαίας* κ.τ.λ.

662. *παρ' Ἑκτορος.* See Il. vii. 305. inf. 1032.

666. *τοιγὰρ.* 'Well, then' &c. His proud unbending spirit has in fact come to the very opposite conclusion. But he says, with intense irony, that now he will obey, because those in authority, divine and human, *ought* to be obeyed, even as day and night, and the seasons, obey a general natural law.

668. *τί μή ;* 'Why should we not obey them ? For even (*καὶ γὰρ*) things that are of awful power and things that are strongest give way to authority.' By *τιμαῖς* natural laws of alternation and distribution are meant ; Schol. *ταῖς ἀλλήλων διανεμέσκειν* ἐκ γὰρ *ἐναντιότητος* τὸ πᾶν *συνέστηκε*. For the article repeated, as with a distinct category of things, cf. Aesch. Suppl. 962, *τὰ λῆστα καὶ τὰ θυμηδέστατα*.—Hesych. *υπέικει* ὑπακούει, ὑποχωρεῖ, ὑποτάσσεται.

670—2. *τοῦτο μὲν — δέ.* 'Here the

winters with their paths of snow make way for the fruitful summer ; there the eternal round of night retires before the coming of the day with its white steeds to light up its full splendour. Even the blowing of fierce gales allows a lull to the roaring sea ; and like everything else (*ἐν δέ*), all-subduing sleep binds fast and then unties, and does not always hold in thrall those whom it has taken captive.' In this highly poetical passage the law of succession and alternation is enunciated ; illustrating the pretended change of sentiment which has come to the speaker.—For *αἰανὴς* (Laur. and Schol.) many of the editors adopt *αἰανὴς*, which is said to mean 'dark.' The other word occurs in Aesch. Eum. 542, *εἰς τὸν αἰανὴ χρόνον*, and the Schol. read *αἰανὴς* (for *διαλλαγῆς*) in Cho. 60, with the explanation *ἡ διαιωνίζουσα*. As for *κύκλος*, which some interpret 'the orb,' i. e. the moon, Prof. Jebb "the vault of weary night," cf. Trach. 181. El. 1365.

674. *ἐκοίμισε, cessando quiescere sinif.* —*ἐν δέ*, see Oed. R. 27. Trach. 202.

ἐγὼ δ', ἐπίσταμαι γὰρ ἀρτίως ὅτι
 ὁ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος,
 ὡς καὶ φιλήσων αὖθις, ἔς τε τὸν φίλον 680
 τοσαυτ' ὑπουργῶν ὠφελεῖν βουλήσομαι,
 ὡς αἰὲν οὐ μενοῦντα. τοῖς πολλοῖσι γὰρ
 βροτῶν ἀπιστός ἐσθ' ἐταιρείας λιμήν.
 ἀλλ' ἀμφὶ μὲν τούτοισιν εὖ σχήσει· σὺ δὲ
 ἔσω θεοῖς ἐλθοῦσα διὰ τ' τέλους, γύναι, 685
 εὖχου τελεῖσθαι τοῦμὸν ὦν ἐρᾷ κέαρ.
 ὑμεῖς θ' ἐταῖροι ταῦτά τῇ δέ μοι τάδε
 τιμᾶτε, Τεύκρῳ τ', ἣν μόλῃ, σῆμῆνατε
 μέλειν μὲν ἡμῶν, εὖνοεῖν δ' ὑμῶν ἅμα.
 ἐγὼ γὰρ εἰμ' ἐκεῖσ' ὅποι πορευτέον· 690
 ὑμεῖς δ' ἂ φράζω δρᾶτε, καὶ τάχ' ἂν μ' ἴσως
 πύθοισθε, κεῖ νῦν δυστυχῶ, σεσσωσμένον.

678. ἐγὼ, which is the subject to *βουλήσομαι*, is irregular in syntax from the insertion of a clause that was intended to be parenthetic. Perhaps, after all, there is aposiopesis; 'But I,—ah well! I have learnt how treacherous is friendship,' &c. Mr. Palmer thinks he intended to say, 'But I have learnt wisdom,' viz. from bitter experience. Prof. Jebb would supply *ἐγὼ γινώσκωμαι σωφρονεῖν*, and so Mr. Blaydes, who gives *ἐγὼ* with a colon. Linwood supposes the sense intended was *ἐγὼ τοῦτο ποιήσω*. The sentiment seems somewhat abrupt, but perhaps the emotion of Ajax and his sense of the injustice done him by those who should have been his friends, make him dwell on the topic. The Schol. traces the connexion thus: 'as all things go by contraries, perhaps the Atridae may turn round and become friends again; so both friends and enemies should be treated as if change were possible.' The well-known comment of Cicero, *De Amicit.* § 16, is referred to by the editors, where Laelius says Scipio condemned the doctrine that one ought so to love as to be prepared some day to hate. Compare also Eur. Hipp. 258. Aesch. Ag. 812.

681. *ὑπουργῶν ὠφελεῖν*, 'to do him a service at his request.'

683. *λιμήν*. The 'harbour of friendship' is that mutual feeling of security

and good faith in which friends seek a refuge in their troubles.

684. ἀμφὶ τούτοισιν, Schol. περὶ τούτων. By saying *εὖ σχήσει*, 'all shall be duly attended to,' he disarms suspicion of immediate harm. "All that he meant was, that he would cease henceforth from any further contention with them, by destroying himself." Mr. Palmer. No doubt, the words are, as he observes, ambiguously said; but, if they are heard by the chorus and Tecmessa, they would not convey to them any such suspicion. The joyous expressions in the following chorus are elicited by the confident hope of better things in store.

685. διὰ τέλους cannot be relied upon. Mr. Blaydes adopts διὰ τάχους from the Schol., who perhaps intended to quote a various reading. Prof. Campbell, "to be accomplished to the end."

687. ταῦτά τῇδε κ.τ.λ. 'Pay the same regard to my behests as she will do,' viz. 565 seqq. The alliteration in this distich has been remarked by others.

689. μέλειν. Here, as in El. 342 and elsewhere, perhaps = μέλεισθαι.

691. ἂ φράζω, what I point out to you is to be done; cf. 577.—τάχ' ἂν ἴσως, a combination elsewhere found, so that it is doubtful if τάχα here means 'soon,' though it gives a most appropriate sense.—σεσσωσμένον, meaning, of course, θανάτῳ.

- ΧΟ. ἔφριξ' ἔρωτι, περιχαρῆς δ' ἀνεπτόμαν. στρ.
 ἰὼ ἰὼ Πὰν Πὰν,
 ὦ Πὰν Πὰν ἀλίπλαγκτε, Κυλλανίας χιονοκτύπου
 πετραίας ἀπὸ δειράδος φάνηθ', ὦ 696
 θεῶν χοροποῖ' ἀναξ, ὅπως μοι
 Νύσια Κνώσι' ὀρχήματ' αὐτοδαῇ ξυνὼν ἰάψης. 700
 νῦν γὰρ ἐμοὶ μέλει χορεῦσαι.
 Ἰκαρίων δ' ὑπὲρ πελαγέων μολὼν ἀναξ Ἀπόλλων
 ὁ Δάλιος, εὐγνωστος
 ἐμοὶ ξυνείη διὰ παντὸς εὐφρων. 705
 ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης. ἀντ.
 ἰὼ ἰώ. νῦν αὖ,
 νῦν, ὦ Ζεῦ, πάρα λευκὸν εὐάμερον πελάσαι φάος
 βοᾶν ὠκυάλων νεῶν, ὅτ' Αἴας 710

698. The short ode following, accompanied with a rapid dance, and containing expressions of ecstatic joy at the supposed change of sentiment in their leader, much resembles that in Trach. 205, welcoming the unlooked-for return of Hercules. It is clear from 735 inf. that the chorus fully believed Ajax had come to a better state of mind. The metre is peculiar, being mainly forms of glyconic, the details of which are given by Wunder, p. 146.

Ibid. ἔρωτι, Schol. τῇ ἡδονῇ.—ἀνεπτόμαν, ἀνεπτερότην. The phrase is borrowed from the thrill of joy and desire felt by those who are admitted to the higher mysteries, τὰ ἐσπικτικά. Cf. Aesch. frag. 373, ἔφριξ' ἔρωτι τοῦδε μυστικοῦ τέλους. Linwood and Wunder read ἀνεπτόμαν, with Laur.; see Porson on Med. 1. The form πτάμενος was perhaps preferred to πτόμενος, but πτίσθαι occurs, as both ἀρεσθαι and ἀρασθαι.

694. ἰὼ Πάν. He was the god of any sudden ecstatic pleasure or fear (panic).—ἀλίπλαγκτε, perhaps worshipped as a θεὸς ἐπάκτιος or sea-god at Salamis, where he was supposed to have aided the Greeks against the Persians; see Aesch. Pers. 451. Here he is associated with the orgiastic worship of Dionysus, and the dance now commenced, the 'Cretan fling,' or dance of the Curetes, is compared to a hyporcheme in a κύκλιος χορός.—αὐτοδαῇ, 'self-learned,' as if in-

spired votaries needed no training. Schol. ὅπως μοι συνάψης ὀρχησιν ποιουμένην παντοίαν, τὴν οὐκ ἐκ διδασκῆς σοι γεγόμενον, ἀλλ' ἐκ φύσεως· οὐδεὶς γὰρ ἐδίδαξεν τὸν Πάνα. According to Donaldson (New Crat. § 317), ἰάψης is used in the sense of χορὸν ἀπτειν, Eumen. 297.

702. Apollo has ever a close relation with Dionysus. See Trach. 207. 220. He is called εὐγνωστος, i.e. ἐναργής, φανερός, as in Trach. 223, τὰδ' ἀντίπρφαρ δὴ σοι βλέπειν πάρεσσ' ἐναργῇ, and the prayer is, that he may so appear to the chorus as his friends.

706. Ἄρης. See Trach. 653, νῦν δ' Ἄρης οἰστροθεῖς ἐξέλυσε ἐπίπονον ἡμέραν. In both passages he is regarded as the god of dangerous adventure and fatal impulse. Here 'he has relieved our eyes of a terrible grief,' the seeing the mad doings of our master. Cf. 674.

709. πάρα. Schol. νῦν πάρεστιν ἡμέρα λαμπρὰ ἡμῖν, ὥστε ἐγγίσει τῶν νεῶν. There is a doubt as to the subject of πελάσαι,—'for it,' or 'for us' to come near the ships. The night of grief has passed, and the day-spring has come to the sailors, the friends of Ajax. The antithesis is very common, e.g. Aesch. Ag. 22. Pers. 301, καὶ λευκὸν ἡμᾶρ νυκτὸς ἐκ μελαγχίμου. The notion, that a light has dawned on the fleet, is suggestive of a safe return to Hellas.—For the genitive with πελάζειν see Trach. 17. Phil. 1327.

λαθίπονος πάλιν, θεῶν δ' αὖ
 πάνθ' οὐ θέσμι' ἐξήνυσ' εὐνομία σέβων μεγίστα.
 πάνθ' ὁ μέγας χρόνος μαραίνει,
 κούδεν ἀναύδατον φατίσασιν' ἄν, εὐτέ γ' ἐξ ἀέλπτων
 Αἴας μετανεγνώσθη 716
 θυμοῦ τ' Ἀτρείδαις μεγάλων τε νεικέων.

ΑΓΓΕΛΟΣ.

ἄνδρες φίλοι, τὸ πρῶτον ἀγγεῖλαι θέλω,
 Τεύκρος πάρεστιν ἄρτι Μυσίων ἀπὸ 720
 κρημνῶν· μέσον δὲ προσμολὼν στρατήγιον

711. λαθίπονος. See Trach. 1021. For *πάρεστιν ἐκ μετανοίας ἐπὶ τὸ σέβειν τοὺς θεούς*, in the scholia, we should read *περίσση*.

712. θέσμια. The allusion is to the *καθαρμοὶ* performed sup. 655.

713. μαραίνει. 'There is nothing (not even blood-guiltiness) that does not fade and become enfeebled by the mighty hand of time.' Cf. Aesch. Eum. 270, *βρίξει γὰρ αἷμα καὶ μαραίνεται χερὸς*. The MSS. have *μαραίνει τε καὶ φλέγει*, possibly a corruption of *καὶ φέει*, from the idea of an interpolator that this passage referred (as indeed the Schol. thinks) to sup. 647.

715. *κούδεν κ.τ.λ.* 'And there is nothing that I would say ought not to be affirmed, now that unexpectedly Ajax has changed to a better mind from his anger against the Atridae and his terrible quarrel with them.' Cf. Aesch. Suppl. 351, *μηδ' ἐξ ἀέλπτων κἀπρομηθήτων πόλει νείκος γένηται*.—Hesych. *ἀναύδακτον* (sic) *ἀνεξήγητον, ἄλεκτον*. From this gloss the Doricism has been restored by Lobeck for *ἀναύδητον*.—*μετανεγνώσθη* has here the sense of *μετεπίσθη*, and the construction of *μετέσση*, 'has changed from.' Herodotus uses *ἀναγνωσθῆναι* in several places for *πεισθῆναι*. Hesychius explains both *μεταγνώσθη* and *μετανεγνώσθη* by *μετανεπίσθη*. The best MSS. give *θυμὸν Ἀτρείδαις*, and the Schol. explains *μετεπίσθη* καὶ *μετεβλήθη τὴν ψυχὴν τοῖς Ἀτρείδαις ἀπὸ τῆς ἐχθρας*. In another gloss he gives *πέπαιται τοῦ θυμοῦ*. Between *θυμῶν* and *θυμοῦ* τ' it is difficult to choose, but one or the other is required by both sense and metre. Linwood, "quoniam ex insperato

Ajax illud a se impetravit, ut mutato consilio iram suam in Atridas et jurgium deponeret."

719. The Schol. remarks on the art with which a messenger is introduced to inform the chorus and Tecmessa of what was really happening contrary to their fondest hopes, and to induce them to go forth in quest of Ajax, as Teucer's warning, founded on the prediction of Calchas (750), indicated that there was danger of some mishap. The principal point of the message is the return of Teucer from a raid beyond the Troad. The inquiry for Ajax, to put a stop to the insults which are being offered to his relative, is made secondary, though really of the greatest importance to the plot of the play.

Ibid. τὸ πρῶτον. 'The first thing I wish to tell you is, Teucer has just arrived.' He might have said *ἥκοντα Τεύκρον*. But he has in view, perhaps, the reward expected for *first* news. The two propositions are really different, but they may, as is the manner of Sophocles, be combined under one formula.—*Μυσίων*, Schol. *ἀπὸ τοῦ Ὀρακτικῶν*. The ancient Mysia seems to have comprised a considerable region lying to the north of the Troad. Teucer's absence from the camp was alluded to v. 564.—*κρημνῶν*, the precipitous hills and cliffs of Ida.

721. *στρατήγιον*. A very rare word, meaning the general's head-quarters, *praetorium* (τὸ *στρατοπέδον*, Schol., less correctly). See sup. 49.—*κυδάζεται*, 'he is being reviled,' *λοιδορεῖται*, *ὕβριζεται* ὑπὸ πάντων, Schol., who cites *κυδάζειν* from Epicharmus, and *κυδάζεσθαι* from Aeschylus. Mr. Blaydes adds *κακῶ ἐκυδάζεσθαι*

11 | κυνάζεται τοῖς πᾶσιν Ἀργείοις ὁμοῦ.
 στείχοντα γὰρ πρόσωθεν αὐτὸν ἐν κύκλῳ
 μαθόντες ἀμφέστησαν, εἴτ' ὀνείδεσιν
 ἤρασσον ἐνθεν κἄνθεν οὔτις ἔσθ' ὃς οὔ, 725
 τὸν τοῦ μανέντος ἀπιβουλευτοῦ στρατοῦ
 ξύναιμον ἀποκαλοῦντες, ὡς οὐκ ἀρκέσοι
 τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν.
 ὥστ' ἐς τοσοῦτον ἦλθον ὥστε καὶ χεροῖν
 κολεῶν ἐρυστὰ διεπεραιώθη ξίφη. 730
 λήγει δ' ἔρις δραμοῦσα τοῦ προσωτάτω
 ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγον.
 ἀλλ' ἡμὶν Αἴας ποῦ 'στιν, ὡς φράσω τάδε ;
 τοῖς κυρίοις γὰρ πάντα χρή δηλοῦν λόγον.

XO. οὐκ ἔνδον, ἀλλὰ φρουῶδος ἀρτίως, νέας 735

μέθφ from Ap. Rhod. i. 1337. Hesych. κυνάζεσθαι λοιδορεῖσθαι.—κυνάζμενα λοιδορησόμενα (l. κυνάσσμενα).—κύδος δόξα, ἀρετή.—λοιδορία, κακολογία. Photius; κύδος λοιδορία ἀρσενικῶς.—κύδος, δόξα, φήμη.

723. ἐν κύκλῳ. See Trach. 194. "The Argives having learned that Teucer was coming from afar, were prepared for his approach, and as soon as he came, they stood around him in a circle." Mr. Palmer.

725. ἤρασσον, cf. Phil. 374.

727. ἀποκαλοῦντες. 'Calling him in contempt.' See on this word *New Cratylus*, § 184, and compare Eur. Iph. A. 1354, οἱ με τὸν γάμων ἀπεκάλουν ἤσσον', where (as here, and frequently with verbs of calling or naming) the article is used with the predicate. See Trach. 541. They called him *that relation of the madman and of the plotter against the army*. Ajax was so described because his mad acts were maliciously interpreted as indirectly favouring the enemy's cause.—ὡς οὐκ ἀρκέσοι, i. e. ἐπιλέγοντες ὡς, ' (adding) that he should not save (help) himself from being knocked to pieces with stones, and dying a traitor's death.' Schol. ὡς οὐκ ἐπαρκέσοι ἑαυτῷ τὸ μὴ λιθόλευστος γενέσθαι. Mr. Blaydes needlessly reads ὡς τ' οὐκ ἀρκέσοι, which might mean 'that it would not be enough for him to die,' or 'that he should not save himself from being killed,' but could not mean 'to

prevent him from it,' which would have required the accusative of the subject, τὸ μὴ θανεῖν Αἴαντα. He also has ἔστ' for ὥστ' at the beginning of the verse. Linwood, after Seyffert, cites Xen. Anab. ii. 1, 17, κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν ὥστε οἱ μὲν ἐγγυτάτω τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνημάτων.

730. διεπεραιώθη. This may mean 'were crossed,' i. e. each side made a lunge at his enemy quite close to him. The Schol., probably to avoid construing κολεῶν ἐρυστὰ, explains διεικύνθη, διήλθεν, and so Prof. Jebb.

731. τοῦ προσωτάτω. The Schol. perhaps read καὶ for τοῦ, since he takes no notice of the genitive. Similar phrases, λέναι and πορεύεσθαι τοῦ πρόσω, are cited from Xenophon; but the so-called "partitive" genitive is difficult to explain. The sense is, 'after having gone to the extreme length (short of actual slaughter), it was stopped by the intervention (reconciliation) of older men with their advice.'

733. ὡς φράσω, that I may make him clearly understand the danger to which his relative is exposed, and the necessity for his interference.

735. νέας κ.τ.λ. He has fitted or adapted a new plan to a new and better disposition. See sup. 123. The messenger, on hearing that Ajax is abroad, and knowing the forebodings of the seer respecting him, exclaims, 'Dear, dear!

βουλὰς νέοισιν ἐγκαταζεύξας τρόποις.

ΑΓ. ἰοὺ ἰοῦ.

βραδείαν ἡμᾶς ἄρ' ὁ τήνδε τὴν ὁδὸν
πέμπων ἔπεμψεν, ἣ' φάνην ἐγὼ βραδύς.

ΧΟ. τί δ' ἐστὶ χρείας τῆσδ' ὑπεσπανισμένον ; 740

ΑΓ. τὸν ἄνδρ' ἀπηύδα Τεύκρος ἔνδοθεν στέγης
μὴ ἔω παρήκειν, πρὶν παρὼν αὐτὸς τύχοι.

ΧΟ. ἀλλ' οἴχεται τοι, πρὸς τὸ κέρδιστον τραπεὺς
γνώμης, θεοῖσιν ὥς καταλλαχθῇ χόλου.

ΑΓ. ταῦτ' ἐστὶ τάπη μωρίας πολλῆς πλέα, 745
εἴπερ τι Κάλχας εὖ φρονῶν μαντεύεται.

ΧΟ. ποῖον ; τί δ' εἰδὼς τοῦδε πράγματος πέρι ;

ΑΓ. τοσοῦτον οἶδα καὶ παρὼν ἐτύγχανον.
ἐκ γὰρ ξυνέδρου καὶ τυραννικοῦ κύκλου
Κάλχας μεταστὰς οἶος Ἀτρειδῶν δίχα 750

ἐς χεῖρα Τεύκρου δεξιὰν φιλοφρόνως
θεὸς εἶπε κάπεςκηψε παντοία τέχνη
εἶρξαι κατ' ἡμαρ τοῦμφανὲς τὸ νῦν τόδε
Αἴανθ' ὑπὸ σκηναῖσι μηδ' ἀφέντ' ἔαν,

εἰ ζῶντ' ἐκείνον εἰσιδεῖν θέλοι ποτέ. 755

ἐλᾷ γὰρ αὐτὸν τῇδε θῆμέρα μόνη
δίας Ἀθάνας μῆνις, ὥς ἔφη λέγων.

then either I was sent too late (to stop him), or I have lost time in the coming.'

740. *ὑπεσπανισμένον*. 'Why, what is there wanting in (deficient in satisfying) this need?' Aeschylus uses this participle twice, Pers. 491, Cho. 568.

742. *παρήκειν*. *Prohibuit ne prius exiret quam ipse adesset*. As *παριέναι* is 'to let in,' 'allow to go past you,' and *παρελθεῖν δόμους* 'to enter a house,' so the idea of getting past a custodian and escaping is expressed by the same preposition. (The idea in *παρεισδεδεγμαι*, Trach. 537, compared by Prof. Campbell, is different.)

744. *καταλλαχθῇ*. Schol. *ὅπως τὴν ἔχθραν κατάρθῃται καὶ διαλλαχθῇ τοῖς θεοῖς ἀπὸ τοῦ χόλου*.

745. *ταῦτα τάπη*, this talk about his good intentions.

747. We might expect *τί δ' οἶσθα*, for

the next line shows the messenger's knowledge is meant, besides that it would be an unlikely question to ask, 'And what does Calchas know about it?' Hence *τί δ' εἰδὼς λέγεις* must be the sense intended.—*παρὼν ἐτύγχανον*, 'I was myself present at the time.'

749. *κύκλου*, viz. from the circle of chiefs seated in the *βουλή*. It was a private and friendly communication, and so made apart from the rest.

753. *εἶρξαι*, 'to keep in,' is preferred by Hermann, Lobeck, and Jebb.

756. *τῇδε—μόνη*. This was why *ἡμαρ τοῦμφανὲς τὸ νῦν τόδε* was so elaborately specified.—*ἐλᾷ*, cf. v. 504. The particular cause of the threatened anger now is the boast uttered by Ajax when he first left his father's home in Salamis. Compare the boast of Agamemnon, El. 569, and of Capaneus, Aesch. Theb. 422.

- τὰ γὰρ περισσὰ κἀνόνητα σώματα
 1) πίπτειν βαρείαις πρὸς θεῶν δυσπραξίαις
 ἔφασχ' ὁ μάντις, ὅστις ἀνθρώπου φύσιν 760
 βλαστὼν ἔπειτα μὴ κατ' ἀνθρώπον φρονῇ.
 κείνος δ' ἀπ' οἴκων εὐθύς ἐξορμώμενος
 ἄνους καλῶς λέγοντος ἡύρέθη πατρός.
 ὁ μὲν γὰρ αὐτὸν ἐννέπει, τέκνον, δόρει
 βούλου κρατεῖν μὲν, σὺν θεῷ δ' αἰεὶ κρατεῖν. 765
 ὁ δ' ὑψικόμπως κἀφρόνως ἡμείψατο,
 πάτερ, θεοῖς μὲν κἂν ὁ μηδὲν ὦν ὁμοῦ
 κράτος κατακτήσται· ἐγὼ δὲ καὶ δίχα
 κείνων πέποιθα τοῦτ' ἐπισπάσειν κλέος.
 τοσόνδ' ἐκόμπει μῦθον. εἶτα δεῦτερον 770
 δίας Ἀθάνας, ἡνίκ' ὀτρύνουσά νιν
 ἡῦδατ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν,
 τότε ἀντιφωνεῖ δεινὸν ἄρρητόν τ' ἔπος·
 ἄνασσα, τοῖς ἄλλοισιν Ἀργείων πέλας
 ἴστω, καθ' ἡμᾶς δ' οὐποτ' ἐκρήξει μάχη. 775

768. *περισσὰ*, 'extraordinary,' above the average in bulk, as was that of Ajax. The addition of *ἀνόνητα*, suggestive of a heavy lout, *βουγῳός*, *ἀνωφελής*, implies intellectual deficiency in counsel &c. Or perhaps, 'your too huge and (therefore) unserviceable bodies.' From *ἄνους* inf. 763 it might be inferred that *ἀνόνητα*, the reading given by Suidas, is the right one, and so Mr. Blaydes and Wunder have edited, 'mere bodies without any mind.' The meaning however is not materially different. The epithets are very differently rendered; "overgrown and burdensome" (Campbell); "luxuriant and unprofitable" (Jebb); "overbearing and worthless" (Mr. Palmer); "cumbersome and senseless" (Mr. Blaydes). Schol. τὰ *παρέλκοντα* καὶ *ἀχρήσιμα*.—*πίπτειν*, see Trach. 597, and for *δυσπραξίαι*, Aesch. Eum. 739.

760. *ὅστις* κ.τ.λ. 'When one has the form and the strength of a man, but yet thoughts too proud for a mortal,' i.e. too great confidence in his own prowess.—*ἔπειτα*, *ἔμπας*, *tamen*,—a not uncommon use. The omission of *ἀν* with *ὅστις* has also many examples.

763. *καλῶς λέγοντος*, 'though his

father spoke to him wisely and well.' The point of his advice was *σὺν θεῷ*, 'if it be heaven's will;' the boast was, 'whether heaven wills it or not.'

764. *ἐννέπει*, here irregularly used for *προσεννέπει*, 'addressed him thus.'

770. *εἶτα δεῦτερον*. A further aggravation of his offence, and in this case, one that more directly provoked the special anger of the goddess.

771. *δίας Ἀθάνας*. The intended construction was *ὄργην ἐκτέτατο* (777), but the syntax is interrupted by the intervening words, in which *τότ' ἀντιφωνεῖ* represents *ἀντιφωνῶν*. Prof. Jebb supposes the intended sense was *ἡτῆμασε τὴν παραίνεσιν*. Hermann, *δίας Ἀθάνας αὐδωμένης*. There are several other theories, and some suggested emendations, one of which is Mr. Blaydes' *διὰν Ἀθάναν*, governed by *ἀντιφωνεῖ* (Phil. 1065). Of course, this irregular construction cannot well be rendered in English. We must say, 'Then, with regard to the divine Athena,' &c. See inf. 798 seqq.

775. *καθ' ἡμᾶς*. 'In the part where we stand' (lit. 'opposite to us'). So *τύμβον κατ' αὐτὸν*, 'opposite the very

τοιιοῖσδέ τοι λόγοισιν ἀστεργῇ θεᾶς
ἐκτίσας ὄργην, οὐ κατ' ἀνθρωπον φρονῶν.
ἀλλ' εἵπερ ἔστι τῇδε θῆμέρα, τάχ' ἂν
γενοίμεθ' αὐτοῦ σὺν θεῷ σωτήριοι.

τοσαυτ' ὁ μάντις εἶπ'· ὁ δ' εὐθὺς ἐξ ἔδρας 780
πέμπει με σοὶ φέροντα τάσδ' ἐπιστολὰς
Τεῦκρος φυλάσσειν. εἰ δ' ἀπεστερήμεθα,
οὐκ ἔστιν ἀνὴρ κείνος, εἰ Κάλχας σοφός.

ΧΟ. ὦ δαῖτα Τέκμησσα, δύσμορον γένος,
ὅρα μολοῦσα τόνδ' ὅποι' ἔπη θροεῖ. 785
ξυρεῖ γὰρ ἐν χρῶ τοῦτο μὴ χαίρειν τινά.

ΤΕ. τί μ' αὖ τάλαιναν, ἀρτίως πεπαυμένην
κακῶν ἀτρύτων, ἐξ ἔδρας ἀνίστατε ;

ΧΟ. τοῦδ' εἰσάκουε τάνδρὸς, ὡς ἤκει φέρων

spot where Amphion's tomb is,' Aesch. Theb. 523.—ἐκρῆξε, "the idea of bursting forth implies a restraining barrier which must first be overcome." Mr. Palmer.—This boast is not mentioned in the *Iliad*; here, as in the play generally, the poet follows other epics.

776. τοι for τοῖς Hermann and Dobree. The article is here indefensible. In *Agam.* 596, τοῖσδ' ὁ κόμπος τῆς ἀληθείας γέμων, τοῖσδε is the predicate.—ἀστεργῇ, 'intolerant,' or 'not to be endured;' cf. *Oed. R.* 228, πείσεται γὰρ ἄλλο μὲν ἀστεργὲς οὐδέν.

778. τῇδε θῆμέρα. Schol. εἰ παρέλθοι ταύτην τὴν ἡμέραν, σωθείη (ἂν)· μέχρι γὰρ τῆς σήμερον παρατείνειν τὴν ὄργην τῆς θεοῦ.

780. ἐξ ἔδρας, from (or after) the session of the royal council, sup. 749.

782. φυλάσσειν. Either 'Teucer's commands that you should keep Ajax safe' (v. 753), or 'commands for you to keep,' and strictly observe. In this sense cf. Aesch. Suppl. 175, αἰῶν φυλάξαι τέμ' ἔπη δελτομένης.—For ὁ δὲ—Τεῦκρος see on Phil. 371, ὁ δ' εἰπ' Ὀδυσσεύς.—ἀπεστερήμεθα, 'if we have lost him from our keeping,' 'if we have not got what we wish.' Mr. Blaydes adopts ἀφυστερήμεθα from Wakefield's conjecture. But it is an ugly-looking word, which nowhere occurs in this form. Prof. Campbell however calls it "a probable emendation."

784. δαῖτα. Here for δύστηνε, as the

Schol. explains, though he gives the less probable sense, or rather senses, 'cut up' (as we use the phrase), κατακεκομμένη, and 'the victim of hostile (adverse) events,' καταπεπολεμημένη. He adds, καὶ Αἰσχύλος ἀντὶ τοῦ ἀθλία κέχρηται τῇ λέξει, alluding perhaps to Cho. 421, ἰὼ δαῖτα πάντολμε μᾶτερ. Hesychius, perhaps referring here, explains σεμνῇ, φοβερᾷ, and also ἔμπειρος, as if = δαίμων.—γένος, 'one of an unfortunate class,' viz. captive concubines. Prof. Campbell translates 'child of misery,' remarking that γένος applied to one person is uncommon.—Tecmessa, the Schol. observes, has not been invited by the messenger to join in the search for Ajax, because she had been ordered by Ajax to retire into the house and keep herself quiet, v. 579. She is only asked to come out and hear the purport of the message; unless indeed the words may be rendered 'go and see what it is that this man is talking about.'

786. ξυρεῖ γὰρ. 'For this cuts (shaves) so close to the skin (affects us so nearly) that one cannot be glad at it.' The Schol. says τινὰ is superfluous (παρέλειπται). Mr. Palmer thinks Tecmessa herself is meant.

788. ἀτρύτων, 'unwearied,' unceasing, never worn out or exhausted. Similarly the sons of Oedipus are themselves κακῶν ἀτρύμονες, never coming to the end of their woes, Aesch. Theb. 870.

789. ὡς ἤκει κ.τ.λ. 'Hear from this

Αἴαντος ἡμῖν πρᾶξιν ἦν ἡλγησ' ἐγώ.

790

TE. οἴμοι, τί φῆς, ὦνθρωπε ; μὼν ὀλώλαμεν ;

ΑΓ. οὐκ οἶδα τὴν σὴν πρᾶξιν, Αἴαντος δ' ὅτι,
θυραῖος εἶπερ ἐστὶν, οὐ θαρσῶ πέρι.

TE. καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν τί φῆς.

ΑΓ. ἐκείων εἵργειν Τεύκρος ἐξεφίεται

795

σκητῆς ὕπαιλον μῆδ' ἀφίεναι μόνον.

TE. ποῦ δ' ἐστὶ Τεύκρος, καπὶ τῷ λέγει τάδε ;

ΑΓ. παρέστ' ἐκείνος ἄρτι· τήνδε δ' ἐξόδον

δλεθρίαν Αἴαντος †ἐλπίζει φέρειν—

TE. οἴμοι τάλαινα, τοῦ ποτ' ἀνθρώπων μαθῶν ;

800

man (the cause of my disturbing you) ; for he has come reporting to us the state in which Ajax is, and which I am grieved at (if you are unconcerned).' Prof. Campbell renders ὥς 'how,' i.e. 'hear how,' &c.

791. ὀλώλαμεν. Tecmessa at once identifies her own fortunes with those of Ajax ; but the messenger replies, that he knows nothing about her faring well or ill, but only that he feels great distrust about Ajax if, as is now said, he is abroad.—Αἴαντος, depending on πέρι, "is put first in the sentence to sharpen the contrast with σὴν" (Prof. Campbell). Prof. Jebb thinks the poet meant to say Αἴαντος δὲ πρᾶξιν οἶδα, ὅτι κακῇ ἔσται. Prof. Kennedy (Studia Sophoclea, p. xix), 'I know nothing about your case, but (I know) that about Ajax I am not easy.'

794. ὠδίνειν, 'so that I feel a pang at what you say,' Schol. ὀδυνᾶσθαι, ἀλγεῖν. Mr. Blaydes, "so that I am in anxiety (suspense to know) what you mean," Prof. Jebb, "so that thy dark words rack me."

795. ἐκείων. 'Why, he is the very man Teucer urges you to keep within the shelter of his tent, and not to let him go off alone.' The remark, of course, increases the fear of Tecmessa, while it prepares the audience for the worst. As below, ἐκείνος ('he is here, if Ajax is not'), there is emphasis on the pronoun.

797. ἐπὶ τῷ. 'With a view to what does he, Teucer, say this ?' i.e. to prevent what mischief. Schol. ἐπὶ τίνι, διὰ τί ; The reply is, 'he expects this going forth of Ajax is bringing him a fatal misadventure.' He should have added τύχην, but the sentence is interrupted

by the anxious inquiry of Tecmessa, 'Who told you that ?' This is Mr. Palmer's view of a very obscure passage, and on the whole it is perhaps the simplest. So far Mr. Blaydes agrees in saying "what the sense requires appears to be something like this, *he apprehends this excretion of Ajax is fatal.*" The Schol. takes φέρειν for εἶναι, which in itself is clearly impossible. We might perhaps read ἐλπίζω, 'I expect I am bringing news that this departure is his death.' In this case we should further correct καπὶ τῷ λέγει τάδε ; Prof. Campbell inclines to δλεθρίαν μ' Αἴαντος κ.τ.λ., but neither this nor his proposed rendering of the vulgate (after Lobeck), 'he hopes to bring news that going out is fatal to Ajax, (and so to stop him from doing so,)' is satisfactory. Mr. Blaydes reads δλεθρον εἰς Αἴαντος, 'tends to the death of Ajax.' Linwood, "metuit ne si hodie exierit Ajax, exitus iste de quo nuncius adest, illi funestus sit futurus." Similarly Prof. Jebb, "he forebodes that this going forth is of fatal tendency for Ajax." Either ἐλπίζειν φέρει or ἐλπίζειν φέρω gives some meaning, but it is impossible to arrive at any safe or certain conclusion. Perhaps, after all, it is either a short way of saying 'Teucer fears this going forth of Ajax which I bring you information about is fatal to him,' or a confused way of expressing the whole proposition Τεύκρος, μαθὼν Κλέωντος, ἐλπίζει τὴν νῦν ἡμέραν (v. 801) φέρειν δλεθρίαν ἐξόδον καὶ θάνατον Αἴαντος. The Schol., in taking φέρειν for εἶναι, may have felt that the word was in fact an anticipation of φέρει in 802.

800. Perhaps τοῦ ποτ', 'from whom

- ΑΓ. τοῦ Θεστορείου μάντεως, καθ' ἡμέραν
τὴν νῦν, ὅτ' αὐτῷ θάνατον ἢ βίον φέρει.
- ΤΕ. οἱ γὰρ, φίλοι, πρόστητ' ἀναγκαίας τύχης,
καὶ σπεύσαθ', οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν,
οἱ δ' ἐσπέρους ἀγκῶνας, οἱ δ' ἀντηλίους 805
ζητεῖτ' ἰόντες τὰνδρὸς ἔξοδον κακὴν.
- || ἔγνωνκα γὰρ δὴ φωτὸς ἡπατημένη
καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.
οἴμοι, τί δρᾶσω, τέκνον; οὐχ ἰδρυτέον.
ἀλλ' εἶμι κἀγὼ κείσ' ὅποιπερ ἂν σθένω. 810
χωρῶμεν, ἐγκονῶμεν, οὐχ ἔδρας ἀκμῇ,
σώζωμεν θέλοντες ἄνδρα γ' ὃς σπεύδει θανεῖν.
- ΧΟ. χωρεῖν ἔτοιμος, κοῦ λόγῳ δείξω μόνον.
τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἔψεται.
- ΑΙ. ὁ μὲν σφαγεὺς ἔσθηκεν ἢ τομῶτατος 815

and when? 'answered by τοῦ Θ. μάντεως τῇ νῦν ἡμέρᾳ, ὅτε τὸ ἐξίναί φέρεי κ.τ.λ.

801. Θεστορείου. Calchas was the son of Thestor the seer, Il. i. 69. Mr. Palmer says that *στ'* for *στε* is inexplicable; and most editors adopt *δς* with Wunder and Dindorf. Linwood makes the subject *ὁ μάντις*, but inclines to *δς*. Perhaps *ὁ δ' αὐτῷ*, 'but he' &c. Mr. Blaydes, besides twelve guesses propounded in the note, reads in his text on his own conjecture, *δς—θροεῖ*, comparing inf. 864, Oed. Col. 1425.

803. πρόστητε, 'stand by me,' 'help me in an urgent strait.' Or perhaps, 'be the patrons of a poor captive.' Schol. ἐπικουροὶ γίνεσθε. See on El. 980. It is the same as the Latin *praestare officium* &c., where the accusative of the object depends on the sense of standing before and rendering service to another.

804. Τεῦκρον. Supply μετερχόμενοι. —ἐσπέρους, cf. Prom. V. 356, *δς πρὸς ἐσπέρους τόπους ἔσθηκε*. The general direction, 'go off at once on the search, both to the east and the west,' was a natural one under the excitement, without special geographical considerations. Schol. ἀγκῶνας, τὰς ἄκρας τῶν ὁρῶν τὰς πρὸς δύσιν. See inf. on 866. The accusative depends on ἰόντες, as in *λένα δδόν*.

807. ἔγνωνκα γάρ. 'For now I know to my cost that I have been deceived by

my lord, and am an outcast from his former love.' For the genitive Prof. Campbell compares Trach. 267, *ἀνδρὸς ὃς ἐλευθέρου βαλοῖτο*.

812. The *γε* belongs to θέλοντες, which itself refers to χωρῶμεν, 'Let us hasten, if, that is, we wish to save' &c. Mr. Palmer wrongly says "the particle *γε* points to a peculiarity in the man," i. e. as one actually hastening to death. Dindorf omits the verse, in which he is followed by Prof. Jebb and Mr. Blaydes. Prof. Campbell reads σώζειν θέλοντας ἄνδρα γ' ὃς σπεύδει, after the readings of Laur. by the first hand. He thinks the accusative depends on the implied sense οὐ δεῖ καθέζεσθαι τοῖς θέλοντας κ.τ.λ., and this is probable.

813. ἔτοιμος. The ellipse of εἶμι is usual with this word. The consent is given in reply to the appeal at v. 803. —τάχος κ.τ.λ., 'with my words shall go promptness in act and in speed.'

815. "The scene is changed from the tents and sea-shore to an unfrequented thicket, not far off.—The suicide of Ajax is allowed to take place upon the stage in order to produce a scene which shall contrast with the former picture of Ajax sitting among the slain oxen and sheep. The perfect deliberation of his last act could not otherwise be impressed on the spectators, nor would they follow equally the changes of his mood to the

γένοιτ' ἂν, εἴ τῳ καὶ λογιζέσθαι σχολή,
δῶρον μὲν ἀνδρὸς Ἑκτορος ξένων ἐμοὶ
μάλιστα μισηθέντος, ἐχθίστου θ' ὄρᾳν.

πέπηγε δ' ἐν γῇ πολεμία τῇ Τρωάδι,
σιδηροβρῶτι θηγάνῃ νεακονῆς· 820

ἔπηξα δ' αὐτὸν εὖ περιστείλας ἐγὼ,
εἰνούστατον τῷδ' ἀνδρὶ διὰ τάχους θανεῖν.

οὕτω μὲν εὐσκευόμην· ἐκ δὲ τῶνδ' ἐμοὶ
σὺ πρῶτος, ὦ Ζεῦ, καὶ γὰρ εἰκὸς, ἄρκεσον.
αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν. 825

πέμψον τιν' ἡμῶν ἄγγελον, κακὴν φάτιν
Τεύκρῳ φέροντα, πρῶτος ὥς με βαστάσῃ
πεπτῶτα τῷδε περὶ νεορράντῳ ξίφει,

|| καὶ μὴ πρὸς ἐχθρῶν τοῦ κατοπτευθεῖς πάρος
ρίφθῳ κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ. 830

τοσαῦτά σ', ὦ Ζεῦ, προστρέπω, καλῶ θ' ἅμα
πομπαῖον Ἑρμῇ χθόνιον εὖ με κοιμίσαι,

critical point." Prof. Campbell, who adds some good remarks on the reasons why this event could not, after the usual tragic manner, be reported by an ἄγγελος.

Ibid. δ σφαγεύς. From Eur. Andr. 1134 it may be inferred that this was a term for the knife used in cutting a victim's throat.—ἑστήκεν, 'is set erect in the position in which it will best give a death-wound,—if (at a time like this) one has leisure for such considerations.' Prof. Campbell is hardly right, "seeing one has leisure for thought also," viz. as well as for all this preparation.—τομώτατος, cf. v. 582. What these words directly refer to is the convenient position of the sword, what follows being a further reflection, that the gift of an enemy planted in a hostile soil is an appropriate instrument for such a deed.

820. Hesych. νεκρονέ· ἡκορημένον νεωστί.

821. περιστείλας, 'after well securing it with trodden earth, so that it may prove my best friend for a speedy death.' The gift was to perform a kindly office, though it came from the hands of an enemy.—ξένων, see II. vii. 302. His cynical temper and gloomy mood make

him add, 'the gift of a man, Hector, of all strangers once the most hated by me and the most odious to look upon.' If the sword is 'most friendly,' it is only for the dismal service he requires of it.

823. οὕτω μὲν. 'So far indeed (viz. as to the preparations made) we are well provided; it is for thee, O Zeus, to lend thy further aid.'—εὐσκευέειν, a singular compound representing εὖ παρεσκευάσμεθα.—εἰκὸς, viz. because Zeus was the founder of the family descended from Aeacus.—ἐκ δὲ τῶνδε, Schol. τὸ δὲ μετὰ ταῦτα.

826. ἡμῶν, 'for us,' i.e. at our earnest request. Ajax desires that Teucer should be the first to arrive and bear away his body, so that it may not previously be found by a Trojan enemy, and be flung to the dogs and vultures. To the averting of such a fate ἄρκεσον in v. 824 alludes.

831. προστρέπω, προστροπὴν (εὐχὴν) ποιῶμαι.

832. κοιμίσαι. It was the office of Hermes with his wand ἀνδρῶν ὄμματα θέλγειν ὃν θέλει, τοὺς δ' αὖτε καὶ ὑπνῶντας ἐγείρειν, Od. v. 48.—ἀσφαδᾶστω, 'without a struggle,' see Agam. 1265.

- ζὺν ἀσφαδάστῳ καὶ ταχεὶ πηδήματι
 πλευρὰν διαρρήξαντα τῷδε φασγάνῳ.
 καλῶ δ' ἄρωγους τὰς αἰεὶ τε παρθένους 835
 αἰεὶ θ' ὀρώσας πάντα τὰν βροτοῖς πάθη,
 σεμνὰς Ἑρινῦς τανύποδας, μαθεῖν ἐμέ
 || πρὸς τῶν Ἀτρειδῶν ὡς διόλλυμαι τάλας.
 καὶ σφας κακοὺς κάκιστα καὶ πανωλέθρους
 ξυναρπάσειαν, † χῶσπερ εἰσορῶσ' ἐμέ 840
 αὐτοσφαγῇ πίπτοντα, τὼς αὐτοσφαγεῖς
 || πρὸς τῶν φιλίστων ἐκγόνων ὀλοίατο.
 ἴτ', ὦ ταχεῖαι ποῖνιμοί τ' Ἑρινύες,
 γέγεσθε, μὴ φείδεσθε πανδήμου στρατοῦ.
 σὺ δ', ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν 845

On πηδήματι Prof. Campbell observes, "the leap upon the sword is also the bound with which he will pass out of life." The Schol. preserves some curious traditions about the difficulty of Ajax in finding a mortal part, since he, like Achilles, in what we call the non-Homeric epics of old, was ἄρωτος. See Pind. Isthm. iii. 18. There seems a special meaning in the compound aorist διαρρήξαντα, not merely by puncturing, but by tearing and rending right through.

837. τανύποδας. Schol. τὰς πανταχοῦ τεινούσας τοὺς πόδας, τὰς ἀκοιδίστως ἐπιούσας. Hesych. τανύποδας Ἑρινῦς ταχύποδας, ἐν τάχει τιμωρουμένης. Id. ἀνύποδας ταχύποδας, ἀπὸ τοῦ τοῖς ποσὶν ἀνέειν. The long unwearying pursuit in the chase is described, as in Eum. 349 by σφαλερὰ τανυδρόμοις κῶλα.—ἐμέ is here the object, 'to learn about me how' &c. There is some emphasis on the pronoun: as they see all the sufferings on earth, so may they regard the wrong done to me by the Atridae.

840. The MSS. reading ὥσπερ is the more indefensible, because the subject is changed from the Erinyes to the Atridae, who are substituted from σφας immediately preceding. For the crasis cf. Trach. 715, χῶσπερ ἂν θύγῃ. There are doubts as to the genuineness of 839—42, which most editors enclose in brackets. The Schol. on τὼς αὐτοσφαγεῖς remarks ταῦτα νοθεύεσθαι φασιν, ὑποβληθέντα πρὸς σαφήνειαν τῶν λεγομένων. In this he

records the opinion of some critics, but does not add his own. The word τὼς occurs only in Aeschylus (Theb. 479). Prof. Campbell entirely omits the lines; and certainly φιλίστων for φιλάτων has no tragic authority, though the name Φίλιστος is cited in its defence. Hermann thinks the two first lines are genuine, in which case ὥσπερ εἰσορῶσ' ἐμέ will mean πανώλεθρον [πίπτοντα], the principle being implied from ξυναρπάσειαν. As for εἰσορῶσι, the subject must be Ἑρινύες if the two last lines are rejected; otherwise Ἀτρεῖδαι would rather seem meant, who may be said to see Ajax fall if they are made aware of the event. Mr. Palmer regards the arguments for rejecting 841—2 as "abundantly sufficient," but he maintains the genuineness of the preceding distich. The objection raised by many critics undoubtedly has weight, that the legendary death of the Atridae was not in accordance with this imprecation; for if Agamemnon died ἐπὶ τῶν φιλάτων (Schol.), he did not die ἐπ' ἐκγόνων.

843. The sense seems to be ἴτε, ὦ Ἑρινύες, ταχεῖαι ποῖνιμοί τε, 'quick in step, and bringing retribution on them and on the whole army.' So deeply does the supposed wrong rankle in the mind of Ajax, that he includes the whole Greek host in his imprecation. The genitive may depend both on γέγεσθε and φείδεσθε. Some (Prof. Campbell and the Schol.) take μὴ φείδεσθε as διὰ μέσου.

Ἥλιε, πατρώαν τὴν ἐμὴν ὅταν χθόνα
 ἴδῃς, ἐπισχὼν χρυσόνωτον ἡνίαν
 ἄγγελον ἄτας τὰς ἐμὰς μόρον τ' ἐμὸν
 γέροντι πατρὶ τῇ τε δυστήνῃ τροφῇ.
 ἣ που τάλαινα, τήνδ' ὅταν κλύη φάτιν, 850
 ἥσει μέγαν κωκυτὸν ἐν πάσῃ πόλει.
 ἀλλ' οὐδὲν ἔργον ταῦτα θρηνεῖσθαι μάτην,
 ἀλλ' ἀρκτέον τὸ πρᾶγμα σὺν τάχει τινί.
 ὦ Θάνατε Θάνατε, νῦν μ' ἐπίσκεψαι μολῶν
 [καίτοι σὲ μὲν κακεῖ προσανδήσω ξυνών.] 855
 σὲ δ' ὦ φαεννῆς ἡμέρας τὸ νῦν σέλας,
 καὶ τὸν διφρευτὴν Ἥλιον προσεννέπω,
 πανύστατον δὴ κοῦποτ' αὖθις ὕστερον.
 ὦ φέγγος, ὦ γῆς ἱερὸν οἰκείας πέδον
 Σαλαμῖνος, ὦ πατρῶον ἐστίας βάθρον, 860
 κλειναί τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος,
 κρῆναί τε ποταμοί θ' οἶδε, καὶ τὰ Τρωικὰ
 πεδία προσανδῶ, χαίρειτ', ὦ τροφῆς ἐμοί·
 τοῦθ' ὑμῖν Αἴας τοῦπος ὕστατον θροεῖ·
 τὰ δ' ἄλλ' ἐν Αἰδον τοῖς κάτω μυθήσομαι. 865

ΗΜΙΧΟΡΙΟΝ.

πόνος πόνῃ πόνον φέρει.

848. ἄτας—μόρον τ'. 'The desperate acts I have done, and the fate that has befallen me.'

849. τροφῇ, viz. to my mother Eriboea.

851. μέγαν, 'loud'; see Eur. Med. 1176.

852. θρηνεῖσθαι, in the medial sense, occurs Prom. V. 43.

853. σὺν τάχει τινί. We say, 'with all speed'; but the Greeks use ἐλπίς τις, 'there is good hope,' Aesch. Ag. 662, τυχή τις, 'good luck' &c., perhaps to avoid the φθίνος of a boast. Mr. Palmer feebly renders it, 'with a little haste,' remarking that the action of Ajax is deliberate and reflective.

854. ὦ Θάνατε. See on Phil. 796.—ἐπίσκεψαι, respice, 'regard me with favour.' The next verse, the sense of which is repeated in 865, reads here like an interpolation.—For ἐκεῖ, 'in the other

world,' cf. Ant. 76, ἐκεῖ γὰρ αἶε κείσομαι, and El. 856.

860. βάθρον. The notion of a family hearth being firmly placed, and not like furniture, easily removed, suggested the pleonasm. Cf. v. 135.

861. τὸ σύντροφον γένος. Schol. οἱ δημῆλικες. To the elements and all the objects in sight, Ajax bids a parting farewell, as if to depart from life ὡς εὐφημίας. Even the plain of a hostile land is included, since it has furnished him with food, and so has been his τροφεὺς not less than Salamis. Compare Phil. 1452 seqq. Schol. ἔστιν εὐσεβοῦς ἀνδρὸς ἐξευμενίσσειν πρὸ τοῦ θανάτου θεοῦ, τόπους, χώραν, πατρίδα, ἀδελφὸν (θάνατον?), ὥστε μετ' εὐμενείας ἀποθανεῖν.

864. Hesych. θροεῖ λαλεῖ, ψοφεῖ, θορυβεῖ, ἤχει.

866. The chorus, who had hastily left

- πᾶ πᾶ
 πᾶ γὰρ οὐκ ἔβαν ἐγώ ;
 κοῦδεῖς ἐπίσταταί με συμμαθεῖν τόπος.
 ἰδοῦ,
 δοῦπον αὖ κλύω τινά.
 ΗΜ. ἡμῶν γε ναὸς κοινόπλουν ὁμιλίαν.
 ΗΜ. τί οὖν δῆ ;
 ΗΜ. πᾶν ἐστὶβηται πλευρὸν ἔσπερον νεῶν.
 ΗΜ. ἔχεις οὖν ; 875
 ΗΜ. πόνου γε πλήθος, κοῦδέν εἰς ὄψιν πλέον.
 ΗΜ. ἀλλ' οὐδὲ μὲν δὴ τὴν ἀφ' ἡλίου βολῶν
 κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανείς.
 ΧΟ. τίς ἂν δῆτά μοι, τίς ἂν φιλοπόνων στρ. 879
 ἀλιαδᾶν ἔχων ἀμφ' αὐπνοὺς ἄγρας,

the stage in search of Ajax at v. 812, now return in two parties from two opposite directions (v. 805). They have sought everywhere, and have got nothing but toil and trouble for their pains.

869. There may be some intentional (not to say, rather forced) antithesis between *ἐπίσταται* and *μαθεῖν*, 'no place knows of him, so that I can share with it in the knowledge.' (So Wunder.) Mr. Palmer compares the expression in Psalm 103, where man is likened to the flower of the field which vanishes, "and the place thereof shall know it no more." Prof. Campbell reads *ἐφίσταται*, from Trach. 339, "and no place cries *halt!* to me that I might share its secret." Most editors regard the passage as corrupt; but none of the many guesses made carry much probability. The context points to this sense, 'and no one knows how (or where) to inform me of the exact spot,' e.g. *κοῦδεῖς ἐπίσταται γε σημαίνειν τόπον*. Linwood thinks *τὸς* a corruption of *δοῦπον*. Schol. οὐδεὶς οἶδὲ με τόπος συμμαθεῖν οἶον, μεμαθηκότα τὸ γεγονός οὐδεὶς με οἶδεν τόπος, ἀλλὰ μάτην περιήλθον. Perhaps he read *συμμάθων*, and wrote οἶον, μεμαθηκὸς τὸ γεγονός &c. Yet this gives no better meaning. Were *ἐφίσταται* certainly right, we might conjecture *σκοπὸς* for *τόπος*, 'no scout stops me, possessing the like knowledge with myself.'

870. ἰδοῦ. 'Hark! I hear a heavy foot-fall.'—'Yes, you hear us, your com-

rades in the same voyage from Salamis.' Schol. ἡ συναυτᾶται, ἐπὶ τῆς αὐτῆς νεὸς πλεύσαντες, ἢ τροπικῶς, τὸν αὐτὸν ἡμῖν πλοῦν ἐσταλμένοι πρὸς τὴν ζήτησιν. See El. 1104. Cf. Aesch. Theb. 100, κτῆσκον δέδορκα.

873. τί οὖν δῆ, sc. φέρεις, ἀγγέλλεις, 'Well! and what news do you bring?'

874. ἐστὶβηται. The present *στιβεῖν* is nowhere found.

876. οὐδὲν πλέον. 'Nothing more, no gain, in respect of sight,' i. e. of seeing the man we are in search of.

877. ἀλλ' οὐδὲ μὲν δῆ. See Trach. 1128.—*κέλευθον* depends on *φανεῖς*, 'but neither does the man (Ajax) afford us any proof that he has been seen on the road leading from the east.' Editors compare El. 1274, *φιλιτάταν ὁδὸν ἐπαζιώσας ὡδὲ μοι φανῆναι*. Linwood thinks the present passage different, and renders it *in parte orientali*. We might translate, 'shows us the western route (was taken) by appearing there.'

879. Schol. δλος ὁ χορὸς εἰς τὴν ξυνελθὼν ταῦτα φησιν.

880. ἔχων, 'who of industrious seamen engaged in the work of fishing by night, who of the mountain nymphs, or which of the rivers that run into the Bosphorus, can tell us of that stern-minded man, if anywhere they have seen him wandering?' The construction is oddly confused between *τίς ἂν* — *ἀπόοι*, *εἰ ἔλυσσε*, and *τίς ἂν ἀπόοι*, *εἰ ἐνταυθα ποὺ πλάζεται*, or perhaps, *εἰθε γένοιτο ὅστις*

- ἢ τίς Ὀλυμπίδων θεῶν, ἢ ῥυτῶν
 Βοσπορίων ποταμῶν, τὸν ὠμόθυμον 885
 εἴ ποθι πλαζόμενον λεύσσω
 ἅπυοι ; σχέτλια γὰρ
 ἐμέ γε τὸν μακρῶν ἀλάταν πόνων
 οὐρίῳ μὴ πελάσαι δρόμῳ,
 ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὅπου. 890
- TE. ἰὼ μοί μοι.
 XO. τίνος βοή πάραυλος ἐξέβη νάπους ;
 TE. ἰὼ τλάμων.
 XO. τὴν δουρίληπτον δύσμορον νύμφην ὀρῶ
 Τέκμησσαν, οἴκτῳ τῷδε συγκεκράμενην. 895
- TE. ῥῶκ', ὀλωλα, διαπεπόρθημαι, φίλοι.
 XO. τί δ' ἔστιν ;
 TE. Αἴας ὃδ' ἡμῖν ἀρτίως νεοσφαγῆς
 κεῖται, κρυφαίῳ φασγάνῳ περιπτυχῆς.
 XO. ὦμοι ἐμῶν νόστων· 900
 ὦμοι, κατέπεφνες, ὧναξ,
 τόνδε συνναύταν, ὦ τάλας·

ἅπυοι. To suit more accurately the corresponding dochmiac (v. 926), Herm. and Dind. insert ἀμφ' before ἅπυους ἄγρας. For ἔχειν ἀμφί τι, *versari in aliqua re*, see on Aesch. Theb. 99.

884. Ὀλυμπίδων. The nymphs of the Thracian (Mysian) Mount Olympus appear to be meant.

885. After ποταμῶν the MSS. add Ἰδρις, probably an interpolation, as the river-god is identified with the river.

887. σχέτλια γὰρ κ.τ.λ. Schol. δεινὰ γὰρ πράγματα, ἐμέ τὸν ἐπιπόνως πλανηθέντα μὴ εὐθυδρομῆσαι εἰς τὸ τῆς ζητήσεως μέρος,—ἀλλ' ἠσθηκέναι με τῇ ζητήσει. They speak, Prof. Campbell observes, as mariners, and with a nautical metaphor.—οὐρίῳ δρόμῳ seems to be a dative of the mode.

890. ἀμενηνὸν ἄνδρα. The chorus is meant, according to the Schol.; but the commentators prefer to understand Ajax, either as 'lifeless' or as enfeebled by his madness. Prof. Campbell thinks a word is purposely used which places Ajax already in the world of spirits. See Donaldson, New Crat. § 335.

892. πάραυλος. Schol. ἐγγύς, παρὰ

τὴν αἰλήν. The word is improperly used, as the scene is a grove at some distance from the tent. Tecmessa, who had joined in the search, v. 810, is the first to find the body, and she rushes in with wild gestures and loud exclamations to announce the discovery. The word παρατεταμένην in the Scholia should probably be παρατεταμένην, 'crushed,' 'laid low,' in explanation of συγκεκραμένην. See Ant. 1311.

896. ῥῶκα. This word, in the sense of οἰχομαι, occurs Pers. 13.

899. περιπτυχῆς. She should have said περιπεσών, but the body is represented as the case or covering in which the weapon is concealed, so that Ajax is, as it were, wrapped round his own sword. Cf. 915.

900 seqq. This passage is a *commos*, where the chorus and an actor take part in expressing alternately their griefs. 'Alack! that I should ever have come here! (Or, 'for my return without thee,' Schol.) Thou hast slain, my lord and king, thy fellow-voyager (myself along with thyself).—ὧναξ Bergk, for ἄναξ.

ὦ ταλαίφρον γύναι.

TE. ὡς ᾤδε τοῦδ' ἔχοντος αἰάζειν πάρα.

XO. τίνος ποτ' ἄρ' ἐπραξε χειρὶ δύσμορος ; 905

TE. | αὐτὸς πρὸς αὐτοῦ· δῆλον. ἐν γάρ οἱ χθονὶ
πηκτὸν τόδ' ἔγχος περιπετὲς κατηγορεῖ.

XO. ὦμοι ἐμᾶς ἄτας, οἷος ἄρ' αἰμάχθης, ἄφαρκτος φίλων·
ἐγὼ δ' ὁ πάντα κωφὸς, ὁ πάντ' αἰδρις, κατημέλησα.

πᾶ πᾶ

911

κεῖται ὁ δυστράπελος, δυσώνυμος Αἴας ;

TE. οὗτοι θεατὸς· ἀλλὰ νῦν περιπτυχεῖ 915

φάρει καλύψω τῷδε παμπήδην, ἐπεὶ

οὐδεὶς ἂν, ὅστις καὶ φίλος, τλαίῃ βλέπειν

φυσῶντ' ἄνω πρὸς ῥίνας, ἔκ τε φοινίας

904. αἰάζειν. From vv. 430 and 914 this word may perhaps mean 'to lament for Ajax,' 'to call on the name of Ajax.'

905. ἐπραξε. See on v. 951. Hermann reads ἔρξε, but the four verses are more probably regular iambics. There is difficulty in ἄρα, and perhaps ἐξέπραξε should be restored. Mr. Blaydes renders ἐπραξε 'did he fare thus?' For Tecmessa's reply cf. Trach. 891, αὐτὴ πρὸς αὐτῆς χειροποιεῖται τάδε.

906. ἐν γάρ οἱ κ.τ.λ. *Nam terra fletus ab ipso gladius id indicat.*—περιπετὲς, Schol. ἢ περιέπεσεν. Mr. Palmer would render it "the sword which has run into him." But words of this kind, like περιβάλλειν and circumdo, have a tendency to a double use. See also v. 899. Mr. Palmer wrongly joins οἱ with περιπετὲς. The Schol. has περιπεπηγὸς αὐτῷ,—unless indeed this gloss was intended to explain περιπετὲς. Dr. Donaldson, New Crat. § 178, contends that περὶ here has the sense of 'piercing,' as in πείρειν.

910. οἷος ἄρα. 'Alone, then, and shut out from the aid of your friends, you met with this bloody death.' Schol. ἀφύλακτος, οὐ πεφραγμένος καὶ τετειχισμένος τοῖς φίλοις, διὰ τὸ ἀπατηθέντας καταλιπεῖν σε. Hesych. ἀφρακτος· ἀφύλακτος. Σοφ. Αἰ. μαστ. Cf. Aesch. Cho. 438, μυχῷ ἀφερκτος (ἐφαρκτος Dind.). The MSS. here give ἀφρακτος, corrected by Wunder. Hesych. ἐφαρκτος· ἀφύλακτος. This, like ναύφρακτος, may come from

φράσσειν, itself a form of φάργγνμι, and allied to εἰργα, εἰργα, ἔργα, and the Latin *arctus*.

911. ὁ πάντα κωφὸς κ.τ.λ. In self-reproach the chorus say they ought to have heard and known what was going on.

912. δυστράπελος. Schol. ὁ δύσκολος. Hesych. δυσμετάθετος. Another explanation is δυσκίνητος, 'hard to move,' 'obstinate.' Rather, 'surly,' 'morose,' 'moody' ('froward,' Jebb; 'ungovernable,' Campbell).—δυσώνυμος, see v. 430. Hesych. κακόνυμος, χαλεπός.

916. παμπήδην. Schol. παντελῶς, ὅλον τὸ σῶμα. Hesych. ὁλοσχερῶς, παντελῶς.—ὅστις καὶ φίλος, 'who at least has any regard for him,' and who could not behold a wound with the indifference of a surgeon, or with the exultation of an enemy. The καὶ can hardly be rendered in our idiom ("who is also a friend, as well as an eye-witness," Mr. Blaydes). Mr. Palmer, in a long note, combats Lobeck's version, adopted by Jebb, "though he should be a friend." He compares, with other passages, Trach. 726, οὐδ' ἐλπίς, ἥτις καὶ θράσος τι προξενεῖ.

918. φυσῶντα. Cf. Agam. 1360, ἐκφυσιῶν ὀξείαν αἵματος σφαγὴν. The effect, Prof. Campbell observes, of piercing the lungs. We may translate, 'spouting up bubbles of dark (venous) blood at (lit. towards the vent of) the nostrils, and from the gory gash made by the self-inflicted blow.' Cf. v. 1412.

πληγῆς μελανθὲν αἷμ' ἀπ' οἰκείας σφαγῆς.
οἶμοι, τί δράσω ; τίς σε βαστάσει φίλων ; 920
ποῦ Τεῦκρος ; ὡς ἀκμαῖος, εἰ βαίῃ, μόλοι,
πεπτῶτ' ἀδελφὸν τόνδε συγκαθαρμοῖσαι.
ὦ δύσμορ' Αἴας, οἶος ὦν οἶως ἔχεις,
ὡς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν.

ΧΟ. ἔμελλες, τάλας, ἔμελλες χρόνῳ 925
στερεόφρων ἄρ' * ὧδ' ἐξανύσειν κακὰν
μοῖραν ἀπειρεσίῳ πόνων. τοῖά μοι
πάννυχα καὶ φαέθοντ' ἀνεστέναζες 930
ὠμόφρων ἐχθοδόπ' Ἀτρεΐδαις
οὐλίφ σὺν πάθει.
μέγας ἄρ' ἦν ἐκείνος ἄρχων χρόνος
πημάτων, ἦμος ἀριστόχειρ 935

921. ἀκμαῖος. Schol. *καίριος, κατὰ καιρὸν*. 'How opportunely would he arrive, if he came now, to help in laying out the corpse of his brother here lying dead!' Some take *ὡς* to mean 'since,' others to express a wish. Wunder, "I hope he may come in time, if he come at all;" but he thinks the passage "may be in some way corrupt." Dindorf, followed by Jebb, reads *ἀκμαῖ' ἄν* on Porson's conjecture; but there seems sufficient authority for the omission of *ἄν* with the optative. See on Aesch. Ag. 535, Cho. 585. (In v. 156 of the latter play I now edit *τίς*—*μόλοι*, in place of *βέλη*.) Linwood suggests *ὡς ἀκμαῖος ἄν βαίῃ μολών*.

924. ἔξιος. There is the ellipse of *εἰ*, usual with this word and with *ἔτοιμος*. 'How, even in the sight of your enemies, do you deserve to be lamented!' One or two MSS. give *παρ' ἐχθρῶν*, which Prof. Campbell doubtless intended to adopt, in translating "even from enemies." But *ἐν* or *παρὰ τινι* mean 'in the judgment,' i. e. before the moral tribunal, of some other. See sup. 620. The Schol. on 1339 cites the verse with *ὡς καὶ παρ' ἐχθρῶν*.

926. The *ἄρα* belongs to *ἔμελλες*, with which, as with *ἦν* and *ἦσθα* (inf. 934), it is often combined. Cf. Ar. Ach. 347, *ἐμέλλετ' ἄρ' ἅπαντες ἀνασελεῖν βοήν*. Od. ix. 475, *Κύκλωψ, οὐκ ἄρ' ἐμέλλες ἀνάλκιδος ἀνδρὸς ἐταίρους ἔδμεναι*. Ib. x. 26, *οὐδ' ἄρ' ἐμέλλεν ἐκτελέειν*, and in

many other passages.—The *ὧδ'* was added by Erfurdt. 'It seems then that it was destined you should thus bring to an end in the course of time your wretched life (or lot) of boundless troubles by your stern resolve to die.' Schol. *στερεόφρων οἶον, ἐφ' οἷς ἐνόησας καὶ ἤλγεις περιβρισμένος ὑπὸ τῶν Ἀτρεΐδων, ἐμέλλες πληρώσειν κατὰ τὰς φρένας τὴν μοῖραν*. He understood 'to fill up your destiny,' not 'to end your fate.' The words *κατὰ τὰς φρένας* perhaps belong to *ἤλγεις*. On *ἐξανύσειν* the Schol. has *τοῦ καίνισεν*. Perhaps, *τῷ καίνειν σε*, 'by killing yourself.'

931. *ἐχθοδόπᾶ*. A rare word, occurring Il. i. 518, and Ar. Ach. 227. The passage is obscure; 'Ατρεΐδαις is perhaps the dative of reference, 'such hostile words you used to utter in tones of grief both by day and by night (all night and in the day) against the Atridae, with emotion that boded evil.' Prof. Jebb renders *τάθει* 'passion;' the feeling or resentment caused by suffering may fairly be so called. Prof. Campbell, 'under that cruel blow.' Mr. Blaydes, 'with that fatal occurrence,' viz. the loss of the arms.

935. *ἀριστόχειρ ἀγῶν* (or *ἀγῶν*, as the metre of 890 suggests) is the contest *τῶν ἀρίστων χεῖρα*, of the bravest in prowess. 'Wherein the noblest strove,' Prof. Campbell. Some epithet of the quantity of *χρυσοδέτων* has dropped out.

* * * * ὅπλων ἔκειτ' ἀγὼν πέρι.

TE. ἰὼ μοί μοι.

XO. χωρεῖ πρὸς ἡπαρ, οἶδα, γενναία δύη.

TE. ἰὼ μοί μοι.

XO. οὐδέν σ' ἀπιστῶ καὶ δις οἰμῶξαι, γύναι, 940
τοιοῦδ' ἀποβλαφθεῖσαν † ἀρτίως φίλου.

TE. σοὶ μὲν δοκεῖν ταυτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν.

XO. ξυνναυδῶ.

TE. οἷμοι, τέκνον, πρὸς οἷα δουλείας ζυγὰ 945
χωροῦμεν, οἷοι νῶν ἐφεστᾶσι σκοποῖ.

XO. ὦμοι, ἀναλγήτων
δισσῶν ἐθρόησας ἄναυδον
ἔργον Ἀτρειδᾶν τῷδ' ἄχει.
ἀλλ' ἀπείργοι θεός.

TE. οὐκ ἂν τάδ' ἔστη τῇδε, μὴ θεῶν μέτα. 950

XO. ἄγαν ὑπερβριθὲς * γὰρ ἄχθος ἦνυσαν.

938. *γενναία*. Schol. *ισχυρά*. Like *ingens* (New Cratylus, § 323), the word may express any kind of greatness. But *dolor generosus*, grief worthy of one free-born, and above that of a slavish mind, gives a good meaning.

941. *ἀποβλαφθεῖσαν*. The poet, as is his wont, uses a word less trite than the obvious one, such as *ἀποστρεῖσαν*. See on v. 456. The passive aorist occurs in II. vi. 39, *ὅς (φ) ἐνὶ βλαφθέντε μυρικίνφ*. The Schol. seems to have read *ἀρτίου φίλου*, which he explains by *γνησίου*. He adds, *οὐ γὰρ ἐστὶ χρονικόν*, from which we infer that some took it as a synonym of *ἀρτίως*, and that the gloss has superseded the true reading in the text.

942. *δοκεῖν*, 'to have an opinion about, whereas it is mine but too truly to feel them.' Schol. *σοὶ μὲν ταῦτα ἐν δόξῃ καταλαμβάνεται, ἐγὼ δὲ σαφῶς ἐπίσταμαι*.

945. *οἷοι, cum tales nobis praeessint custodes*. Schol. *οἱ Ἀτρεΐδαι*. Tecmessa seems to complain that her acts and expressions towards Ajax are watched, and that her sympathy with an open enemy of the Atridae may bring her into trouble.

946. *ἀναλγήτων*, 'heartless,' 'insensate,' *δυσάλητος* Oed. R. 12. Schol. *ἀσυμπαθῶν, εἰ τοῦτο πράξειαν ἢ τῶν*

μηδ' ὅλως ἀλογούντων ἐπὶ ταῖς συμφοραῖς τῶν Ἑλλήνων. Prof. Jebb thinks the allusion is to v. 496 seqq., and that Tecmessa is in fear lest she and her child should be sold as slaves. It is by no means clear to what *ἀναυδον ἔργον* really refers. Perhaps she alludes to some aggravation of their lot through the jealous watchfulness of the Atridae. Or may we suppose the words are extorted by the sight of some persons set to observe her? As for *ἀναλγήτων* being a predicate (Jebb), there is nothing in the context to make such an interpretation necessary, though Prof. Campbell follows it, 'heartless are the Atridae, whose deed' &c. If one epithet is a predicate, so should be the other, 'heartless are the men, and unspeakable would be the deed.' In *τῷδ' ἄχει*, which the Schol. explains by *τῇ παρούσῃ συμφορᾷ*, 'in our present grief,' it is hard to say what syntax was intended. 'By this utterance of sorrow,' Prof. Campbell, and so Linwood, *hoc malum commemorando*.

950. *τάδε—τῇδε*. Cf. Prom. V. 519, *οὐ ταῦτα ταύτην*. Schol. *οὐκ ἂν ταῦτα ἐπράχθη οὕτω, μὴ θεῶν βουλομένων, ὥστε καὶ ταῦτά ἐστι προσδοκᾶν περὶ (παρὰ) τῶν Ἀτρειδᾶν*.

951. I have inserted *γὰρ*, which both sense and metre seem to require. See

- TE. τοιόνδε μέντοι Ζηνὸς ἡ δεινὴ θεὸς
Παλλὰς φυτεύει πῆμ' Ὀδυσσεώς χάριν.
- XO. ἡ ῥα κελαινώπαν θυμὸν ἐφυβρίζει πολύτλας ἀνὴρ,
γελᾷ δὲ τοῖσδε μαινομένοις ἄχσιν πολὺν γέλωτα,
φεῦ φεῦ,
ξύν τε διπλοὶ βασιλῆς κλύοντες Ἀτρεΐδαι. 960
- TE. οἱ δ' οὖν γελόντων ἀπιχαιρόντων κακοῖς
τοῖς τοῦδ'. ἴσως τοι, κεῖ βλέποντα μὴ ᾧπόθουν,
θανόντ' ἂν οἰμώξειαν ἐν χρεῖᾳ δορός.
οἱ γὰρ κακοὶ γνῶμαισι τὰγαθὸν χεροῖν
ἔχοντες οὐκ ἴσασι, πρὶν τις ἐκβάλλῃ. 965
[ἐμοὶ πικρὸς τέθνηκεν ἡ κείνοις γλυκὺς,

v. 905. Schol. μέγα καὶ βαρὺ ἤνυσαν οἱ πράξαντες τὰ περὶ τὸν Αἴαντα, δέσται, οἱ αἴτιοι τούτων. Prof. Campbell thinks Tecmessa has in memory some utterances of Ajax which may have brought upon him the wrath of the goddess.

952. Perhaps, Ζηνὸς ἡ δεινὴ κόρη. Linwood compares Διὸς Ἀρτεμις sup. 172, also 401 and 450.—μέντοι (μέντοι?), here in assent; 'Yes! it was to oblige Ulysses (forsooth) that this evil was done to Ajax.'

954. In place of ἔβρι δβρίζει the poet adopts a variant of the cognate accusative, θυμὸν ἐφυβρίζει. 'No doubt the all-daring (much-enduring) man, Ulysses, is exulting over us in his darkly-brooding heart ('exults in his saturnine soul,' Jebb), and laughs a hearty laugh at the woes caused by this madness, and so will the two royal sons of Atreus when they hear of this.' Mr. Blaydes reads κελαινώπ' ἂν (i.e. ἀνὰ) θυμὸν, but the Schol., who supplies κατὰ, had the vulgar reading. Hesych. κελαινώπα θυμὸν τὸ (τὸν?) μὴ φανερόν· τὸ δόλιον καὶ τῇ ψυχῇ δύνουν.—πολύτλας, the Homeric epithet, here virtually means πανούργος, δ πάντα τολμῶν, Oed. Col. 761.—μαινομένοις, Schol. τοῖς διὰ τὴν μανίαν συμβεβηκόσιν. 'By reason of these wild sorrows,' Prof. Campbell.

960. ξύν τε. See El. 300. Ant. 85.

961. οἱ δ' οὖν κ.τ.λ. 'And let them laugh.' Ar. Ach. 185, οἱ δ' οὖν βοῶντων. See Trach. 329.

962. καὶ εἰ μὴ ἐπόθουν, 'even if they did not feel the want of him when he

was alive.'—ἐν χρεῖᾳ δορός, 'when they have need of his spear.' So ἐν χρεῖᾳ τύχης, Aesch. Theb. 501. 'In the stress of war,' Prof. Campbell.

965. πρὶν τις ἐκβάλλῃ, 'till one has lost it.' See Cobet, Var. Lect. p. 15.

966—8. These lines, though recognized by the Schol., are probably interpolated, as Dindorf and others have perceived. For the speech of Tecmessa should contain ten lines here as sup. 915—24. Yet it is difficult to eject these three only, for the sense is continued in what follows, as the Schol. perceived, μᾶλλον ἐμοὶ πικρὸς τέθνηκεν, ἥπερ ἐκείνοις γλυκὺς, ἐπεὶ ἂν ἐπεθόμει ἔνυχεν. οὐκ ἂν οὖν ἐπεγγελέην αὐτῷ οἱ ἐχθροὶ, ὥς αὐτοὶ τῆς ἀπώλειας αἴτιοι γενόμενοι. It may be said with truth that the whole passage is unlike the style of Sophocles, and is probably due to another hand. The phrases θεοῖς τέθνηκεν (Schol. θεῶν βουλομένων), ἐμοὶ πικρὸς (μᾶλλον) ἢ ἐπεγγελέην κατὰ τινος, and ἐν κενοῖς ὑβρίζειν, 'to taunt in vain,' are peculiar, (though οὐκ ἐν ἀργοῖς—ἐπραξαίμην occurs Oed. R. 287, and κατ' ἐμοῦ ἐπεμβάσει El. 836,) and the metre of 969 may be justly suspected. The general argument seems to be this: 'His enemies may exult if they please, but they will find they have suffered a loss when need comes; and they may be assured that the triumph is not theirs, for the gods were the real cause of his death. They have not wreaked their spite on him, for he has found the death of his own choice and pleasure.'

αὐτῷ δὲ τερπνός. ὦν γὰρ ἡράσθη τυχεῖν
 ἐκτήσαθ' αὐτῷ, θάνατον, ὄνπερ ἤθελεν.
 τί δῆτα τοῦδ' ἐπεγγελῶεν ἂν κάτα ;
 θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὐ. 970
 πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβριζέτω.]
 Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν, ἀλλ' ἐμοὶ
 λιπὼν ἀνίας καὶ γόους διοίχεται.

ΤΕΤΚΡΟΣ.

ἰὼ μοί μοι.

ΧΟ. σίγησον. αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν 975
 βοῶντος ἄτης τῆσδ' ἐπίσκοπον μέλος.

ΤΕΤ. ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοὶ,
 ἄρ' ἠμπόληκας, ὥσπερ ἡ φάτις κρατεῖ;

ΧΟ. ὄλωλεν ἀνὴρ, Τεῦκρε, τοῦτ' ἐπίστασο.

ΤΕΤ. ὦμοι βαρείας ἄρα τῆς ἐμῆς τύχης. 980

ΧΟ. ὥς ὧδ' ἐχόντων

ΤΕΤ. ὦ τάλας ἐγὼ, τάλας.

ΧΟ. πάρα στενάζειν.

ΤΕΤ. ὦ περισπερχές πάθος.

ΧΟ. ἄγαν γε, Τεῦκρε.

ΤΕΤ. φεῦ τάλας. τί γὰρ τέκνον

972. The γὰρ, as Mr. Palmer observes, appears to refer to the former part of the speech; and if so, it is a further proof that the intermediate part is not genuine. 'Let his enemies exult, for Ajax indeed is dead; but, although they may some day feel the want of him, it is to me that he has bequeathed pain and sorrow,' viz. as they now feel only joy at the event.

976. ἐπίσκοπον. 'A strain which bears on (has reference to) the present calamity.' Schol. οὐχ ἡμαρτηκὸς τῆς συμφορᾶς, ἀλλ' ἐστοχασμένον. But he also explains it by ἔφορον, and it is uncertain whether here and in Eum. 863, ὅποια νίκης μὴ κακῆς ἐπίσκοπα, it is from σκοπὸς 'a mark,' or from ἐπισκοπεῖν 'to have in view.' Prof. Jebb thinks the former is a later use.

978. ἄρ' ἠμπόληκας. 'Have you fared even as report says?' i. e. have you sold away your own life? This is one of the

frequent metaphors from merchandise, and it virtually means, 'have you made such a bad bargain?' See Trach. 93. 537. Aesch. Eum. 601. Prof. Jebb reads ἄρ' ἠμπόληκά σ', a conjecture of Hermann's, but hardly a probable one, 'have I found thee in such a plight?' We might conjecture ἄρ' ἠπάτηκας, 'have you cheated (deceived or disappointed) me?' Linwood, "an adeptus es id quod optabas, et in lucro ponebas, sc. mortem?" Teucer speaks κατ' εὐφημίαν, but he means, 'Is it true that you committed suicide?' The chorus reply, 'He is dead, but be content to know that.'

982. περισπερχές. 'Most serious,' 'most deeply concerning us.' 'Fiercely hastened stroke,' Prof. Campbell.

983. τί γὰρ κ.τ.λ. 'But what about the boy?' sc. τί νῦν πράσσει, καὶ ποῦ ἔπαιστι;

τὸ τοῦδε ποῦ μοι γῆς κυρεῖ τῆς Τρωάδος ;

XO. μόνος παρὰ σκηναῖσιν.

985

TET. οὐχ ὅσον τάχος

δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις ὡς κενῆς
σκύμνον λεαίνης δυσμενῶν ἀναρπάσῃ ;
ἴθ', ἐγκόνει, σύγκαμνε. τοῖς θανοῦσί τοι
φιλοῦσι πάντες κειμένοις ἐπεγγελᾶν.

XO. καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδέ σοι μέλειν

990

ἐφίεθ' ἀνὴρ κείνος, ὥσπερ οὖν μέλει.

TET. ὦ τῶν ἀπάντων δὴ θεαμάτων ἔμοι

ἁλγιστον ὦν προσεῖδον ὀφθαλμοῖς ἐγὼ,

[ὁδός θ' ὁδῶν πασῶν ἀνιάσασα δὴ

μάλιστα τοῦμὸν σπλάγχχον, ἣν δὴ νῦν ἔβην,]

995

ὦ φίλτατ' Αἴας, τὸν σὸν ὡς ἐπρησθόμην

μόρον διώκων κἀξιχνοσκοπούμενος.

ὀξεῖα γάρ σου βάξις ὡς θεοῦ τινὸς

δεήλθ' Ἀχαιοὺς πάντας ὡς οἶχει θανῶν.

986. δῆτ'. This word, as elsewhere (Phil. 264, Ant. 409) the article at the end of a verse, proves the continuity of recitation, i. e. that the *sentence* was regarded rather than the division of the verse. Linwood compares inf. 1090.—*κενῆς*, Schol. *κεκενημένης, ἐστερημένης τῆς συζύγου*. Mr. Palmer also thinks, with Lobeck, the loss of the mate, not that of the young, is meant; and to this the context clearly points. The words are addressed to Tecmessa, whom others suppose to leave the stage at v. 973. Linwood says "*κενῆς leaenae conditionem notat, postquam catulo orbata est*," comparing after Hermann Oed. Col. 1200, *ἀδέρκτων ὁμμάτων τητόμενος*.

989. *κειμένοις*, 'when they are down,' 'when their luck is low.' Aesch. Ag. 857, *ὅσπερ στήγανον βροταῖσι τὸν πεσόντα λακτίσαι πλέον*. Dindorf, followed by Mr. Blaydes, reads *τοῖς ἐχθροῖσι for τοῖς θανοῦσι*, from the not improbable conjecture of Herwerden.

991. *ὅσπερ οὖν*. 'As in fact you do show care for him.' So in Aesch. Cho. 88, *ἢ σὶγ' ἀπίμω, ὅσπερ οὖν ἀπώλετο πατήρ, κ.τ.λ.* *Ibid.* 874. Ag. 1142.—*τοῦδε*, viz. *τοῦ κομίζειν*, the taking charge of the boy; cf. v. 562.—*μέλειν* may be either impersonal or = *μέλεισθαι*.—*ἐφί-*

ετο, ἐκέλευε, see El. 51.

992. While Tecmessa departs to bring Eurysaces, Teucer delivers a fine *ῥῆσις*, a kind of *λόγος ἐπιτάφιος* over the body.—The *δὴ*, which occupies a very unusual place in a senarius (see on Phil. 285), belongs in fact to the superlative *ἁλγιστον*, as below to *μάλιστα*. The occurrence of a third *δὴ* in 996, and the verse without caesura (sup. 969), make it probable that the distich is interpolated. The sense is sufficient without it; 'O saddest sight this, now that I am a witness of your fate by following the traces of your steps.' Indeed, the speech might well commence with *ὦ φίλτατ' Αἴας*, *ὡς* being an exclamation.

998. *σοῦ βάξις*. 'A report concerning you that came quickly as from some god.' Schol. *ὡς ἀπὸ θεοῦ, ἢ ὅσπερ θεοῦ*. The latter genitive follows the idiom explained on Trach. 768; the former (*σοῦ*) is like *λόγοι τινὸς*, 'talk about' some person or thing, e. g. *τῶν παρεστώτων κακῶν*, Eur. Ion 929. Cf. sup. 221. Ant. 11. The notion was that *φήμη, ὁμῆ, ὄσσα, κληδὼν*, &c. were supernatural warnings, 'aery tongues' that brought tidings of any sudden and important event.

ἀγὼ κλύων δειλαιος ἐκποδὼν μὲν ὦν 1000
 ὑπεστέναζον, νῦν δ' ὀρώων ἀπόλλυμαι.
 οἴμοι.
 ἴθ' ἐκκάλυψον, ὥς ἴδω τὸ πᾶν κακόν.
 ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς,
 ὅσας ἀνίας μοι κατασπείρας φθίνεις. 1005
 ποῖ γὰρ μολεῖν μοι δυνατὸν, ἐς ποίους βροτοὺς,
 τοῖς σοῖς ἀρήξαντ' ἐν πόνοισι μηδαμοῦ ;
 ἦ πού με Τελαμῶν, σὸς πατὴρ ἐμός θ' ἄμα,
 δέξαιτ' ἂν εὐπρόσωπος ἱλεῶς τ' ἴσως
 χωροῦντ' ἄνευ σοῦ. πῶς γὰρ οὐχ ; ὅτ' ἄρα 1010
 μηδ' εὐτυχοῦντι μηδὲν ἥδιον γελᾶν.
 οὗτος τί κρύψει ; ποῖον οὐκ ἐρεῖ κακὸν,
 τὸν ἐκ δορὸς γεγῶτα πολεμίου νόθον,
 τὸν δειλία προδόντα καὶ κακανδρία
 σὲ, φίλτατ' Αἴας, ἣ δόλοισιν, ὥς τὰ σὰ 1015
 κράτῃ θανόντος καὶ δόμους νέμοιμι σούς.

1002. ἐκκάλυψον. This is addressed to an attendant. Tecmessa had thrown a covering over the body, v. 916.

1003. τόλμης πικρᾶς, 'one telling of fatal daring.' Literally, 'a deed proceeding from daring.' Wunder needlessly reads τόλμῃσιν πικρᾶς on his own conjecture.

1006. From its position in the verse, μοι should rather be ἐμοί.

1007. μηδαμοῦ, 'in no case,' 'in nothing,' either in danger from an enemy or from your own rash act. Cf. Aesch. Eum. 401, ὅπου τὸ χεῖρεν μηδαμοῦ νομίζεται.—ἀρήξαντα, the usual syntax of the accusative, agreeing with the implied subject (ἐμὲ) to the infinitive.—These words, as the Schol. remarks, have reference to the story of Teucer being banished from home by his father, *Teucer Salamina patremque cum fugeret*, Hor. Carm. i. 7, 25. Cf. v. 1019.

1009. Perhaps some pause should be made at εὐπρόσωπος. 'No doubt, Telamon our father will receive me with a friendly look,—good-naturedly, I daresay,—when I return without you. Of course he will,—when his wont is not even when in luck to smile the more pleasantly for it!' For ἴσως Mr. Blaydes has ἰδὼν with Hermann. It is likely that the

true reading is ἐμός τ' ἴσως and ἱλεῶς θ' ἄμα, both words occurring as variants in good MSS. Mr. Palmer takes ἴσως ἱλεῶς to mean 'with an equally kind feeling as if I were to return with you.'

1010. Schol. πῶς γὰρ οὗτός με ἡδέως δέξεται, ᾧ καὶ εὐτυχοῦντι τὸ προσηγνὲς ἔπεστι καὶ ἱλαρόν.—μηδὲν ἥδιον, i. e. than when things go ill with him (Mr. Palmer). Prof. Campbell thinks the sense is, 'whose lot it is *henceforth*' &c. For πάρεστι Prof. Jebb well cites Eur. Med. 658.

1012. τί κρύψει. 'What feeling will he conceal?'—τὸν κ.τ.λ., sc. ἀποκαλῶν με. Cf. v. 726. The accusative may depend directly on ἐρεῖ, as in λέγειν τινὰ κακῶς &c.

1013. ἐκ δορὸς, i. e. ἐκ δοριλήπτου, αἰχμαλωτῆδος Ἡσιόνης.

1015. ἣ δόλοισιν ὥς κ.τ.λ. 'Or perhaps (as having got rid of you) by treachery in order that I might (succeed to) your authority when you were dead, and have the control and management of your house.' For κράτῃ νέμειν, 'to wield (direct) mighty powers,' see Oed. R. 201. 579. Here we should expect νεμοίμην, 'that I might inherit,' and perhaps some such sense is implied with the former accusative.

τοιαῦτ' ἀνὴρ δύσσοργος, ἐν γήρᾳ βαρὺς,
ἐρεῖ, πρὸς οὐδὲν εἰς ἔριν θυμούμενος.

τέλος δ' ἀπωστὸς γῆς ἀπορριφθήσομαι,
δοῦλος λόγοισιν ἀντ' ἐλευθέρου φανείς.

1020

τοιαῦτα μὲν κατ' οἶκον· ἐν Τροίᾳ δέ μοι
πολλοὶ μὲν ἐχθροὶ, παῦρα δ' ὠφελήσιμα.
καὶ ταῦτα πάντα σοῦ θανόντος ἡνρόμην.

οἴμοι, τί δράσω ; πῶς σ' ἀποσπάσω πικροῦ
τοῦδ' αἰόλου κνώδοντος, ὦ τάλας, ὕφ' οὗ

1025

φονέως ἄρ' ἐξέπνευσας ; εἶδες ὥς χρόνῳ
ἐμελλέ σ' Ἐκτωρ καὶ θανὼν ἀποφθίσειν ;
σκέψασθε, πρὸς θεῶν, τὴν τύχην δυοῖν βροτοῖν.

|| Ἐκτωρ μὲν, ᾧ δὴ τοῦδ' ἐδωρήθη πάρα,
ζωστήρι πρισθείς ἱππικῶν ἐξ ἀντύγων

1030

1017. ἐν γήρᾳ. In old age his natural temper would be aggravated, and he would become *βαρὺς*, unbearable.

1018. πρὸς οὐδὲν, 'excited to anger and strife at nothing,' i.e. at the most trifling cause.

1019. Hesych. ἀπωστὸς· φυγὰς. — Aesch. Cho. 900, οἷτοι σ' ἀπέρριψ' εἰς δόμους δορυζέουσ.

1020. *panels*, 'made out to be.' See inf. 1241. 1362. Agam. 576, λόγοις τοιούτοις πλαγκτὸς οὐδ' ἐφαινόμην. — λόγοισιν, Schol. ταῖς τοῦ πατρὸς λοιδορίαις.

1022. ὠφελήσιμα, 'disposed to lend me help.' The MSS. give ὠφελήσιμοι, and some παῦροι. Schol. ὀλίγοι δὲ ὠφελήσιμοι Ἕλληνες. This is a case in which a scholiast's gloss has crept into the text.

1023. ἡνρόμην, 'I have gained by your death.' Cf. Eumen. 110, καὶ πάντα ταῦτα λαβὲ ὀρώ πατούμενα.

1025. The exact meaning of αἰόλος κνώδων is uncertain. The epithet means both 'wavy' or 'pliant,' and 'flashing,' 'varying in brightness' or colour. We have διπλοῦς κνώδοντας, the double cutting edge, in Ant. 1233. Hesych. κνώδων· ἡ ἀκμὴ τοῦ ξίφους καὶ τοῦ δόρατος. Perhaps 'the bright piercing edge' is here the safest version. For πικροῦ see New Cratylus, § 266 ; for αἰόλος *ib.* § 97. — ὕφ' οὗ, perhaps an exclamation, ὕφ' οἶου, 'by how cruel a slayer, it now seems

(ἔρα), have you expired!' Cf. Oed. R. 946, ὦ θεῶν μαρτυρήματα, ἵν' ἔστέ! As a mere relative, 'by which' &c., it is rather tame.

1027. ἀποφθίσειν. See on Phil. 1427. Most critics adopt the correction ἀποφθίειν.

1029. ᾧ δὴ κ.τ.λ., 'lacerated by means of the belt, with which he had been presented by this man.' Others, as Mr. Blaydes, understand, 'Hector, to whom the belt was given by this man.' The exchange of gifts is contained in the Iliad, vii. 305 ; but it was not from the Iliad that Sophocles took the incidents of this play. Here he makes Hector dragged *αἶψα* at the ear of Achilles, and mangled and killed by it. In the Iliad (xxii. 397) it is the corpse that is tied by a leather thong. For *πρισθείς*, 'mangled,' 'sawn into pieces,' see Eur. Hel. 389, where Pelops is said to have made a feast for the gods by his flesh being chopped up, *πρισθείς*, and Pind. Ol. i. 49. It is impossible that the word could mean *ἐξαφθείς*, *ἐκδεσμηθείς*, as the Schol. explains. Nor is Prof. Jebb's version tenable, "gripped to the chariot-rail." Prof. Campbell thinks *πρισθείς* expresses the eating of the *ζωστήρ* into the flesh. Some participle like *δεθείς* must be supplied from the context.—For *ἀντύγες*, the loops at the back of the car, see El. 746. Hesych. *ἐξ ἀντύγων* ἐκ τῶν περιφερειῶν τοῦ ἄρματος.

ἐκνάπτετ' αἰὲν, ἔς τ' ἀπέψυξεν βίον·
 οὗτος δ' ἐκείνου τήνδε δωρεὰν ἔχων
 πρὸς τοῦδ' ὅλῳλε θανασίμῳ πεσήματι.
 ἄρ' οὐκ Ἑρινὺς τοῦτ' ἐχάλκευσε ξίφος
 κάκεινον Ἄιδης, δημιουργὸς ἄγριος; 1035

ἐγὼ μὲν ἂν καὶ ταῦτα καὶ τὰ πάντ' αἰὲ
 φάσκοιμ' ἂν ἀνθρώποισι μηχανᾶν θεούς·
 ὅτῳ δὲ μὴ τὰδ' ἐστὶν ἐν γνώμῃ φίλα,
 κείνός τ' ἐκείνα στεργέτω, καγὼ τὰδε.

ΧΟ. μὴ τείνε μακράν, ἀλλ' ὅπως κρύψεις τάφῳ 1040
 φράζου τὸν ἄνδρα ᾧ τι μυθήσει τάχα.
 βλέπω γὰρ ἐχθρὸν φῶτα, καὶ τάχ' ἂν κακοῖς
 γελῶν ἃ δὴ κακοῦργος ἐξίκοιτ' ἀνὴρ.

ΤΕΤ. τίς δ' ἐστὶν ὄντιν' ἄνδρα προσλεύσσεις στρατοῦ;

ΧΟ. Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν. 1045

ΤΕΤ. ὁρῶ· μαθεῖν γὰρ ἐγγὺς ὦν οὐ δυσπετής.

ΜΕΝΕΛΑΟΣ.

οὗτος, σὲ φωνῶ τόνδε τὸν νεκρὸν χεροῖν
 μὴ συγκομίζειν, ἀλλ' εἰάν ὅπως ἔχει.

1031. αἰὲν. The act of mangling proceeded more and more, till at last he breathed out his life.

1033. πρὸς τοῦδε, viz. ξίφους.

1034. ἐχάλκευσε. Aesch. Cho. 635, προχαλκεύει δ' Αἴσα φασγανουργός.—κάκεινον, viz. ζωστήρα, supply ἐποίησε. Hesych. δημιουργός· χειροτέχνης, κατασκευαστής.

1037. μηχανᾶν. The active is cited from Od. xviii. 143, μηχανήσας ἀτάσθαλα μηχανάωντας.

1039. κείνός τ' κ.τ.λ. 'Let him be content with his (that other) view, as I am with mine.' The Schol. says this was proverbial, and there is a similar verse, σοὶ μὲν δοκείτω ταῦτ', ἐμοὶ δὲ ἄλλα, Eur. Suppl. 466.

1040. μακράν. Perhaps ῥήσιν rather than ὁδὸν is implied in this phrase, which occurs Agam. 889. 1267. Cf. El. 1259, μὴ μακρὰν βούλου λέγειν.—ὅπως κρύψεις, consider the best means of burying this man, i. e. in spite of the opposition you are likely to meet with.

1043. ἃ δὴ κακοῦργος, sc. δράσειεν ἄν.

A prose writer would have said ἄρε κακοῦργος ὢν. The character of Menelaus, like that of Ulysses and Helen, is depreciated by the tragics. Here Menelaus is distinctly called 'a villain.' The Atridae however had taken part against Ajax, so there was some soreness of feeling against them.—γελῶν, according to Prof. Campbell, is for γελάσων. For the dative cf. v. 956.

1044. ὄντινα, i. e. ὅστις ἐστὶν ὁ ὀπὸ σου ὁρῶμενος. 'What is he (king, herald, or messenger), whoever, viz. in whatever character, he appears to you in the distance as coming from (belonging to) the army?'

1047. σὲ φωνῶ. Cf. v. 73. These words are imperiously said, and Teucer answers them pertly, 'For what cause have you wasted so much talk?' i. e. was it with the hope of deterring me?—συγκομίζειν, 'to lend a hand in burying.' See v. 922. The technical word for removing and caring for a body was κομίζειν. So Eur. Suppl. 126, κομίσαι σε, Θησεῦ, παῖδας Ἀργείων θέλων.

- ΤΕΤ. τίνος χάριν τοσόνδ' ἀνάλωσας λόγον ;
 ΜΕ. δοκοῦντ' ἐμοὶ, δοκοῦντα δ' ὅς κραίνει στρατοῦ. 1050
 ΤΕΤ. οὐκουν ἂν εἴποις ἦντιν' αἰτίαν προθείς ;
 ΜΕ. ὀθούνεκ' αὐτὸν ἐλπίσαντες οἴκοθεν
 ἄγειν Ἀχαιοῖς ξύμμαχόν τε καὶ φίλον,
 ἐξηύρομεν ζητοῦντες ἐχθίῳ Φρυγῶν·
 ὅστις στρατῷ ξύμπαντι βουλεύσας φόνον 1055
 νύκτωρ ἐπεστράτευσεν, ὥς ἔλοι δόρει·
 κεῖ μὴ θεῶν τις τήνδε πείραν ἔσβησεν,
 ἡμεῖς μὲν ἂν τήνδ', ἦν ὁδ' εἴληχεν τύχην,
 θανόντες ἂν προὔκειμεθ' αἰσχίστῳ μόρῳ,
 οὗτος δ' ἂν ἔζη. νῦν δ' ἐνήλλαξεν θεὸς 1060
 τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποίμνας πεσεῖν.
 ὦν οὐνεκ' αὐτὸν οὕτις ἔστ' ἀνὴρ σθένων
 τοσοῦτον ὥστε σῶμα τυμβεύσαι τάφῳ,
 ἀλλ' ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένος
 ὄρνισι φορβῇ παραλίῳις γενήσεται. 1065
 πρὸς ταῦτα μηδὲν δεινὸν ἐξάρης μένος·
 εἰ γὰρ βλέποντος μὴ ὀδυνήθημεν κρατεῖν
 πάντως θανόντος γ' ἄρξομεν, κἂν μὴ θέλῃς,
 χερσὶν παρευθύνοντες. οὐ γὰρ ἔσθ' ὅπου
 λόγων ἀκοῦσαι ζῶν ποτ' ἠθέλησ' ἐμῶν. 1070
 || καίτοι κακοῦ πρὸς ἀνδρὸς ἀνδρα δημότην

1051. προθείς, sc. ταῦτα κελεύεις, 'what reason you put forward for such an order.'

1054. ζητοῦντες, by observing and studying his real disposition towards us.

1056. ὥς ἐλοιδορεῖ was a variant which the Schol. seems to regard as of greater authority, ὥς λοιδορούμενος ἐπηγγείλατο.

1059. In place of λαχόντες, which is sufficiently implied in εἴληχεν, he uses θανόντες, from the familiar phrase κείσθαι θανάῳ.—τύχην, viz. death by the sword.—προὔκειμεθα, viz. ἔθαπτο.

1060. ἐνήλλαξεν. Providence now has made a change in our relative positions,—we are alive and he is dead. Thus ὕβριν is the subject to πεσεῖν, not the object to ἐνήλλαξεν, though others translate 'hath turned (or diverted) the

outrage.'

1062—3. For αὐτὸν — σῶμα Prof. Campbell compares Oed. Col. 114, καὶ σὺ μ' ἐξ ὁδοῦ πόδα κρύψον.

1064. χλωρὰν. The Schol. explains 'the weedy shore.' Perhaps 'tawny,' 'pale yellow,' or some local appearance is described.—Hesych. φορβὴ βορδ· τροφή· βορδάνη, βρώσις.

1066. ἐξάρης. See on Trach. 147. 'Do not encourage,' 'do not allow to grow up and increase in force, any strong feeling against those in command.'

1069. χερσὶν, 'directing by force of hand the course to be taken respecting him.' Schol. τιμωρούμενοι. "Compelling to obedience," Wunder. The metaphor perhaps is from ploughing with a yoke of oxen. Cf. χερσὶν εὐθύνων, v. 542.—οὐ γὰρ, referring to βλέποντες.

μηδὲν δικαιοῦν τῶν ἐφεστώτων κλύειν.
οὐ γάρ ποτ' οὐτ' ἂν ἐν πόλει νόμοι καλῶς
φέρουσιν' ἂν, ἔνθα μὴ καθεστήκη δέος,
οὐτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι 1075
μηδὲν φόβου πρόβλημα μηδ' αἰδοῦς ἔχων.
ἀλλ' ἄνδρα χρὴ, κἂν σῶμα γεννήσῃ μέγα,
δοκεῖν πεσεῖν ἂν κἂν ἀπὸ σμικροῦ κακοῦ.
δέος γὰρ ᾧ πρόσσεστιν αἰσχύνῃ θ' ὁμοῦ,
σωτηρίαν ἔχοντα τόνδ' ἐπίστασο· 1080
ὅπου δ' ὑβρίζειν δρᾶν θ' ἂ βούλεται παρῇ,
ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ
ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν.
ἀλλ' ἐστάτω μοι καὶ δέος τι καίριον,
καὶ μὴ δοκῶμεν δρῶντες ἂν ἡδῶμεθα 1085
οὐκ ἀντιτίσειν αὐθις ἂν *λυποίμεθα.
ἔρπει παραλλὰξ ταῦτα. πρόσθεν οὗτος ἦν
αἰθῶν ὑβριστῆς· νῦν δ' ἐγὼ μέγ' αὖ φρονῶ.

1074. φέρουσιν' ἂν. Laws cannot take their proper course in a state, where no penalty for violating them is established. The doctrine of αἰδῶς and δέος, respect arising from fear of consequences, is the moral of the *Eumenides*, e. g. v. 668, μὴ τὸ δεινὸν πᾶν πόλεως ἔξω βαλεῖν· τίς γὰρ δεδοκῶς μηδὲν ἔνδικος βροτῶν; There is a variant καθεστήκη, preferred by Mr. Blaydes and Wunder, and it is fully as good, 'laws could not—where there was' &c. Cf. ἔπου παρῇ v. 1081.

1075. οὐτ' ἂν στρατός γε. 'No, nor could an army any more than a state' &c.—φόβου πρόβλημα, 'fear as a protection,' or safeguard, since πειθαρχία is the best security in battle.

1077. γεννήσῃ, φύσῃ, 'even if he hath grown him a great body.'

1079. δέος γὰρ. ('But he will be less likely to fall if he obeys orders; for' &c.) The Schol. quotes Il. xv. 563, αἰδομένων δ' ἀνδρῶν πλείονες σόοι ἢ ἐφάπται.

1083. ἐξ οὐρίων. 'From a favourable course.' Compare ἐξ ἀέπτων, Aesch. Suppl. 351.—ἐς βυθόν, viz. by getting among breakers or striking on a rock. For πεσεῖν we might expect πεσεῖσθαι, but the aorist infinitive seems capable of the future meaning which ποτὲ appears

to require. We might also read ποτ' ἂν. Wunder translates *puta cecidisse*.

1084. ἐστάτω. From ἔσταθι, imperative of ἐστάνην.

1085—6. ἡδεσθαι, χαίρειν, λυπεῖσθαι τι are the ordinary constructions, and even χαίρειν πόλιν ἐδ' ἐπρόσσαν, Aesch. Theb. 811. 'Let us not imagine that, when we do just what we please, we shall not have to pay for it afterwards by suffering what may give us pain.' Linwood would read ἂν λυποίμεθα, perhaps rightly; for the meaning is ἂ λυποίμεθα ἂν, not 'whatever we may be vexed at,' which is logically wrong. The old saw δρᾶσαντι παθεῖν is alluded to.—οὐκ is somewhat anomalous with μὴ δοκῶμεν, although, as Prof. Jebb remarks, the Greeks say οὐ χρὴ, οὐκ οἶμαι, οὐ δοκῶ, as well as χρὴ οὐκ, οἶμαι οὐκ, &c.

1087. παραλλὰξ. These things go by the law of changes and alternations; "every dog has his day," is our vulgar proverb. Before, Ajax was full of brag and fury, and we were to be the objects of his wrath; now it is my turn to hold my head high, and to forbid any honour being shewn to him. To this verse Hesych. is supposed to refer in παραλλὰξ· ἐνῆλλαγμένως.

- καί σοι προφωνῶ τόνδε μὴ θάπτειν, ὅπως
μὴ τόνδε θάπτων αὐτὸς ἐς ταφὰς πέσῃς. 1090
- XO. Μενέλαε, μὴ γνώμας ὑποστήσας σοφὰς
εἰτ' αὐτὸς ἐν θανοῦσιν ὑβριστὴς γένη.
- TET. οὐκ ἂν ποτ', ἄνδρες, ἄνδρα θαυμάσαιμι' ἔτι,
ὃς μηδὲν ὦν γοναῖσιν εἴθ' ἁμαρτάνει,
ὃθ' οἱ δοκοῦντες εὐγενεῖς πεφυκέναι 1095
τοιαῦθ' ἁμαρτάνουσιν ἐν λόγοις ἔπη.
ἄγ', εἴπ' ἀπ' ἀρχῆς αὖθις, ἥ σὺ φῆς ἄγειν
τὸν ἄνδρ' Ἀχαιοῖς δεῦρο σύμμαχον λαβῶν ;
οὐκ αὐτὸς ἐξέπλευσεν, ὥς αὐτοῦ κρατῶν ;
ποῦ σὺ στρατηγεῖς τοῦδε ; ποῦ δὲ σοὶ λεῶν 1100
ἔξεστ' ἀνάσσειν ὦν ὃδ' ἡγεῖτ' οἰκοθεν ;
Σπάρτης ἀνάσσων ἦλθες, οὐχ ἡμῶν κρατῶν.
οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμήσαι πλέον
ἀρχῆς ἔκειτο θεσμὸς ἦ καὶ τῷδε σέ.
ὑπαρχος ἄλλων δεῦρ' ἐπλευσας, οὐχ ὄλων 1105

1090. ἐς ταφὰς. Into such a state and condition that *tafal* (obsequies) will be required in your own case. Of course, the sense is different from ἐς τάφον πεσεῖν. See v. 1109. Wunder thinks the 'place of burial' is meant.

1091. ὑποστήσας, 'after suggesting.' Aesch. Suppl. 455, εἰ μὴ τι πιστὸν τῷδ' ὑποστήσεις στόλῳ.—σοφὰς, in allusion to the sage remarks about obedience to law and authority, there being a moral law, viz. to bury the dead, which Menelaus himself is about to violate. The metre would be improved by the quasi-caesura μὴ γνώμας γ'.—ἐν θανοῦσιν, 'in the case of those dead ;' as the Romans said *lenis in hoste* &c.

1094. εἴτα, viz. as a consequence of low birth and want of education.

1096. For ἐν λόγοις he should have said λέγοντες. This is one of the examples of implied syntax almost peculiar to the style of Sophocles. Men of birth, says Teucer, of whom Menelaus professes to be one, ought to show a clearer perception of what is right than the low-born and uneducated.

1097. ἦ σὺ φῆς. 'Do you say you got this man and brought him to Troy to help the Greeks? Did he not sail out on his own will, and as having con-

trol of his own actions?' The allusion is to v. 1052.

1100. ποῦ σὺ κ.τ.λ. 'Surely you are not his commander ; you have no right to rule over the hosts which he led from home.' For this use of ποῦ see Phil. 451. Oed. R. 390, ἐπεὶ φέρ' εἶπε, ποῦ σὺ μάντις εἰ σοφός ; For the violation of the pause before the final cretic, see Phil. 22. Prof. Jebb and Mr. Blaydes adopt ἡγαγ', which has very slight MS. authority. Others have proposed ἡγεν and ἡγετ'. Probably the poet would have said οὗς, as the εἶν depends on ἡγεῖτο, not on the attraction. Cf. 1106.

1104. ἀρχῆς θεσμός, 'any rule (regulation) of the service.' The chiefs, like Achilles and his Myrmidons, were so far independent that they had command of their own retainers.—κοσμήσαι, a military term, to marshal, or assign a place in the ranks. Wunder translates, 'to rule or restrain.'

1105. ἄλλων, viz. of Agamemnon as commander-in-chief. This distich is suspected, and not without reason, by Schneidewin and Dindorf, as a mere repetition of what has been said. The use of ὄλων, whether masculine or neuter, is very unusual for συμπάντων. Mr. Blaydes reads ὄλος, 'wholly.'

στρατηγός, ὥστ' Αἴαντος ἡγείσθαι ποτε.
 ἀλλ' ὦνπερ ἄρχεις ἄρχε, καὶ τὰ σέμν' ἔπη
 κόλαζ' ἐκείνους· τόνδε δ', εἴτε μὴ σὺ φῆς
 εἶθ' ἄτερος στρατηγός, ἐς ταφὰς ἐγὼ
 θήσω δικαίως, οὐ τὸ σὸν δείσας στόμα. 1110
 οὐ γάρ τι τῆς σῆς οὐνεκ' ἐστρατεύσατο
 γυναικός, ὥσπερ οἱ πόνου πολλοῦ πλέω,
 ἀλλ' οὐνεχ' ὄρκων οἴσιν ἦν ἐνάμοτος,
 σοῦ δ' οὐδέν· οὐ γὰρ ἡξίου τοὺς μηδένας.
 πρὸς ταῦτα πλείους δεῦρο κήρυκας λαβὼν 1115
 καὶ τὸν στρατηγὸν ἤκε. τοῦ δὲ σοῦ ψόφου
 οὐκ ἂν στραφείην, ἕως ἂν ᾗς οἴος περ εἶ.

ΧΟ. οὐδ' αὖ τοιαύτην γλῶσσαν ἐν κακοῖς φιλῶ.
 τὰ σκληρὰ γάρ τοι, κἂν ὑπέρδικ' ᾗ, δάκνει.

ΜΕ. ὁ τοξότης ἔοικεν οὐ σμικρὸν φρονεῖν. 1120

ΤΕΤ. οὐ γὰρ βάνανσον τὴν τέχνην ἐκτησάμην.

ΜΕ. μέγ' ἂν τι κομπάσειας, ἀσπίδ' εἰ λάβοις.

1107. ἀλλ' κ.τ.λ. 'No! go on ruling those over whom you have control, and keep *them* in order by your high and mighty words,' viz. λέγων ἔπη. Cf. Eumen. 544, ἀναξ' Ἀπολλων, ὧρ ἔχεις αὐτὸς κράτει.

1109. ἄτερος στρατηγός. A contemptuous phrase for Agamemnon.—θήσω is for προθήσω, not 'I will lay in the tomb,' but 'I will lay out for burial.' See v. 1090.—σὺ, as in v. 1097, has its usual emphasis.—δικαίως, 'as in duty bound.'

1112. πλέω (πλέως), 'like those men of toil' (the mercenary troops, Schol.) who undertook the service on your behalf. "Loquitur de vulgo militum quorum unum Ajacem fuisse negat," Linwood.—δρῶν, viz. because he was bound by honour, and by the oath taken by the suitors of Helen; see on Phil. 72. Thuc. i. 9.

1114. σοῦ δ' οὐδέν, viz. χάριν (ἐνεκα) ἔπραξε, or οὐδὲν φροντίσαν σοῦ, or σὺ δ' οὐδέν (ἦσθα).—τοὺς μηδένας, 'those who are mere nobodies,'—a disparagement of Menelaus as uxorious, and μαλθακὸς αἰχμητής. Cf. Eur. Ion 596, ὁ μὴδὲν ὦν καὶ οὐδέναυ κεκληθήσομαι.—ἡξίου, Schol. εἶχεν ἐν ἀριθμῷ.

1116. ἤκε, 'return.'—στραφείην, for ἐντροπεύοιμην, with a genitive as sup. 90.

Mr. Palmer translates, 'but I will not be turned (from my purpose) on account of your noise.'—ξας ἂν, pronounced by *synizesis*, as in Phil. 1330. So Musgrave and Wunder corrected *ξς ἂν ᾗς*. Profs. Jebb and Campbell retain this, with Linwood; but the renderings 'provided that you are,' 'so that you may be,' 'however much you may be,' 'as you continue to be' (Mr. Palmer), are clearly untenable.

1118. οὐδ' αἶ. Menelaus may be tyrannical, and I don't approve; but *on the other hand* even just reproaches (like yours) sting, and a time of misfortune is not a time for taunts.

1120. ὁ τοξότης, 'our archer.' The art, as appears from Eur. Herc. Fur. 160, was held in contempt as compared with that of the hoplite. The real reason was, that the ψιλοὶ were generally mercenaries. Teucer replies, that the art he possesses is not a common, a vulgar, or a mere tradesman's art, but an art of a soldier at least. See for the Athenian idea of βάνανσος, New Cratylus, § 326.

1122. ἀσπίδα λαβεῖν, to be promoted to the ranks of the heavy-armed, was a technical phrase. See Ar. Pac. 438. The Schol. remarks that such retorts are alien from tragedy, and charges the poet with

- TET. *κἄν φιλὸς ἀρκέσαιμι σοί γ' ὥπλισμένῳ.*
 ME. *ἡ γλῶσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει.*
 TET. *ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν.* 1125
 ME. *δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με ;*
 TET. *κτείναντα ; δεινὸν γ' εἶπας, εἰ καὶ ζῆς θανών.*
 ME. *θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι.*
 TET. *μή νυν ἀτίμα θεοὺς θεοῖς σεσσωσμένους. ||*
 ME. *ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους ;* 1130
 TET. *εἰ τοὺς θανόντας οὐκ ἔῃς θάπτειν παρών.*
 ME. *τούς γ' αὐτὸς αὐτοῦ πολεμίους. οὐ γὰρ καλόν.*
 TET. *ἦ σοὶ γὰρ Αἴας πολέμιος προὔστη ποτέ ;*
 ME. *μισοῦντ' ἐμίσει· καὶ σὺ τοῦτ' ἠπίστασο.*
 TET. *κλέπτης γὰρ αὐτοῦ ψηφοποιὸς ἠγρέθης.* 1135
 ME. *ἐν τοῖς δικασταῖς, κοῦκ ἐμοὶ, τόδ' ἐσφάλῃ.*
 TET. *πόλλ' ἂν καλῶς λάβρα σὺ κλέψειας κακά.*

mere 'padding' to lengthen the play. Mr. Blaydes calls the criticism 'most just'; yet dialogues of this kind, in which the smartness of repartee is shown, are common in all the tragedies, and it was evidently popular with an Athenian audience, familiar with the proceedings of the law-courts.

1124. *ἡ γλῶσσα.* He taunts him with being brave in words only; 'how valiant is the spirit that tongue of yours maintains.'

1125. *ξὺν τῷ δικαίῳ*, 'with justice on one's side.' Cf. Phil. 1251.

1126. *εὐτυχεῖν*, 'to be buried.' See on Aesch. Pers. 327, *κεῖται θανὼν δευλαῖος οὐ μάλ' εὐτυχῶς*, i. e. *ἔθαπτος*.—*κτείναντα*, 'when he had slain me (as far as the will went)'; '*Had slain you!*' Teucer retorts; 'strange, in that case, that you are still alive!' There is the same use of the aorist, implying an attempt that has been already made, in Eur. Ion 1291.

1129. *ἀτίμα.* This verb, though contrary to analogy, is Homeric. Elmaley proposed *ἀτίμων*. 'If,' he says, 'you owe your safety to the gods, you should not dishonour them by refusing burial to a corpse.'

1130. *ἐγὼ γὰρ κ.τ.λ.* 'Do you mean to insinuate that I am the man to slight (hold in contempt) the laws of the gods?'—'You do so, if you object to, and pre-

vent by your presence, the burial of the dead.' As *οὐκ ἔῃς* forms one idea, generally meaning 'to object to,' 'protest against,' the *οὐκ* is retained even after *εἰ*.

1133. *προὔστη*, 'faced you,' 'confronted you in battle.' The reply is, 'We hated each other, and you knew it,' when you put the question, whether Ajax ever opposed me.'

1135. *ψηφοποιός.* Here is a passage clearly derived from the Troica (i. e. the 'Homer') current in the time of Sophocles. The precise meaning of the line is obscure, because we have not the details, which however are alluded to in Find. Nem. viii. 45, *κρυφίᾳσι γὰρ ἐν ψήφοις Ὀδυσσῇ Δαναοὶ θεράπευσαν· χρυσέην δ' Αἴας στερηθεὶς δόλων φόβῳ πάλαισεν*. Schol. *μὲν γὰρ φησὶ (φασὶ) κατακρίβηναι τὸν Αἴαντα ὑπὸ Μενελάου*. 'A juggling stealer of his votes' seems to be the sense; i. e. by a sleight of hand you contrived that votes intended for Ajax should be counted against him. Menelaus evades the charge by saying the 'mistake' was made by the judges, not by himself. Some regard Αἴας as the subject to *ἐσφάλῃ*, and take *τῷδε* (*σφάλμα*) for a cognate accusative.

1137. *σὺ*. ('No, not the judges;) you would be just the person to do speciously many fraudulent deeds.' The reading *καλῶς* (for *κακῶς*) is supported by the Schol., *ἐμπείρως*, and is justly

- ME. τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινί.
 TET. οὐ μᾶλλον, ὡς ἔοικεν, ἢ λυπήσομεν.
 ME. ἔν σοι φράσω· τόνδ' ἐστὶν οὐχὶ θαπτέον. 1140
 TET. σὺ δ' ἀντακούσει τοῦτον ὡς τεθάψεται.
 ME. ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσση θρασύν
 ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν,
 ᾧ φθέγμ' ἂν οὐκ ἂν ἡῦρες, ἥνικ' ἐν κακῷ
 χειμῶνος εἶχετ', ἀλλ' ὑφ' εἵματος κρυφεῖς 1145
 πατεῖν παρείχε τῷ θέλοντι ναυτίλων.
 οὕτω δὲ καὶ σὲ καὶ τὸ σὸν λάβρον στόμα
 σμικροῦ νέφους τάχ' ἂν τις ἐκπνεύσας μέγας
 χειμῶν κατασβέσειε τὴν πολλὴν βοήν.
 TET. ἐγὼ δέ γ' ἄνδρ' ὅπωπα μωρίας πλέων, 1150
 ὃς ἐν κακοῖς ὕβριζε τοῖσι τῶν πέλας·
 κᾶτ' αὐτὸν εἰσιδὼν τις ἐμπερήσῃ μοι
 ὀργήν θ' ὅμοιος εἶπε τοιοῦτον λόγον,
 ἄνθρωπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς·
 εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος. 1155
 τοιαῦτ' ἀνολβὸν ἄνδρ' ἐνουθέτει παρών.
 ὀρῶ δέ τοί νιν, κᾶστιν, ὡς ἐμοὶ δοκεῖ,
 οὐδεὶς ποτ' ἄλλος ἢ σύ. μῶν ἧνιξάμην;
 ME. ἄπειμι· καὶ γὰρ αἰσχροῦν, εἰ πύθοιτό τις,

preferred by Prof. Campbell and Mr. Blaydes. It has also the authority of MS. Laur.

1138. *τινί*, i. e. *σοι*, 'you shall suffer for saying that!' Cf. Agam. 1606, *καὶ ταῦτα τάπη κλαυμάτων ἀρχηγενῇ*. 'Not so much,' the rejoinder is, 'as we shall cause pain (by the saying it), as it seems (from the threat it has extorted).' But the Schol. explains *πλέον λυπήσομεν ἔτι, ἢ ἐλυπήσαμεν*.

1141. The Schol. records a variant *σὺ δ' ἀντακούσει*, the other reading being *ἀλλ' ἀντακούσει*.

1142. *γλώσση θρασύν*. 'Mere talk, this,' retorts Menelaus; 'you dare not act, and you know it.' The passage following, about the effects of sea-sickness in taking the courage out of a voyager, seems alluded to in Plat. Theaet. p. 135, A, *ἐὰν δὲ πάντῃ ἀπορήσωμεν, ταπεινωθέντες τῷ λόγῳ, παρέξομεν ὡς ναυτιῶντες πατεῖν τε καὶ χρῆσθαι ὃ τι ἂν βούληται*. Some suspicion is thrown

on the genuineness of the passage by the form *κρυφείς* (al. *κρυβείς*), for which the Tragicists use *κρυφθεῖς*. If *κρυβείς* is genuine, it would seem to indicate a later hand. Euripides however has *εἰ κρυβήσονται χθονί*, Suppl. 543. The Scholiast does not notice the passage at all.

1144. Dindorf reads *οὐκ ἐνεῦρες*.

1147. *οὕτω δὲ καὶ σὲ κ.τ.λ.* 'So too with respect to yourself—a very little cloud may bring a gale strong enough to stop a great deal of talk.' The syntax resembles that explained on El. 92. Trach. 287. See Eur. Hel. 2—3.

1151. Aesch. Ag. 1590, *Αἴγιος θ', ὕβριζεν ἐν κακοῖσιν οὐ σέβω*. Note the Attic irony in 'I know a man, and somebody said to him,' an *alter ego* in respect of sentiment. The moral conveyed is a weighty one, that *ἀσέβεια* brings a sure penalty. The passive form of the future follows the analogy of *τιμῆσομαι, λέξομαι, φυλάξομαι*.

1159. Construe, *αἰσχροῦν εἰ πύθοιτό*

- λόγοις κολάζειν ᾧ βιάζεσθαι παρῇ. 1160
- TET. ἄφερπέ νυν. κάμοι γὰρ αἰσχιστον κλύειν
 ἀνδρὸς ματαίου φλαυρ' ἔπη μυθουμένου.
- XO. ἔσται μεγάλης ἔριδός τις ἀγών.
 ἀλλ' ὡς δύνασαι, Τεῦκρε, ταχύνας
 σπεύσον κοίλην κάπετόν τιν' ἰδεῖν 1165
 τῷδ', ἔνθα βροτοῖς τὸν ἀείμνηστον
 τάφον εὐρώεντα καθέξει.
- TET. καὶ μὴν ἐς αὐτὸν καιρὸν οἶδε πλησίοι
 πάρεισιν ἀνδρὸς τοῦδε παῖς τε καὶ γυνή,
 τάφον περιστελοῦντε δυστήνου νεκροῦ. 1170
 ᾧ παῖ πρόσελθε δέυρο, καὶ σταθεῖς πέλας
 ἱκέτης ἔφασαι πατρός, ὃς σ' ἐγείνατο.
 θάκει δὲ προστρόπαιος ἐν χερσὶν ἔχων
 κόμας ἐμὰς καὶ τῆσδε καὶ σαντοῦ τρίτου,
 ἱκτῆριον θησαυρόν. εἰ δέ τις στρατοῦ 1175
 βία σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ,
 κακὸς κακῶς ἄθαπτος ἐκπέσοι χθονὸς,
 γένους ἅπαντος ῥίζαν ἐξημημένους,

τις, i. e. it would be discreditable to be talked about. See Trach. 98.—*ᾧ παρῇ* Wunder and Dind. with Laur. *Volgo* πάρα. Cf. 555. 965. 1183.—Menelaus here retires from the stage, leaving the matter in dispute to be settled by Agamemnon. 1161. *αἰσχιστον*. An hyperbole on *αἰσχρὸν* in 1159.

1165. By *κοίλη κάπετός τις* not a dug grave, but some chamber in the rock or some hollow in a ravine seems meant, over which a tumulus (*χῶμα*) could be raised. For *ἰδεῖν* implies the looking for such a place, not the preparing it (inf. 1403), and the epithet *ἀείμνηστος* refers to the primary object of these tumuli, which are generally on some headland, as monuments conspicuous from afar. See Il. vii. 86—91. A dead person is said *κατέχειν θήκην*, as he is himself *γαῖα κάτοχος*, and the earth *κατέχει νεκρόν*. In Aesch. Suppl. 25 the Chthonian powers are said to have tombs in their keeping, *θήκας κατέχοντες*.—*εὐρώεντα*, an epic epithet, 'Ἄλδω δόμον εὐρώεντα', Od. x. 512, which Virgil rendered by *per loca senta sita*.

1168. *πλησίοι*. See El. 640.—*περιστελλέειν*, like *περιστέφειν*, refers to the

placing memorials and offerings round the spot. It is a funeral term, more often applied to the person than to the place.

1173. *προστρόπαιος*. The suppliant petition was to the *χθόνιοι* and the *δαίμονες*, to hear and ratify the imprecation which is primarily directed against Menelaus. Profs. Jebb and Campbell explain it of a petition to the Greeks to permit the burial. It might mean, 'not to drag you away.' Yet the 'suppliant store' was surely an offering to the dead; a suppliant (wool-tufted) bough would have been exhibited to the Greeks. Besides, how could Eurysaces be called *ἱκέτης πατρός*, unless he invoked his father's aid as a *δαίμων*? The child is directed to lay his hand on the body and hold it, this being a formula of claiming possession, like the Roman *manum injicere*. This explains the point of v. 1180—1.

1177. *ἐκπέσοι*, i. e. *ἀπορριφθήη*. Cf. Dem. Mid. p. 548, *ἐξέριστον ἀνερῆσθαι καὶ μηδαμῇ παρεθῆναι*, 'to be allowed admission nowhere within the boundaries.'

1178. *ἐξημημένους*, 'mowed down,' 'cut up by the scythe of death.' Antig. 602, *κατ' αὐτὴν φονία θεῶν τῶν νεκρῶν ἀμύκωσις*. The Schol. probably recorded a

αὐτως ὅπωςπερ τόνδ' ἐγὼ τέμνω πλόκον.
 ἔχ' αὐτὸν, ὦ παῖ, καὶ φύλασσε, μηδέ σε 1180
 κινήσάτω τις, ἀλλὰ προσπεσὼν ἔχου.
 ὑμεῖς τε μὴ γυναιῖκες ἀντ' ἀνδρῶν πέλας
 παρέστατ', ἀλλ' ἀρήγετ', ἔς τ' ἐγὼ μόλω
 τάφου μεληθεῖς τῷδε, κἂν μηδεὶς ἔᾳ.

ΧΟ. τίς ἄρα νέατος ἐς πότε λήξει πολυπλάγκτων ἐτέων
 ἀριθμὸς στρ. α. 1185
 τὰν ἄπανστον αἰὲν ἐμοὶ δορυσσοήτων
 μόχθων ἄταν ἐπάγων
 ἀνὰ τὰν εὐρώδῃ Τρωτῶν, 1190
 δύστανον ὄνειδος Ἑλλάνων;
 ὄφελε πρότερον αἰθέρα δύναι μέγαν ἢ τὸν πολύ-
 κουνον Αἶδαν ἀντ. α. 1192

variant *ἐξηρημένος*, for his comment *ἴν' ἢ ἀφρημένος* can hardly have any other reference.

1179. αὐτως. See on Phil. 426.

1183. Linwood cites a variant *μολῶν μεληθῶ* from Etymol. Mag., adding "recte fortasse."

1184. κἂν μηδεὶς ἔᾳ, 'even if every one should object.' Cf. Phil. 443, *ὅπου μηδεὶς ἔφη*.—*Ἐπί* Teucer, leaving Tecmessa in charge of the body.

1185. The *stasimon* following, in a somewhat unusual metre partaking of a choriambic-glyconic character, expresses the eager desire of the army to return home. The hardships of the camp, the curse of war, the untiring energy of their late master, and the dulness of the 'squalid Troad' form the burden of the song.

Ibid. Schol. *τίς ἄρα ἡμῖν ὁ ἔσχατος τῶν ἐτῶν ἀριθμὸς τῶν πολυπλάγκτων; ἐς πότε λήξει ὁ ἀριθμὸς τῶν ἐτῶν, ἐμοὶ πόνονος (πλάνονος?) παρασκευάων;* The notion is that of a long series, in which the last term or number has not yet appeared. It is uncertain whether the epithet is not a mere common-place, 'years that have a wide range,' or wearisome length. Others understand, with the Schol., 'troubles,' 'unquiet years.' Linwood approves the syntax suggested by Schneidewin, *τίς ἀριθμὸς λήξει νέατος*, i. e. *ὥστε νέατος γενέσθαι*. The obvious question is, 'What will be the last year of this dreary service?'

1189. ἐπάγων. The long term of years is said to 'bring on this endless

plague of war-toils in this dull dreary Troy' (Troad).—*δορυσσοῦς*, a form of *δορυσσός*. The common reading *δορυσσόντων*, retained by Mr. Palmer, is clearly barbarous. The other form is given in MS. Laur., Schol. *τῶν κατὰ πόλεμον μόχθων*. The same confusion of *δορυσσοντα* and *δορυσσόγητα* occurs in Eur. Heracl. 774.

1190. *εὐρώδῃ*. Schol. *σκοτεινὴν καὶ ἀερώδῃ τοῖς Ἑλλήσιν*. It is clear from the context that an epithet of disparagement is intended, and it is surprising that editors should follow Lobeck in his attempt to show that *εὐρώδῃ* here means *εὐρύν*, which would give a very feeble sense.—I have given *Τρωτῶν* for *Τροίαν*, not only because Cobet has shown, *Miscell. Crit.* p. 253, that the former is the only true form, but because the metre requires it. Wunder reads *ἀν τὰν εὐρώδεα Τρωτῶν*. The coincidence with v. 1197 is not exact with that of 1190, but both may be reduced to an iambic dimeter. Linwood marks the passage with an *obelus* as corrupt. Violent changes have been introduced without sufficient reason, *ἀν (sic) τὰν εὐρυεῇ Τροίαν* Mr. Blaydes, partly after Musgrave, and *ἰὼ πόνοι πρόπονοι* Dindorf,—an invocation which *per se* is nonsense. (Mr. Palmer calls it "a most abominable monstrosity," p. 121.) But 'toils which beget other toils' well describe wars which involve new conflicts and new disasters. Schol. *ἢ παλαιοί, ἢ ἀρχηγοὶ τῶν πόνων*.

1192. *ὄφελε κ.τ.λ.* 'Would that that

- κείνος ἀνὴρ, ὃς στυγερῶν ἔδειξεν ὄπλων 1195
 Ἑλλάσι κοινὸν Ἄρη.
 ἰὼ πόνοι πρόγονοι πόνων.
 κείνος γὰρ ἔπερσεν ἀνθρώπους.
 ἐκείνος οὔτε στεφάνων στρ. β'.
 οὔτε βαθειᾶν κυλίκων 1200
 νείμεν ἐμοὶ τέρψιν ὀμιλεῖν,
 οὔτε γλυκὺν αὐλῶν ὄτοβον
 δύσμορος οὔτ' ἐννυχίαν
 τέρψιν ἰαύειν.
 ἐρώτων δ' ἐρώτων ἀπέπαυσεν, ὦμοι. 1205
 κεῖμαι δ' ἀμέριμνός οὕτως,
 ἀεὶ πυκναῖς δρόσοις
 τεγγόμενος κόμας,
 λυγρᾶς μνήματα Τρώας. 1210
 καὶ πρὶν μὲν ἐξ ἐννυχίου
 δείματος ἦν μοι προβολὰ
 καὶ βελέων θούριος Αἴας,
 νῦν δ' οὗτος ἀνείται στυγερῷ
 δαίμονι. τίς μοι, τίς ἔτ' οὖν 1215
 τέρψις ἐπέσται ;
 γενοίμαν ἵν' ὕλαεν ἔπεστι πόντου

man who first showed the Greeks a general conflict of hateful arms had ere that vanished into the broad sky or into the unseen world, the common abode of so many; for he it was who caused the deaths of his fellow-men.' It was a frequent form of expression, to fly into the air or sink into the earth; see on Aesch. Suppl. 760—3, and for πολέκοινον Ἄιδαν *ibid.* 148, τὸν γάϊον, τὸν παλυξενώ-
 ταν Ζῆνα τῶν κεκμηκότων.

1199. ἐκείνος κ.τ.λ. 'Not he, luckless wight! gave me a share in the pleasures of festive chaplets or of the deep bowl in company with others (ὀμιλεῖν), nor the booming sound of the sweet pipe, nor the nightly joys of love for sleepers: no! from love, from all my loves, he stopped me, alas! and now I am lying here without pursuit, my hair ever drenched by the clinging dew, with sad memories of Troy.' There is nothing in this beautiful passage that presents any serious difficulty. The Schol. explains

ἀμέριμνος by πολυμέριμος, but more correctly by ἐν οὐδεμιᾷ μερίμῃ ὢν. *Nullam mei curam habens*, Linwood from Meineke.

1210. μνήματα is in apposition to the sentence; 'and these are the recollections which I have of my campaign in the Troad.'

1214. ἀνείται, ἀνετὸς γέγονε, 'has become a victim of the hateful god of war.' So Eur. Phoen. 954, οὗτος δὲ πῶλος τῇδ' ἀνειμένος πόλει.

1216. ἐπέσται, 'will follow after his fate.' Mr. Blaydes reads ἔτ' ἔσται, objecting to ἔπεστι following so close.

1217. γενοίμαν, 'O that I could be where the woody headland overhangs the sea, washed by its spray, even under the high top of Sunium, that from thence I might greet the sacred Athens.' To a resident in Salamis, the foreland known to all as Σούνιον ἄκρον Ἀθηνῶν would be an object of special regard and veneration.—For πόντου, depending

πρόβλημ' ἀλίκλυστον, ἄκραν
ὑπὸ πλάκα Σουνίου,
τὰς ἱερὰς ὅπως
προσείποιμεν Ἀθάνας.

1220

ΤΕΤ. καὶ μὴν ἰδὼν ἔσπευσα τὸν στρατηλάτην
'Αγαμέμνον' ἡμῖν δεῦρο τόνδ' ὀρμώμενον·
δῆλος δέ μουστί σκαιὸν ἐκλύσων στόμα.

1225

ΑΓΑΜΕΜΝΩΝ.

σέ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι
τλῆναι καθ' ἡμῶν ᾧδ' ἀνοιμωκτὶ χανεῖν ;
σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω,
ἢ που τραφεῖς ἂν μητρὸς εὐγενοῦς ἄπο (1)
ὑψηλ' ἐκόμπεις κάπ' ἄκρων ὠδοιπόρεις,
ὅτ' οὐδὲν ὦν τοῦ μηδὲν ἀντέσσης ὑπερ,
κοῦτε στρατηγούς οὔτε ναυάρχους μολεῖν
ἡμᾶς Ἀχαιῶν οὔτε σοῦ διωμόσω·
ἄλλ' αὐτὸς ἄρχων, ὡς σὺ φῆς, Αἴας ἔπλει.

1230

on πρόβλημα, Mr. Blaydes would read πόντω, which is probable. But Schol. ἐνθα ὁλώδης ἐξοχή τῆς θαλάττης ἐστί.— Hesych. ὁλῆεν δασὺ, ξυλῶδες.

1221. τὰς ἱερὰς. The Schol. notices the compliment to an Athenian audience.

1223—5. Teucer returns rather suddenly (see 1184). The genuineness of these three lines, which are not very Sophoclean in character, may perhaps be questioned. The Schol. says that Didymus read the last thus, καὶ δῆλός ἐστιν ὥς τι σημανῶν νέον. They may have been added by an actor who thought σέ δὴ in Agamemnon's speech too abrupt. The tragics, I believe, say λβεῖν, not ἐκλύειν στόμα.

1226 seqq. The imperious address of the general-in-chief is well conceived and rhetorically expressed. We may surmise that in so long extending the controversy about the burial, the poet designed to illustrate the evils of too autocratic military government.—σέ δὴ, 'so it is you, is it,'—see Ant. 441, El. 1445, and for τὰ δεινὰ sup. 312.

1227. ἀνοιμωκτὶ, 'with impunity.' Both οἰμῶζειν, 'to suffer for it,' and χανεῖν, *hiscere*, are of comic rather than tragic character; but προσχάτης occurs in Agam. 893.

1228. αἰχμαλωτίδος. Schol. τῆς Ἡσιόνης.

1229. ἄπο. It would be easy to read ὅπο, but the full sense is 'born-and-bred from.'—ἐπ' ἄκρων, Schol. ἐπ' ἄκρων δακτύλων ἔβαινες γαυριῶν.—τοῦ μηδὲν, τοῦ Αἴαντος τελευτήσαντος, *id.* Cf. Eur. Ion 594, ὁ μηδὲν ὦν καὶ οὐδέων κεκλήσονται.

1233. οὐδὲ σοῦ Mr. Blaydes, perhaps rightly, though the tendency to attraction may account for οὔτε. As usual in verbs of this kind, the negative, though really belonging to the infinitive, 'you swore we did not come as commanders by land or sea either of the Greeks generally or of you,' in respect of syntax attaches to διωμόσω. See Trach. 378. The Schol. remarks γρ. διωρίσω.

1234. ὡς σὺ φῆς. See v. 1099. Prof. Jebb remarks that this is an exaggeration, as Teucer had only denied the special right of Menelaus to dictate to him. It seems that Agamemnon regards himself and his brother as joint rulers with equal authority over subordinates. The phrase πρὸς δούλων roughly reminds Teucer of his parentage. Cf. 1020. Wunder observes that οὔτε σοῦ really and more particularly means Ajax.

- // ταὐτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά; 1235
 ποίου κέκραγας ἀνδρὸς ὧδ' ὑπέρφρονα;
 ποιὶ βάντος ἢ ποῦ στάντος οὐπὲρ οὐκ ἐγώ;
 οὐκ ἄρ' Ἀχαιοῖς ἀνδρες εἰσὶ πλὴν ὅδε;
 πικροὺς εἰγμεν τῶν Ἀχιλλείων ὄπλων
 ἀγῶνας Ἀργείοισι κηρῦξαι τότε, 1240
 // εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοῖ,
 κοῦκ ἀρκέσει ποθ' ὑμῖν οὐδ' ἡσσημένοις
 εἴκειν ἂ τοῖς πολλοῖσιν ἥρεσκεν κριταῖς,
 ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που
 ἢ σὺν δόλῳ κεντήσεύ' οἱ λελειμμένοι. 1245
 ἐκ τῶνδε μέντοι τῶν τρόπων οὐκ ἂν ποτε
 κατάστασις γένοιτ' ἂν οὐδενὸς νόμου,
 εἰ τοὺς δίκη νικῶντας ἐξωθήσομεν
 καὶ τοὺς ὀπισθεν ἐς τὸ πρόσθεν ἄξομεν.
 ἀλλ' εἰρκτέον τὰδ' ἐστίν. οὐ γὰρ οἱ πλατεῖς 1250
 οὐδ' εὐρύνωτοι φῶτες ἀσφαλίστατοι,
 ἀλλ' οἱ φρονούντες εὖ κρατοῦσι πανταχοῦ.

1236. ποίου κ.τ.λ. 'What sort of man was this, about whom you utter such haughty words (that he was independent of us, &c.)? Whither did he go, or where did he stand, that I did not?' Hesych. *ὑπέρφρονα* ὑψηλόφρονα. The meaning is (Wunder), that Ajax had neither undertaken nor performed anything without Agamemnon's assistance, and therefore he was not the prime actor in any exploit. The best MSS. have *ποῦ βάντος*, but this reading gives virtually the same sense to both participles. See Trach. 40, and for the genitive, Phil. 439. Trach. 928.

1239. πικροὺς, 'to our cost.' The contest of the arms between Ajax and Ulysses, and the assent of Agamemnon to Nestor's proposal that the Trojans shall adjudge them, is described at length in Q. Smyrnaeus, v. 140 seqq.

1241. εἰ πανταχοῦ κ.τ.λ. 'If on every score (tyranny as well as unfairness) we shall be made out by Teucer to have acted basely.' See on *φάβει*, sup. 1020, and for *πανταχοῦ* inf. 1369. Prof. Campbell translates 'in all that we do,' Prof. Jebb, 'come what will,' 'in any case.'

1242. ὁμῖν, viz. you and Ajax, and

your partisans; 'if you are not content, even when beaten in the contest, to concede (submit to) what the majority of the judges decided on.' Schol. *οὐκ εἴχετε καὶ ἐμμενείτε τοῖς κεκριμένοις*.

1244. βαλεῖτε, 'assail us with bad words,' or 'with charges of doing wrong' (cf. *κακοῖ*, 1241). So *αἰτίᾳ βάλοι κακῇ*, Trach. 940.—*σὺν δόλῳ*, 'or by the use of craft stab us (in spite) as the party defeated.' (Prof. Jebb's version, 'prick me by stealth,' is terse and brief, but hardly brings out the full sense.)—*οἱ λελειμμένοι*, sc. *ἡττηθέντες*, as *τοὺς ὀπισθεν* v. 1249.

1247. *κατάστασις*. If such ways (practices) are to prevail, no law can remain firmly established. See v. 1074.

1250. ἀλλ' εἰρκτέον κ.τ.λ. 'No! some check must be put to these proceedings, (and men must not imagine that mere strength will carry the day;) for 'tis not your wide-shouldered or your broad-backed men that stand most securely; it is those who are right-minded that prevail on every occasion.' For the simile following compare Ant. 477. 'Huge as the ox may be, and small the goad that drives him, nevertheless he is made by it to go straight on the road.'

|| μέγας δὲ πλευρὰ βοῦς ὑπὸ σμικρὰς ὁμως
μάστιγος ὀρθὸς εἰς ὁδὸν πορεύεται.

καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον 1255

ὀρῶ τάχ', εἰ μὴ νοῦν κατακτῇσει τινα·

ὃς ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιάς,

θαρσῶν ὑβρίζει καὶ ξελευθεροστομεῖς.

οὐ σωφρονήσεις; οὐ μαθὼν ὃς εἰ φύσιν

ἄλλον τιw' ἄξεις ἄνδρα δεῦρ' ἐλεύθερον, 1260

ὅστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά;

σοῦ γὰρ λέγοντος οὐκέτ' ἂν μάθοιμι' ἐγώ·

τὴν βάρβαρον γὰρ γλώσσαν οὐκ ἐπαῖω.

ΧΟ. εἴθ' ὑμῖν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν.

τούτου γὰρ οὐδὲν σφῶν ἔχω λῶον φράσαι. 1265

ΤΕΤ. φεῦ· τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς

χάρις διαρρεῖ καὶ προδοῦς' ἀλίσκεται,

εἰ σοῦ γ' ὁδ' ἀνὴρ οὐδ' ἐπὶ σμικρῶν λόγων,

Αἴας, ἔτ' ἴσχει μνήστιν, οὐδ' σὺ πολλάκις

τὴν σὴν προτείων προῦκαμες ψυχὴν δόρει· 1270

ἀλλ' οἴχεται δὴ πάντα ταῦτ' ἐρριμμένα.

ὦ πολλὰ λέξας ἄρτι κἀνόητ' ἔπη,

1255. τὸ φάρμακον. Schol. τὸ τῆς μάστιγος.

1257. ἀνδρός. The Schol. supplies ὅπερ. The genitive in v. 1236 seems similar; but some take it here as genitive absolute.

1260. ἐλεύθερον, i. e. not δούλον, like yourself. In ἀντὶ σοῦ there is a reference to the πρόξενοι or προστάται, who, as *patroni*, protected the rights of those who had no legal status.

1263. ἐπαῖω. A rare word, used in Ar. Nub. 650, and two or three times by Plato. There is an allusion to his having learned the mother tongue of the Trojan Hecione. The bitter feelings engendered by *caste* are here well shown.

1266. ταχεῖά τις. He should rather have said ὡς ταχύ τι διαρρεῖν καὶ οὐ χρόνιον ἔστιν ἡ χάρις, 'how transient a thing is gratitude in mortals,—how soon it passes away and is found to leave them!'—διαρρεῖ, viz. like water; cf. v. 523, and διαρρόδην applied to blood, Aesch. Cho. 59. Teucer is indignant that the question should have been put (1236), 'Who was this man?' when

Ajax had performed such services for the Greeks.—ἀλίσκεται, cf. 648.

1268. εἰ, 'as is proved by the fact that,' &c. Cf. Oed. Col. 260. In the sense of *siquidem* or *quoniam* it is followed by οὐ, and not by μή.—ἐπὶ σμικρῶν λόγων, 'even in matters of small import,' or consideration, viz. in such a trifling matter as permitting a burial. So ἐπὶ δίκης 'at a trial,' ἐπὶ ἀγώνων, ἐπὶ δόρων ἔρχεο, Il. ix. 602. Wunder maintains that neither the plural nor the genitive is good Greek, and he reads σμικρῶν λόγῳ on his own conjecture, 'if this man makes no mention of you even in a few words.'

1269. οὐ, governed partly by the preposition in προτείων, i. e. παραβαλλόμενος, παραβαλλόμενος ψυχὴν, Il. ix. 322.

1271. δῆ. 'All these services, it seems, are thrown away and are forgotten.' The compound ἀπορρίπτειν is usual in this sense, since ρίπτειν is merely to toss or fling, e. g. Trach. 780.

1272. ἀνόητ', 'foolish,' seems a better reading than ἀνόνητ', 'vain,' 'useless.' It has much the same MS. authority,

οὐ μνημονεύεις οὐκέτ' οὐδὲν, ἦνίκα
 ἐρκέων ποθ' ὑμᾶς οὗτος ἐγκεκλημένους,
 ἦδη τὸ μηδὲν ὄντας, ἐν τροπῇ δορὸς 1275
 ἐρρύσατ' ἐλθὼν μῦνος, ἀμφὶ μὲν νεῶν
 ἄκροισιν ἦδη ναυτικοῖς ἐδωλίοις
 πυρὸς φλέγοντος, ἐς δὲ ναυτικὰ σκάφη
 πηδῶντος ἄρδην Ἑκτορος τάφρων ὑπερ ;
 τίς ταυτ' ἀπείρξεν ; οὐχ ὅδ' ἦν ὁ δρῶν τάδε, 1280
 ὃν οὐδαμοῦ φῆς οὐδὲ συμβῆναι ποδὶ ;
 ἄρ' ὑμὶν οὗτος ταυτ' ἔδρασεν ἔνδικα ;
 χῶτ' αὖθις αὐτὸς Ἑκτορος μόνος μόνου,

and is preferred by Wunder and Prof. Campbell. See v. 758.

1273. οὐκέτ' οὐδέν. 'Have you no memory at all left of the time when this man came alone and rescued you when you were shut in your ramparts and were already as good as dead, at the critical turn of the fight, when the fire was blazing on the upper benches of the vessels, and Hector was taking a high leap over the trench right into (amongst) the hulls of your ships?' This is one of the many passages in this play which show a marked deviation from the Iliad as we have it, in which Patroclus, and not Ajax, was the real defender of the fleet, Il. xvi. 293, though Ajax did good service by keeping off the enemy for a time, *ib.* xv. 420 and 731, *ἔγχεϊ δ' αἰετρώας ἔμυνε νεῶν, ὅστις φέροι ἀκάματον πῦρ*. In xvi. 122 Ajax is distinctly beaten, and the fleet is fired, *χάζετο δ' ἐκ βελών, τοὶ δ' ἐμβαλον ἀκάματον πῦρ νηὶ βοῇ*. In Q. Smyrnaeus v. 215 Ajax boasts to Ulysses that he was the saviour of the fleet, *ἐγὼ δ' ὅκ' ἀταρβέι θυμῷ ἔστην καὶ πυρὸς ἄντα καὶ Ἑκτορος, ὅς μοι ὅπρκει πάντη ἐν ὁσμῇ*.

1274. ἐρκέων. The Schol. supplies *ἐντός*, and there can be no doubt that in the mind of the poet the idea of 'enclosure within' led to an anomalous use of his favourite genitive. A very similar use is *τὸνδ' εἰσιδέξω τειχέων*, for *εἴσω*, Eur. Phoen. 461. Here we might easily read *ἐνδον* or *ἐντός* for *οὗτος*.

1275. ἐν τροπῇ δορὸς. Cf. Agam. 1208, *ὡς δ' ἐπωλλούετο ἡ παντότολμος, ὡσπερ ἐν μάχῃς τροπῇ*.

1276. The repetition in *νεῶν—ναυτικοῖς—ναυτικά* is awkward. Bothe proposed *ναυτικοῖς* θ', in which case *νεῶν ἄκροις* (*κορύμβοις*) will be meant, Il. ix.

241. Wunder adopts the correction.

1279. πηδῶντος. In Il. xii. 462—6 Hector is said to have broken the gates of the camp, and *ἔσθορε* and *ἔσῃλτο πύλας* imply his rushing in at the breach. But not a word is said in the Iliad about his taking a leap over the trench, and Wunder is wrong in saying 'the fact is related by Homer, Il. xv. 355 seqq.' Prof. Jebb is, I think, also wrong in supposing this will fit with Il. xiii. 53, where it is merely said that Hector led the Trojans who had crossed (*ὑπερκατέβησαν*) the trench. The word *ἄρδην* is in fact very significant, and describes what we call a 'flying leap,' whereas *ὑπερκαταβῆναι* is to cross by getting down into a moat. It is no use contending against the obvious fact, that the poet had not, or knew not, our version of the Iliad.

1280. Hesych. *ἀπείρξεν' ἐκάλυπεν*.

1281. συμβῆναι. This evidently refers, as the Schol. perceived, to *ποῦ βάντος* in v. 1237. But the exact sense is not clear. 'Set foot by thine,' Prof. Campbell; 'stood by thee against the enemy,' Wunder. In either case, this was different from what Agamemnon really said, and Linwood supposes that in his indignation he regards the general meaning rather than the actual words uttered by Agamemnon.

1282. ἔνδικα. Again the meaning is rather doubtful; 'did not Ajax do all this for you as his duty prompted him?' Prof. Jebb thinks there is emphasis on *ὑμῖν* as well as on *ταῦτα*, and that the sense is, 'even enemies can scarcely quarrel with his conduct here.' This seems somewhat artificial. Mr. Blaydes adopts *ἡ δίχα*, from Jacobs, which seems to me very improbable. Linwood renders it *vobis probata*, comparing v. 1863.

λαχών τε κάκελευστος, ἦλθ' ἐναντίος,
 οὐ δραπέτην τὸν κλήρον ἐς μέσον καθεῖς, 1285
 ὑγρὰς ἀρούρας βῶλον, ἀλλ' ὃς εὐλόφου
 κυνῆς ἔμελλε πρῶτος ἄλμα κουφιεῖν;
 ὃδ' ἦν ὁ πράσσωσι ταῦτα, σὺν δ' ἐγὼ παρῶν,
 ὁ δοῦλος, οὐκ τῆς βαρβάρου μητρὸς γεγώς.
 δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς; 1290
 οὐκ οἶσθα σοῦ πατρὸς μὲν ὃς προὔφν πατὴρ
 ἀρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα;
 Ἀτρεά δ', ὃς αὖ σ' ἔσπειρε δυσσεβέστατον,
 προθέντ' ἀδελφῷ δαίπνον οἰκείων τέκνων;
 αὐτὸς δὲ μητρὸς ἐξέφυς Κρήσσης, ἐφ' ἧ 1295
 λαβὼν ἐπακτὸν ἄνδρ' ὁ φιτύσας πατὴρ
 ἐφῆκεν ἑλλοῖς ἰχθύσιν διαφθοράν.
 τοιοῦτος ὦν τοιῷδ' ὄνειδίξεις σποράν;
 ὃς ἐκ πατρὸς μὲν εἰμι Τελαμῶνος γεγώς,
 ὅστις στρατοῦ τὰ πρῶτ' ἀριστεύσας ἐμὴν 1300
 ἴσχει ξύνευνον μητέρ', ἣ φύσει μὲν ἦν

1286. ὑγρὰς κ.τ.λ. In this also we have a non-Homeric account of the *μονομαχία* between Ajax and Hector in Il. vii. 183. Here it is said that a fraud was committed in making one ballot of clay, which by its weight remained in the helmet when shaken to see which lot fell out first. The same story was told of Cresphontes and the sons of Aristodemus in casting lots for the Peloponnese. Even the Schol. says *ἐκταίνει αὐτὸν οὐχ Ὀμηρικῶς*, i. e. not according to the Homeric account, though it was the custom of the scholiasts to force everything to suit Homer.

1289. ὁ δοῦλος, sc. *ἐπὶ σου καλούμενος*, v. 1228.

1292. Here, like Aeschylus describing the same event in Ag. 1560 seqq., the poet probably follows the narrative of the 'Cypria.' Sophocles wrote a play on this theme, the Atreus, and Euripides the *Κρήσσαι*. Aeschylus alludes to the adultery of Aërope with Thyestes, Ag. 1164, *εὐνὰς ἀδελφοῦ τῷ πατοῦντι δυσμενεί*s. Atreus is called *δυσσεβέστατος*, *nefarius Atreus*, Hor. A. P. 186, as the perpetrator of the Thyestean banquet.

1296. *ἐπακτὸν ἄνδρα*, 'an imported (introduced) man,' 'a man who had no

business to be there,' Schol. *τὸν μοιχόν*. One account said that Aërope was detected in the company of a slave, and if Sophocles followed this, it is uncertain whether it is the man or the woman who was flung to be food for the 'mute fishes,' or both of them together.

1298. *τοιῷδε*, sc. *ἐμοὶ τῷ τοιῷδε ὄντι*. Linwood reads *τοιάνδ'* with two MSS.—*ὄνειδίσεις*, v. 1228.

1299. *ἐκ πατρὸς μὲν*. He should have added, *ἐκ δὲ μητρὸς Ἡσιόνης*.

1300. *ὅστις*, 'one who—.' The use of this word is very subtle. It is never used for the simple *ὃς* (in Agam. 162 the true reading is probably *οὗδ' ὃς τοῖς πάροιθεν ἦν μέγας*), but has either a causal sense, or implies 'one of a class.' Here he may mean, *ἐκ Τελαμῶνος*, *ἐπεὶ Ἡρακλῆς ἔδωκεν Ἡσιόνην αὐτῷ*, *ὅστις ἄριστος ἦν στρατοῦ*. Hesione had been saved by Hercules from a sea-monster, just as another solar hero, Perseus, delivered Andromeda. The event is alluded to in the Iliad, xx. 147, *ὅφρα τὸ κῆτος ὑπεκπροφυνγὼν ἄλειπτο*.

1301. *φύσει μὲν*. The context to be supplied is *εἰ καὶ αἰχμαλωτίδα αὐτὴν λέγεις*, v. 1228. The *δὲ* following connects the narrative

βασιλεία, Λαομέδοντος· ἔκκριτον δέ νιν
 δώρημ' ἐκείνῳ ἔδωκεν Ἀλκμήνης γόνος.
 ἄρ' ὦδ' ἄριστος ἐξ ἀριστέου δυοῖν
 βλαστῶν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος, 1305
 οὓς νῦν σὺ τοιοῖσδ' ἐν πόνοισι κειμένους
 ὠθεῖς ἀθάπτους, οὐδ' ἐπαισχύνει λέγων ;
 εἶ νυν τόδ' ἴσθι, τοῦτον εἰ βαλεῖτέ που,
 βαλεῖτε χῆμᾶς τρεῖς ὁμοῦ συγκειμένους.
 ἐπεὶ καλόν μοι τοῦδ' ὑπερπονουμένῳ 1310
 θανεῖν προδήλως μᾶλλον ἢ τῆς σῆς ὑπὲρ
 γυναικὸς, ἣ † τοῦ σοῦ γ' ὁμαίμονος λέγω ;
 πρὸς ταῦθ' ὅρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σόν.
 ὥς εἶ με πημανεῖς τι, βουλήσει ποτὲ
 καὶ δειλὸς εἶναι μᾶλλον ἢ 'ν ἐμοὶ θρασύς. 1315
 ΧΟ. ἀναξ' Ὀδυσσεῦ, καιρὸν ἴσθ' ἐληλυθώς,

1308. *ἐκείνῳ*. As usual, this is *illi*, not *ei* (*αὐτῷ*), 'to that distinguished man.' See v. 20.—*ἔκκριτον*, so. *ἐξαίρετον*, Aesch. Ag. 927.

1305. *τοὺς πρὸς αἵματος*, i. e. my kinsman Ajax. See El. 1125. The sense is, 'I am not likely, am I, thus born of parents most distinguished in deeds and in birth, to disgrace Ajax,' i. e. to be one of whom he was ashamed? Porson read *ἀριστεύς*, but the change does not exceed a reasonable probability. Prof. Jebb seems to adopt it (though he has *ἄριστος* in the text), "born to the nobleness of two noble parents."

1306. *ἐν πόνοισι*. 'In the midst (in a time of) such troubles.' The general position of affairs is meant,—the mad action of Ajax, and the grievous consequences of it.—*λέγων*, 'at giving the order,' viz. to refuse burial, (or, with Hermann, 'to avow it.') In fact, the order had been given by Menelaus, v. 1064. Mr. Blaydes needlessly reads *ψέγων*, and seems to think 'γγελῶν (!) a possible reading,—which I do not.

1308. *βαλεῖτε*. On account of *που*, this probably means *ἐκβαλεῖτε ἀθᾶπτον*. Cf. v. 1333. Yet both *κακοῖς βαλεῖτε* in v. 1244, and *βαλεῖτε χῆμᾶς*, point to the sense 'you will assail.' On the one hand, *συγκειμένους* will bear the sense of *ὁμοῦ προκείμενοι*, but on the other, the Schol. gives a var. lect. *συνεμ- πόρους*.

1311. *προδήλως*. 'Plainly,' 'avowed-

ly,' 'without any mistake.' "Certae occumbere morti," Linwood. Schol. *λαμπρῶς, ἀνδρείως*,—a somewhat strange gloss. Most of the editors understand 'publicly,' which is rather a feeble sense. Prof. Campbell explains, 'dying in conflict with the chieftains.'

1312. *ἢ—λέγω*; 'Or your brother's wife (woman), should I rather say?' If the passage is correct, there seems a strong and bitter reflection on the character of Helen. Possibly some gossip of the old epics is alluded to. Prof. Campbell says, "Teucer speaks with contemptuous indifference of the woman belonging to the Atridae." But the reading is not certain. The MSS. give *τοῦ σοῦ θ' ὁμαίμονος λέγω*; Several corrections have been proposed, *τοῦ σοῦ ξυναίμονος*, *σοῦ σοῦ θ' ὁμαίμονος*, *τῆς τοῦ ξυναίμονος*. I agree with Mr. Palmer that "τοῦ σοῦ γ'" is not the sort of Greek which Sophocles would have used."

1313. *ὅρα κ.τ.λ.*, 'look not to my interests only, but to your own also; since, if you persist in doing me a wrong, you shall wish some day that you had even played the coward rather than the bold man in my case (in dealing with me).' For *ἐν ἐμοὶ* see 366. 1092. Schol. *βουλήσει ποτὲ καὶ δειλὸς εἶναι καὶ μὴ ὅτ' ἐμοῦ ἀναιρεθῇναί*.

1316. *καιρὸν*. 'Know that your arrival is timely, if you are here to help not in tightening, but in loosing, the knot'

εἰ μὴ ξυνάψων, ἀλλὰ συλλύσων πάρει.

ΟΔ. τί δ' ἔστιν, ἄνδρες; τηλόθεν γὰρ ἤσθόμην
βοήν Ἀτρειδῶν τῷδ' ἐπ' ἀλκίμῳ νεκρῷ.

ΑΓΑ. οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους, 1320
ἢ ἀναξ' Ὀδυσσεύ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως;

ΟΔ. ποίους; ἐγὼ γὰρ ἀνδρὶ συγγνώμην ἔχω
κλύοντι φλαῦρα συμβαλεῖν ἔπη κακά.

ΑΓΑ. ἤκουσεν αἰσχροῖα ὄρων γὰρ ἦν τοιαῦτά με.

ΟΔ. τί γάρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν; 1325

ΑΓΑ. οὐ φησ' ἑάσειν τόνδε τὸν νεκρὸν ταφῆς
ἄμοιρον, ἀλλὰ πρὸς βίαν θάψειν ἐμοῦ.

ΟΔ. ἔξεστιν οὖν εἰπόντι τάληθ' ἡ φίλῳ
σοὶ μηδὲν ἦσσον ἢ πάρος ξινηρετεῖν;

ΑΓΑ. εἵπ' ἡ γὰρ εἶην οὐκ ἂν εὖ φρονῶν, ἐπεὶ 1330
φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.

ΟΔ. ἀκούε νυν. τὸν ἄνδρα τόνδε πρὸς θεῶν
μὴ τλῆς ἄθαπτον ὧδ' ἀναλγήτως βαλεῖν
μηδ' ἡ βία σε μηδαμῶς νικησάτω
τοσόνδε μισεῖν ὥστε τὴν δίκην πατεῖν. 1335
κάμοι γὰρ ἦν ποθ' οὗτος ἐχθιστος στρατοῦ,

(Jebb). See sup. 34, *καὶρὸν δ' ἐφήκεις*, and Ant. 39, *λύουσ' ἂν ἡ φάπτουσα*. Trach. 933, *τοῦργον ὡς ἐφάψειεν*. Mr. Palmer rightly explains the sense, "if you are come not to aggravate the strife, but to allay it." Prof. Campbell takes *ξυνάψων* quite differently, 'to begin a fray.'

1319. *βοήν*, 'the loud voice.'—*ἀλκίμῳ*, as the Schol. observes, conveys the opinion of the speaker that the deceased was a valiant man, and so deserving of funeral honours. He remarks too that the complimentary address *ἀναξ' Ὀδυσσεῦ* is intended to court his assistance.

1323. *συμβαλεῖν*, 'to contribute on his part.' ("To join wordy war," Prof. Jebb, who compares *συμβάλλειν λόγους*, *ἔριν*, to join in argument, strife, &c.) "Should retort abusive language," Mr. Blaydes.

1324. *ὄρων γὰρ ἦν*. 'He (Tencer) had discreditable things said of him, because what he had been doing to me was of the like kind,' viz. attempting to defy my authority. He alludes to the taunt about his birth v. 1228.

1325. τί γάρ κ.τ.λ. 'Why, what did he do to you, so that you were harmed by it?' (Lit. 'so grievous as even to hurt you.') For *βλάβας ἔχειν* see Aesch. Ag. 862. Eun. 766.

1329. *ξινηρετεῖν*, on the analogy of *ὑπηρετεῖν* and *ἀντηρέτης*, seems safer than *ξινηρεμῶν*, the reading of the Schol. and Laur. by a correction, the first hand having *ξινηρεμῶν*, with most of the other MSS. Ulysses asks if a friend may speak the truth (i. e. an unwelcome truth, since it implies *ἀσέβεια* in Agamemnon), and not give offence. Eur. Troad. 48, *ἔξεστι—μέγαν δαίμονα προσενέπειν*;

1330. *εἶην οὐκ ἂν*, viz. if I were to object to your free speaking.—*φίλον μέγιστον*, see Phil. 586.

1333. *ἀναλγήτως*, 'in this heartless way.' Cf. *δυσάλγητος*, Oed. R. 12.

1334. ἡ βία. Schol. ἡ ἐξουσία, 'your authority.' Rather, 'your vehemence,' or 'headstrong determination.' Others understand violence of temper, or despotic power.—*πατεῖν*, a favourite Aeschylean word, as Agam. 363, *δοῖς ἀθίκτων χάρις πατοῖτο*. Cf. Ant. 745.

ἐξ οὗ 'κράτησα τῶν Ἀχιλλείων ὀπλων'
 ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδ' ἐμοί
 οὐτὰν ἀτιμάσαιμ' ἄν, ὥστε μὴ λέγειν
 εἴν' ἄνδρ' ἰδεῖν ἄριστον Ἀργείων, ὅσοι
 Τροίαν ἀφικόμεσθα, πλὴν Ἀχιλλέως.

1340

ὥστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι. ||
 οὐ γάρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους
 φθείροις ἄν. ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι,
 βλάπτειν τὸν ἐσθλὸν, οὐδ' ἐὰν μισῶν κυρῆς.

1345

ΑΓΑ. σὺ ταῦτ', Ὀδυσσεύ, τοῦδ' ὑπερμαχεῖς ἐμοί;

ΟΔ. ἔγωγ' ἐμίσουν δ', ἥνικ' ἦν μισεῖν καλόν.

ΑΓΑ. οὐ γὰρ θανόντι καὶ προσεμβῆναι σε χρή;

ΟΔ. μὴ χαῖρ', Ἀτρεΐδῃ, κέρδεσιν τοῖς μὴ καλοῖς.

ΑΓΑ. τὸν τοι τύραννον εὐσεβεῖν οὐ ράδιον.

1350

ΟΔ. ἀλλ' εὖ λέγουσι τοῖς φίλοις τιμὰς νέμειν.

ΑΓΑ. κλύειν τὸν ἐσθλὸν ἄνδρα χρή τῶν ἐν τέλει.

ΟΔ. παῦσαι· κρατεῖς τοι τῶν φίλων νικώμενος.

1339. οὐτὰν for οὐκ ἂν seems much better than Bothe's conjecture, adopted by Dindorf, Linwood, and Prof. Campbell, ἀντατιμάσαιμ' ἄν, in defence of which we can only adduce the late Attic ἀντενυοῖεν. Cf. Agam. 331, οὐτὰν ἐλόντες κ.τ.λ., where the MSS. have οὐκ ἂν ἐλόντες.—ὥστε, i. e. ἐς τοσοῦτον ὥστε. The Schol. well expounds the argument, that personal hostility ought to give way to justice. 'I will not so far dishonour him as to affirm that he was not (what he really was) the bravest man I ever saw among the Greeks, Achilles alone excepted.'

1343. τοῦτον. Supply ὀβριζοῖς or βλάπτεις ἄν, and cf. v. 1129, where Teucer had expressed the same sentiment to Menelaus.

1345. τὸν ἐσθλὸν, sc. γενόμενον, agrees with ἄνδρα, 'when (as in the case of Ajax) he has proved himself brave.' Schol. τὸν ἐσθλὸν οὐ δεῖ βλάπτεσθαι, οὐδ' ἐὰν μισούμενος ᾖ. He remarks that τὸν ἐσθλὸν might be the subject; but the other is clearly the meaning. Cf. γ. 1352.—Wunder reads on his own conjecture εἰ θάνῃ.—μισῶν κυρῆς, not 'if you should chance to hate him,' but 'if you should hate him at the time.'

1346. ὑπερμαχεῖς. See Oed. R. 264. Aesch. Eum. 622, πῶς γὰρ τὸ φεύγειν

τοῦδ' ὑπερδικεῖς δρα. 'Do you contend with me about him?' viz. just as Teucer has done.—'My hatred of him,' replies Ulysses, 'was limited to the time when he opposed me in life.'—'Well, ought you not to trample on him also now that he is dead?'—'There might be some gain in that (viz. popular approbation), but it would not be a safe or good one' (since ἀσέβεια would bring harm in the end).—'You chiefs can afford to talk about religion, but those in supreme command find it hard to do so.' 'The difficulty which stood in his way he afterwards explains in v. 1362. He was afraid that he would be looked upon by the people as a coward, if he did not revenge himself on his enemy by forbidding his burial.' Mr. Palmer, who compares Ant. 743—5.

1348. καὶ προσεμβῆναι, etiam insultare. Agam. 858, τὸν πεσόντα λακτίσαι πλέον. Both καὶ and πρὸς express the idea of a further action.

1351. ἀλλὰ, supply ῥηδὶόν ἐστι. Schol. ἀντὶ τοῦ, ἐμοὶ καλῶς σοι συμβουλευόντι τιμὴν ἀπόδος. He therefore took the infinitive in the imperative sense.

1352. Hesych. τῶν ἐν τέλει· τῶν ἀρχόντων ἐν τῇ δήμῳ.

1353. τοι. This marks a saw or maxim, 'Know that to be overruled by

- ΑΓΑ. μέμνησ' ὁποῖω φωτὶ τὴν χάριν δίδως.
 ΟΔ. ὃδ' ἐχθρὸς ἀνὴρ, ἀλλὰ γενναῖός ποτ' ἦν. 1355
 ΑΓΑ. τί ποτε ποιήσεις; ἐχθρὸν ὦδ' αἰδεῖ νέκυν;
 ΟΔ. νικᾷ γὰρ ἀρετὴ με τῆς ἐχθρας πολὺ.
 ΑΓΑ. τοιοῖδε μέντοι φῶτες ἐμπληκτοὶ βροτῶν.
 ΟΔ. ἡ κάρτα πολλοὶ νῦν φίλοι καὶ θῆς πικροί.
 ΑΓΑ. τοιούσδ' ἐπαινεῖς δῆτα σὺν κτᾶσθαι φίλους; 1360
 ΟΔ. σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.
 ΑΓΑ. ἡμᾶς σὺν δειλοῦς τῇδε θῆμέρα φανεῖς.
 ΟΔ. ἄνδρας μὲν οὖν Ἑλλησι πᾶσι ἐνδίκους.
 ΑΓΑ. ἄνωγας οὖν με τὸν νεκρὸν θάπτειν ἔαν;
 ΟΔ. ἔγωγε. καὶ γὰρ αὐτὸς ἐνθάδ' ἵξομαι. 1365

one's friends is not to be defeated,' but in fact, to win. To this there seems an allusion in Agam. 914, τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει.

1355. ποτ' ἦν. 'He was once my enemy, but a noble one,' and deserving of forgiveness when dead.

1356. ποιήσεις, *facturus es*; 'What are you going to do?' viz. in this matter of burying your own foe. Wunder explains, 'What sort of a man will you be to the living enemy, who show such reverence to a dead one?'

1357. νικᾷ πολλῷ, i. e. πολλῶ κρείσσων ἐστὶ. The neuter is regularly used with νικᾶσθαι, as in Aesch. Cho. 1041, μὴ φοβοῦ νικῶν πολὺ. Homer uses the genitive even with καίνομαι in this sense, Il. xxiv. 545, τῶν σε, γέρον, πλοῦτε τε καὶ νιάσι φασὶ κεκάσθαι. Still the με is here irregular, and the idea in the mind of the poet must have been ἡ ἀρετὴ νικᾷ με πολλῶ μᾶλλον τῆς ἐχθρας. Mr. Blaydes reads τὰ τῆς ἐχθρας, after Wolff.

1358. ἐμπληκτοί. Schol. οἱ μὴ ἐμμένοντες τῇ ἀρχαίᾳ ἀρετῇ καὶ φίλᾳ, ἀρόντες παρὰ τοῖς ἀνθρώποις.—δνειδίζει δὲ Ὀδυσσεὺς ὡς ἐμμεταβλήτη. Mr. Palmer cites Plat. Lysis, p. 214, οἱ μὲν ποσὶ ὁμοίους μὴδ' αὐτοὺς αὐτοῖς εἶναι, ἀλλ' ἐμπληκτοὺς τε καὶ ἀσταθμήτους, and Mr. Blaydes Eur. Tro. 1212, ταῖς τροπαῖς γὰρ αἱ τύχαι, ἐμπληκτοὺς ὡς ἄνθρωπος, ἄλλοι ἄλλως πηδῶσι.—βροτῶν, 'among mortals.' The Schol. read βροτοῖς, which is also a correction in Laur., and perhaps a true one. So also Linwood and Prof. Jebb read. Mr. Palmer, in a good note, defends βροτῶν, comparing Od. xvii. 589 and xxiii. 187, where ἄνδρες and βροτοὶ or ἄνθρωποι are combined.

1359. αἰθῖς πικροί. Cf. Oed. Col. 615, τὰ τερπνὰ πικρὰ γίγνεται, καθὼς φίλα. The reasoning is this: 'Men like Ajax are too unstable to be trusted, being violent in their hatred and impulsive in their friendship.' 'That,' replies Ulysses, 'is a common case; many turn enemies who have been friends.' He hints that, if his request is refused, he too, like Ajax, may turn against Agamemnon. Linwood takes a different view of the passage: 'Many have become enemies after being friends; I cannot be blamed for becoming a friend after being an enemy.'—'Do you approve then of *becoming a friend* to such a man as Ajax?' Similarly Wunder; but he wrongly takes νῦν, which means νῦν μὲν—αἰθῖς δὲ, for 'even in my time.'—For ἡ κάρτα see Trach. 379.

1360. σὺ. 'Then do you advise the making friends of such men?' viz. who may turn hostile any day. Ulysses evades a direct reply, and says, 'what I do not advise (approve of) is a harsh unforgiving spirit.' There is the same emphasis on the pronouns in 1362, 'We, it seems (if we comply), shall be made out by you (a subordinate) to be cowards (afraid of Teucer's threats, 1315) by the events of this day.' Cf. v. 1020.

1363. μὲν οὖν. 'No! not cowards,—say rather, *just* in the sight of all the Greeks.' The one, says the Schol., makes bravery, the other justice, the first point (προβάλλεται).

1365. ἐνθάδε, ut *sepultura indigeam*, Linwood. See Phil. 377. The sense is, 'I advise you to do as I myself would be done by.' The Schol. gives another meaning, preferred by Prof. Campbell,

- ΑΓΑ. ἡ πάνθ' ὅμοια· πᾶς ἀνὴρ αὐτῷ πονεῖ.
 ΟΔ. τῷ γάρ με μᾶλλον εἰκὸς ἢ 'μαυτῷ πονεῖν;
 ΑΓΑ. σὸν ἄρα τοῦργον, οὐκ ἐμὸν κεκλήσεται.
 ΟΔ. ὡς ἂν ποιήσης, πανταχῇ χρηστός γ' ἔσει.
 ΑΓΑ. ἀλλ' εὖ γε μέντοι τοῦτ' ἐπίστασ', ὡς ἐγὼ 1370
 σοὶ μὲν νέμοιμ' ἂν τῆσδε καὶ μείζω χάριν·
 οὗτος δὲ κάκει κἀνθάδ' ὦν ἔμοιγ' ὁμῶς
 ἔχθιστος ἔσται. σοὶ δὲ δρᾶν ἔξεσθ' ἅ χρῆς.
 ΧΟ. ὅστις σ', 'Οδυσσεύ, μὴ λέγει γνώμη σοφὸν
 φῦναι, τοιοῦτον ὄντα, μῶρός ἐστ' ἀνήρ. 1375
 ΟΔ. καὶ νῦν γε Τεύκρῳ τὰπὸ τοῦδ' ἀγγέλλομαι
 ὅσον τὸτ' ἐχθρὸς ἦ, τοσσόνδ' εἶναι φίλος.
 καὶ τὸν θανόντα τόνδε συνθάπτειν θέλω,

'For I myself shall pursue that course' (or 'come to bury him'). The 'sentimental argument,' he thinks, would not persuade Agamemnon. Wunder also says the true sense is evidently, 'for I myself will bury him.'

1366. The Schol. observes that this verse is difficult (ἔχει τινα δυσκολίαν). 'Every man is selfish,' and aims at some interest of his own; as Ulysses may have in view his own burial, or the credit to be gained by conceding burial to Ajax. And this gives a good sense. It is to be observed that the Schol. certainly found a stop after ὅμοια, as Mr. Blaydes has edited after Hermann and Dobree: *ὄντως πάντα τὰ ἀνθρώπινα ὅμοια· πᾶς γὰρ ἀνθρώπος τὴν οἰκίαν πραγματεύεται σωτηρίαν*. 'Tis the same everywhere; every one takes trouble for himself.' Prof. Campbell says Agamemnon means, 'I see, you do not wish to bear the odium (of favouring his burial) alone. That is why you try to persuade me.' It is not clear to me how this sense can be got from the words. Prof. Jebb says, "The true meaning is, When a man takes trouble, it is always for some selfish end," lit. "truly in all things alike each man works for himself." Ulysses accepts the charge, and replies that, of course, he does so. Cf. Oed. Col. 309, *τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος*;

1368. *σὸν ἄρα*. Agamemnon gives a reluctant consent, on condition that not he, but Ulysses, shall be held responsible. 'In whatever way you shall have done it,' replies Ulysses, ('either directly or indirectly,') under any circumstances you

will certainly be called a worthy good man.' (Perhaps there is a little irony in the *γε*.) For *ὡς ἂν* cf. Aesch. Eum. 33, *μαντεύομαι γὰρ, ὡς ἂν ἡγήται θεός*. Eur. Med. 331, *ὅπως ἂν, οἶμαι, καὶ παραστῶσιν τύχαι*. Troad. 1052, *ὅπως ἂν ἐκβῇ τῶν ἐρωμένων δ νοῦς*, and for *πανταχῇ*, 'anyhow,' Eum. 447, *πράξας γὰρ ἐν σοὶ πανταχῇ τὰδ' αἰνέσω*.

1370. *ἐπίστασο*. He charges Ulysses distinctly to understand, that the concession is made to him, and not to Ajax, who is hateful equally in life and in death, *καὶ ἐκεῖ καὶ ἐνθάδε*. On the future *ἔσται* Prof. Campbell observes that Ajax is not regarded as in the other world till he is buried.

1372. *ὁμῶς*, 'equally.' Lobeck observes that it is not elsewhere used by Sophocles. But *ὁμῶς* (L. m. pr.) may mean *καὶ θανὸν ὁμῶς*.

1373. *ἔξεστι*. 'You have my permission to do what you please.' On *χρῆς* (MSS. *χρη*) see El. 606. Mr. Palmer retains *χρη*, 'to do what is right,' viz. according to the moral aspects of the question, which are not disputed.

1374. *σοφόν*. The victory gained, not by force but by eloquence and diplomacy, is thought to show a natural cleverness in Ulysses. He proceeds to claim further a character for generosity, and proffers friendship henceforth to Teucer.—*ἀγγέλλομαι*, here for *ἐπαγγέλλομαι*.

1378. *θέλω*. Schol. *εἰ ἐπιτρέποι γε*, 'provided that he allows me to take part in the ceremony,' and with his full

- καὶ ξυμπονεῖν καὶ μηδὲν ἐλλείπειν ὅσων
 χρηὶ τοῖς ἀρίστοις ἀνδράσιν πονεῖν βροτούς. 1380
- TET. ἄριστ' Ὀδυσσεύ, πάντ' ἔχω σ' ἐπαινεῖσαι
 λόγοισι· καὶ μ' ἔψευσας ἐλπίδος πολὺ.
 τούτῳ γὰρ ὦν ἔχθιστος Ἀργείων ἀνὴρ
 μόνος παρέστης χερσίν, οὐδ' ἔτλης παρῶν
 θανόντι τῷδε ζῶν ἐφνυβρίσαι μέγα, 1385
 ὡς ὁ στρατηγὸς οὐπιβρόντητος μολῶν,
 αὐτός τε χῶ ξύναιμος ἡθηλησάτην
 λωβητὸν αὐτὸν ἐκβαλεῖν ταφῆς ἄτερ.
 τοιγάρ σφ' Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατήρ
 μνήμων τ' Ἐρινὺς καὶ τελεσφόρος Δίκη 1390
 κακοὺς κακῶς φθείρειαν, ὥσπερ ἤθελον
 τὸν ἄνδρα λῶβαις ἐκβαλεῖν ἀναξίως.
 σὲ δ', ὦ γεραίου σπέρμα Λαέρτου πατρὸς,
 τάφου μὲν ὀκνῶ τοῦδ' ἐπιψαύειν ἑἶν,
 μὴ τῷ θανόντι τοῦτο δυσχερὲς ποιῶ· 1395
 τὰ δ' ἄλλα καὶ ξύμπρασσε, κεῖ τινα στρατοῦ
 θέλεις κομίζειν, οὐδὲν ἄλγος ἔξομεν.
 ἐγὼ δὲ τὰλλα πάντα πορσυνῶ· σὺ δὲ

consent in the matter, viz. since there was formerly hostility between us. Cf. 1400.

1379. ὅσων Porson and Elmsley for ὅσον, which some editors retain. Mr. Blaydes suggests ὅσα.

1381. Teucer cordially accepts the proffered friendship. 'You have greatly disappointed me of my hope,' he says, meaning 'you have deceived me in my expectation of continued hostility.'—For ἔχω, 'I am able,' Mr. Blaydes compares Med. 453, ὦ παγκράτιστε, τοῦτο γὰρ σ' εἰπεῖν ἔχω. So also Agam. 1262, Ἄιδου πύλας δὲ τὰσδ' ἔχω πορσεννέπειν (vulg. τὰς λέγω προσεννέπω).—λόγοισι, 'for what you have said,' a 'causal dative.' The rendering 'by my words' seems feeble.

1384. παρέστης, *adfuisti*, 'you stood up for him and his rights, by active interference in his behalf (χερσίν), and you had not the cruelty in the presence of the dead to employ a living tongue in grievously insulting him.'—For τούτῳ—τῷδε see Phil. 841.

1386. The repetition of the article, besides the strong epithet, indicates the intensity of dislike to the Atridae. See sup. 726.

1389. ὁ πρεσβεύων, i.e. ὁ πρῶτος καὶ ἐπέρτατος ὢν τῶν ἐν Ὀλύμπῳ. See Aesch. Eum. 1, where the word takes a genitive transitively.—τελεῖα Δίκη and Ἐρινὺς are similarly combined in Ag. 1407, and the Erinyes are called μνήμονες in Prom. 524, Eum. 361.

1394. εἶν, 'to allow you.' The Schol. remarks that this is gracefully said, εὐσχημόνως. There is a sort of apology for declining his presence at the funeral, though his co-operation and assistance in the preparations for it are accepted.

1398. Cf. Aesch. Suppl. 616, ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι.—καθ' ἡμᾶς, 'according to our estimate,' παρ' ἡμῖν. Mr. Blaydes less correctly translates 'with respect to us,' 'towards us,' and similarly Prof. Jebb, 'in our regard,' 'in relation to us.' The words might mean 'of our standard,' viz. of a less

ἀνὴρ καθ' ἡμᾶς ἐσθλὸς ὢν ἐπίστασο.

ΟΔ. ἀλλ' ἤθελον μὲν εἰ δὲ μή 'στί σοι φίλον 1400

πράσσειν τάδ' ἡμᾶς, εἴμ', ἐπαινέσας τὸ σόν.

ΤΕΤ. ἄλις ἤδη γὰρ πολλὺς ἐκτέταται

χρόνος. ἀλλ' οἱ μὲν κοίλην κάπετον

χερσὶ ταχύνατε, τοὶ δ' ὑψίβατον

τρίποδ' ἀμφίπυρον λουτρῶν ὁσίων 1405

θέσθ' ἐπικάιρον·

μία δ' ἐκ κλισίας ἀνδρῶν ἴλη

τὸν ὑπασπιδιον κόσμον φερέτω.

παῖ, σὺ δὲ πατρός γ', ὅσον ἰσχύεις,

φιλότῃτι θιγὼν πλευρὰς σὺν ἐμοὶ 1410

τάσδ' ἐπικούφιζ'· ἔτι γὰρ θερμαὶ

σύριγγες ἄνω φνσῶσι μέλαν

μένος. ἀλλ' ἄγε πᾶς, φίλος ὅστις ἀνὴρ

φησὶ παρῆναι, σούσθω, βάτω,

τῷδ' ἀνδρὶ πονῶν τῷ πάντ' ἀγαθῷ 1415

[κούδενί πω λῶνι θνητῶν

exalted position than the Atridae. "Quod ad nos attinet," Linwood.

1400. ἤθελον, sc. τὰ φησὶ παρῆναι. Cf. 1378.—τὸ σόν, 'your view of the matter.' See on v. 99.

1402 seqq. There are reasons for thinking the concluding speech of Teucer to be interpolated. The style is very unlike that of Sophocles, and the play would have ended very well with a procession from the stage, while the three sententious lines at the end were being recited by the chorus.—ἐκτέταται, 'has been extended,' more commonly used in the aorist of speeches &c., as μακρὰν γὰρ ἐξέτεινας, Agam. 889, λέξασα κάκτειναισα id. 1200, but in the passive perfect of bodies laid prostrate (in death or sleep), as in Phil. 857. The Schol. says the haste is due to the body having lain some time unburied; but the description in 1411 seems to indicate the contrary,—the corpse is still bleeding.

1404. ταχύνατε. Schol. μετὰ σπουδῆς ὀρθῶτε. This is a strange expression; but χερσὶ is added as if ποιοῦντες or ἐργαζόμενοι were to be supplied. The passage may have been made up from v.

1164, ταχύνας σπεύσον κοίλην κάπετόν τιν' ἰδεῖν.—τοὶ δὲ, Linwood observes, is not elsewhere used for οἱ δέ. (He means, in Sophocles; for it occurs in Aesch. Pers. 570. Theb. 284.)

1407. ἴλη, in the sense of 'troop,' or 'regiment,' is very unusual. It is used of animals in Eur. Alc. 580, λεόντων ἁ δαφνοῖς ἴλα. Hesychius explains ἴλην as a compact body of cavalry, *turmat*. Still more strange is κόσμος ὑπασπιδίος, which the Schol. explains by ἐνόπλιος. "Arma praeter clipeum," Ellendt. The meaning perhaps is, the armature of a *ὕπασπιστος*. The shield itself was not to be buried with the body, but was to be an heir-loom to the son, sup. 575—7.

1410. φιλότῃτι, for φίλως, is again unusual. The γε may be transferred to mean σὺ δέ γε, & παῖ.

1411. ἔτι γὰρ. This is given as a reason either for removing the body, or for removing it with care. But the statement is exaggerated and rather unnatural; and the description seems made up from v. 918.

1416—17. This distich is utterly feeble. Dindorf and others reject the latter;

Αἴαντος, ὅτ' ἦν, τότε φωνῶ].

ΧΟ. ἦ πολλὰ βροτοῖς ἔστιν ἰδοῦσιν
γῶναι· πρὶν ἰδεῖν δ' οὐδεὶς μάντις
τῶν μελλόντων ὅ τι πράξει.

Mr. Blaydes reads *κοῦδενός οὐ λῦσι θνη-
τῶν*, 'and braver than any other mortal,'
in the former. Donaldson (*New Crat.*
§ 205) calls this "the singular passage
at the end of the Ajax." He remarks
that the Oed. Col., Electra, and Philoct.

conclude with three anapaestic verses
uttered by the chorus. Such verses
always contain common-place reflections,
often turning on the uncertainty of
human affairs.

THE END.

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